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ANNUAL TABULAR VIEW,—for the year 1838

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— American Madras Mission.

NAMES OF THE STATIONS.	Missionaries & Assistants. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	Preach'g. Places for stated Preaching.	Average congregation at station on the Sabbath.	Education. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmas'rs members of the church.	Pupils members of the church.	Cost of Schools, etc.	Churches. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole No. of members.
1.— Rogapooram	1					1	2		1	1	300						x	9	270	20	290				1	1		6	
2.— Chontadripetta	1					1	2		1	1	250							7	240		240								
3.—																													
4.—																													
5.—																													
6.—																													
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16.—																													
17.—																													
18.—																													
19.—																													
20.—																													
Totals,	2					2	4		2	2	550							16	510	20	530				1	1		6	

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.—					
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
Totals,					

More particular View of the Seminary.

No. in Preparatory School, - -
Class 1st, -
" 2d, - -
" 3d, -
" 4th, - -
" 5th, -
" 6th, - -
Theological Class, - - - -

Native Teachers.

x Of these one is an English School at the house.

Apparatus and Library.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, - - 205.
No. received last year, - - 5.

ANNUAL TABULAR VIEW—continued.

Printing.	
Whole No. of volumes printed during the year.	30,000 large & small.
No. of tracts printed during the year.	150,000 of about 16 pages
Pages of Scripture.	3,500,000 Octavo.
Pages of Tracts.	2,500,000 Duodecimo.
Charge to American Bible Society.	Rs. 1,544. 11. 0
Charge to American Tract Society.	Rs. 1,601. 2. 0
Charge to other Societies.	6,500,000
Whole No. of pages in native language printed during the year.	
Whole cost of printing during the year.	
Whole No. of pages from the beginning.	

Books and Tracts.	
Books and Tracts distributed during the year.	20,000 portions of S.S. 35,000 Tracts.
Books and Tracts now in Depository.	500 portions of S.S. 2,000 Tracts.

Printing Establishment.	
No. of Printing Presses in use,	5
Lithographic Presses,	1
Founts of Type in Native Language,	10
Founderies,	1
Book Bindery, whether complete. (Com.)	1.

Inventory of Mission Property.		
Value of Printing Establishment, exclusive of Buildings,		Rs 17,000
Value of the Buildings,		
Number of Houses of Missionaries,	1.	
Value of these Houses,		3,500.
Number of School-houses,	3	
Value of these School-houses,		45.
Value of the Mission Library,		75.
Value of Apparatus for Seminary,		
Value of Apparatus for Schools,		
Value of other property, consisting of		

REMARKS.

* The office has been in our possession only half the year.

Note. The amount of printing and the number of books and tracts distributed is given in part by estimates and not from actual accounts; as we have not an exact register of the number of pages printed ——— The above is an approximation to the truth sufficiently near for common purposes ———

2 Madras April 12. 1839

The Revd R. Anderson,

My dear Brother,

I forward the foregoing which ought perhaps to have been sent before but we had no blanks until the late arrival and before we took the printing establishment but little to enter if we had them — This I propose to send by the Augustus which very favorably for us as regards the freight has come round to Madras from Colombo — She does not go home direct but will be there as soon perhaps as a letter would reach by any other ship. — We are through mercy well and have abundant encouragement to do what we can in attempting to send out light & truth through the Press and by means of schools & preaching — We feel thankful that the Com. have been enabled to remove the restrictions & increase somewhat the means at the disposal of the South India Missions for carrying on the work — The Brn at Ceylon are rejoicing in the rejoicing of renewed strength — They have recently had a kind visit from the Governor of the Island. — Mrs W — desires her best regards — Very tenderly yours in the Gospel — M Winslow,

Rev. Miron Winslow

Date Ceylon 12th, 1839.

Rec'd Nov. 9. 1839.

Returned in 1838.

Mr. Wm. R. Chadwick & Co.
Minister's Room
Boston.

3

ANNUAL TABULAR VIEW,—for the year

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— American Madras Mission.

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding School, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmas're members of the church.	Pupils members of the church.	Cost of Schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole No. of members.
1.— Royapooram	1					1			1	2	300							8	275	25		1		RI		1			3
2.— Chintadripettah																		7	250	10				1361					
3.—	1					1			1	1	250																		
4.—																													
5.—																													
6.—																													
7.—																													
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16.—																													
17.—																													
18.—																													
19.—																													
20.—																													
TOTALS,																			525										

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.—					
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,					

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, - -

Class 1st, -

" 2d, - -

" 3d, -

" 4th, - -

" 5th, -

" 6th, - -

Theological Class, - . - -

Native Teachers.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, - -

No. received last year, - -

ANNUAL TABULAR VIEW—continued.

Printing.	
Whole No. of volumes printed during the year.	
No. of tracts printed during the year.	(about) 300,000.
Pages of Scripture.	" 6,500,000
Pages of Tracts.	" 6,000,000
Charge to American Bible Society.	Rs 5,061. —
Charge to American Tract Society.	Rs 4,834. —
Charge to other Societies.	
Whole No. of pages in native language printed during the year.	" 3,000,000 —
Whole cost of printing during the year.	~~Rs 123 charged the B.~~ " for building printing office
Whole No. of pages from the beginning.	about 21,000,000

Books and Tracts.	
Books and Tracts distributed during the year.	about 20,000 — besides small tracts.
Books and Tracts now in Depository.	Bible 20000 Scriptures 40,000 Gospels

Printing Establishment.	
No. of Printing Presses in use,	8.
Lithographic Presses,	1
Founts of Type in Native Language,	as before.
Founderies,	1 —
Book Bindery, whether complete.	as before.

Inventory of Mission Property.	
Value of Printing Establishment, exclusive of Buildings,	including Stock about $16,000
Value of the Buildings,	1
Number of Houses of Missionaries,	Rs 3000 —
Value of these Houses,	1
Number of School-houses,	
Value of these School-houses,	
Value of the Mission Library,	
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	
Value of other property, consisting of	bound & in sheets.

REMARKS.

In regard to the Press I cannot be very accurate except as to the actual amt of printing done for the Bible & Tract Societies as there is a good deal of Job work done and the account is not kept by the number of pages — Mr Burt will be able to give more attention to the business and report in a more satisfactory manner — the profits of the press credited the Board was only Rs 2490 — but about three times that sum had been expended for Stock not used, but in fact.

the lowest estimate I can make of the Nett proceeds for the 18 mos the Establishment has been in our possession is $6000 — the Rough Invoice of the whole at the Cost price originally (not deducting the discount made to us in the purchase) is not far from $40,000 including all the Stock on hand — I think therefore it should be estimated at $30000 as it now stands —

The middle of the year we shall have an accurate Invoice of the whole taken to be forwarded — if circumstances allow —

I enclose a Copy of our very brief Report for 1839 — which consists of little more than a few short Notices of each Station —

They are put together in haste as the ship leaves this afternoon —

I remain

My dear Brother
Yours in the Gospel
M Winslow.

March 28/40.

Annual Return for Marriages.

1839,

Rec'd Feb. 3, 1840.

Ans'd June 30/41

The Rev R. Anderson D.D.
Missionary House
Boston
U. S. A.

4

ANNUAL TABULAR VIEW,—for the year 1840.

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,—

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding School, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmas'rs members of the church.	Pupils members of the church.	Cost of Schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole No. of members.
1.— Royapooram	1					1	2		2	2	270							8	235	20	255		R	784					
2.— Pondicherry	1					1	2		1	1	250							8	225	6	230		"	750	1	1	Helen	34	7
3.— Black Town				1		1	2		65	Rey. Indo	Britons & Natives.																		
4.— (Printing Office)																													
5.—																													
6.—																													
7.—																													
8.—																													
9.—																													
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14.—																													
15.—																													
16.—																													
17.—																													
18.—																													
19.—																													
20.—																													
TOTALS,	2			1	3		6				525							16	458	26	485			1534	1	1		3	7

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.—					
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,					

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, - -
Class 1st, -
" 2d, - -
" 3d, -
" 4th, - -
" 5th, -
" 6th, - -
Theological Class, - . - -

Native Teachers.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, - - 28.
No. received last year, - - 3.

x There is also a girls school at Royapooram supported by Miss — and a small school under Mrs. Hunt a part of the year in Black Town

x one under Fee fashion

ANNUAL TABULAR VIEW—continued.

Printing.

Whole No. of volumes printed during the year.	206,975 of 297 kinds of books
No. of tracts printed during the year.	102,750 of 34 kinds.
Pages of Scripture.	9,426,000
Pages of Tracts.	2,234,700
Charge to American Bible Society.	Rs. 5848.13.4
Charge to American Tract Society.	" 3,565.9.2
Charge to other Societies.	& individuals about Rs 6000.
Whole No. of pages in native language printed during the year.	11,758,000 (about)
Whole cost of printing during the year.	
Whole No. of pages from the beginning.	33,750,000 in Native dialects

Books and Tracts.

Books and Tracts distributed during the year.	40,000
Books and Tracts now in Depository.	45,000 bound & in sheets

Printing Establishment.

No. of Printing Presses in use,	8
Lithographic Presses,	1
Founts of Type in Native Language,	10
Founderies,	1
Book Bindery, whether complete.	1

1 Hydraulic Press.

Inventory of Mission Property.

Value of Printing Establishment, exclusive of Buildings, including Stock	
Value of the Buildings,	Rs. (say) 35,000
Number of Houses of Missionaries,	1.
Value of these Houses,	Rs 3,500.
Number of School-houses,	2.
Value of these School-houses,	40.
Value of the Mission Library,	80.
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	
Value of other property, consisting of	

REMARKS.

Madras Return for 1840.

Rd. Aug. 10/41.

ad 2. Oct. 29

ANNUAL TABULAR VIEW,—for the year 1841.

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— American Madras Mission

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding School, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmas're members of the church.	Pupils members of the church.	Cost of Schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole No. of members.
1.— Royapooram	1					1	2		1	3	300							8	250	15	275	1			1	16	[illegible]		22
2.— Chintadripettah	1					1	2		1	1	257					1	3	7	225	5	230								
3.— Tooor					1	1	2																						
4.—																													
5.—																													
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17.—																													
18.—																													
19.—																													
20.—																													
TOTALS,																													

NAMES OF OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.—					
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,					

MORE PARTICULAR VIEW OF THE SEMINARY.

No. in Preparatory School, - -

Class 1st, -

" 2d, - -

" 3d, -

" 4th, - -

" 5th, -

" 6th, - -

Theological Class, - . - -

Native Teachers.

APPARATUS AND LIBRARY.

Apparatus, added during the year.

Mission Library.

Whole No. of Volumes, - -

No. received last year, - -

× This includes the Members of the Missionaries families except the Pastors.

ANNUAL TABULAR VIEW—continued.

Printing. 1841.	
Whole No. of volumes printed during the year.	324
No. of tracts printed during the year.	45 T.
Pages of Scripture.	8,252,817.
Pages of Tracts.	10,820,200.
Charge to American Bible Society.	1,476. 15.
Charge to American Tract Society.	3,832. 6
Charge to other Societies.	8,859. 1.1
Whole No. of pages in native language printed during the year.	19,430,467.
Whole cost of printing during the year.	Rs 16,355. 1. 10
Whole No. of pages from the beginning.	58,180,467

Books and Tracts.	
Books and Tracts distributed during the year.	14,875.
Books and Tracts now in Depository.	56,300

Printing Establishment.	
No. of Printing Presses in use,	8
Lithographic Presses,	1
Founts of Type in Native Language,	8469 letters
Founderies,	1 — poo
Book Bindery, whether complete.	1 — pretty

Inventory of Mission Property.	
Value of Printing Establishment, exclusive of Buildings,	Rs 26828.
Value of the Buildings,	rented —
Number of Houses of Missionaries,	1
Value of these Houses,	3,500
Number of School-houses, & preaching	3
Value of these School-houses,	675 in Ch
Value of the Mission Library,	100 Bungalo
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	
Value of other property, consisting of	Stock in Press 15,7

REMARKS.

The value of the Printing Establishment is taken from the estimate when purchased without the reduction. It is probably worth what is stated. That of the House is according to the purchase with the improvements. It is worth much more though it might not sell for more. The Stock in of the Press is merely according to the Invoices—

6

Madras, Feby 2 1842.

The Rev R. Anderson D.D.

My dear Brother,

By one good brother Mr Worsington, to be left at St Helena I send the annexed return of the Mission. Am sorry not to be able to send also a Report of the same — but many duties pressing just at this time have prevented. Mr Wor. sends an Account of the Press. I hope to have a short Report of the Mission ready for next Overland which will probably arrive before this —

With sincerest Christian love

Yours affect

M Winslow

Received [illegible]

Rev.d Myron Winslow, Feb. 2, 1842

Rev.d Jesse 16/42.

Recd Aug. 13, 1842

Rev. W. S. Ashmun

The Rev.d Ashmun D.D.
Missionary House,
Boston.
Mass.

ANNUAL TABULAR VIEW, continued.

1843.

Printing.	
Whole No. of volumes printed during the year.	18 volumes.
No. of tracts printed during the year.	27 different tracts
Pages of Scripture.	3,248,000.
Pages of Tracts.	3,914,000.
Charge to American Bible Society.	
Charge to American Tract Society.	
Charge to other Societies.	R 6879-1-6.
Whole No. of copies in native language printed during the year.	7,477,000.
Whole No. of pages in native language printed during the year.	
Whole cost of printing during the year.	
Whole No. of copies from the beginning.	
Whole No. of pages from the beginning.	53,697,766.

Books and Tracts.	
Books and Tracts distributed during the year.	
Books and Tracts now in Depository.	

Printing Establishment.	
No. of Printing Presses in use,	8 (one proof)
Lithographic Presses,	None
Founts of Type in Native Language,	8 (two new, each of the year)
Founderies,	One good, not well fitted up in house
Book Bindery, whether complete.	In good condition wanting only a Press

Inventory of Mission Property.	
Value of Printing Establishment, exclusive of Buildings,	The same as last year except the Church of Rarotonga R 6000
Value of the Buildings,	
Number of Houses of Missionaries,	
Value of these Houses,	
Number of School-houses,	
Value of these School-Houses,	
Value of the Mission Library,	
Value of Apparatus for Seminary,	
Value of Apparatus for Schools,	
Value of other property, consisting of	

REMARKS.

ANNUAL TABULAR VIEW,—for the year 1843.

To be sent to the Missionary Rooms as soon as possible after the close of the year.

NAME OF THE MISSION,— American Madras Mission

NAMES OF THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, etc.	Farmers, etc.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmasters members of the church.	Pupils members of the church.	Cost of schools, etc.	CHURCHES. No. of Churches.	Members received during the year.	Excommunications.	No. of members.	Whole number of members.
1.— Royapooram	2 x					2 x	4		2	3	300					1.	6	6.	250	15	265	1							
2.— Chentachellam	1					#	1		1	2	300							5.	225	10	235			# 800	1	7 x			32
3.— Tour				1		1	2																						
4.—																													
5.—																													
6.—																													
7.—																													
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19.—																													
20.—																													
TOTALS,																													

MORE PARTICULAR VIEW OF THE SEMINARY. | APPARATUS AND LIBRARY.

x 1 Member & wife left in Oct for Am
Ministers wife died June 20

Madras Tabular Views
Rec'd June 1, 1844

Madura February 19th 1838.

Meeting of Delegates from Jaffna, Madura & Madras.

Agreeably to appointment, the Delegates from Jaffna, Madura, & Madras, met at this place, at 10 o'Clock A.M.
Mr. Meigs was present as Delegate from Jaffna.
Mr. Poor was present as Delegate from Madura &
Mr. Winslow Do as Delegate from Madras.
Mr. Lawrence, the other Delegate from the Madura Mission had not arrived.
The Meeting is organized, by making choice of Mr Poor as Chairman, & Mr Meigs as Secretary.
At the request of the Chairman, the Meeting is opened with prayer by Mr Winslow. The day is spent principally in making out a Docket of business & in conversation on various topics of interest to the Associated Missions.
At half past 5 o'Clock P.M. adjourned.

Thursday February 22nd 1838.

Tuesday having been occupied by a Meeting of the Madura Mission, & Wednesday by the Examination & Ordination of Mr. Muzzy, the Delegates met this morning at 9 o'Clock for the transaction of business. Present, Messrs. Poor, Winslow, Lawrence, & the Secretary, as Delegates — Mr Minor as Associate from Jaffna — also the other members of the Madura Mission, who are invited to sit with us. — viz. Messrs Todd, Dwight, Cope, Crane, Muzzy, Tracy & Ward. The Meeting is opened with prayer by the Secretary. The Docket of Business is finished & read to the Meeting. Mr Winslow reads a Report of the Madras Mission, & Verbal Reports are given of Jaffna, Madura & Dindigul.
The comparative claims of the three Missions to the Appropriations of the Board, are referred to the Treasurers of the three Missions.
Question 1st Relative to the Madras Mission. A unanimous opinion is expressed that the Mission at Madras ought to be an independent Mission, in the same sense that the Jaffna & Madura Missions are.

2nd. Printing Establishments. The question as to the number & size of the Printing Establishments necessary for the three Missions was discussed at considerable length. The following is the opinion of this body - viz. That the Establishment at Jaffna may be profitably enlarged by the addition of two more Presses — That a Printing Establishment is not ~~needed~~ needed at present in connection with the Madura Mission — that a large Establishment will eventually be needed at Madras — That the Madras Mission be recommended to send home to the Prudential Committee an Inventory of the Church Mission Establishment, & the price of it, with a recommendation to purchase it.

It is thought that there is no objection to job-printing at our Establishments, provided the practice be well guarded, so as not to interfere with printing for the Mission, & for Bible & Tract Societies — that it may be done to a limited extent, not only with no loss, but with great pecuniary profit to the Missions.

3rd. The ~~comparative~~ advantages of different kinds of schools — Seminaries, English Day Schools, & Native Free Schools are all very important, & all assist each other in ~~the~~ a system of operations among a heathen people. They should all be established in due proportion to each other. If there should be a Seminary on the Continent, as there probably will be, the Seminary at Batticotta need not be enlarged.

4th. What is the reason of the severe pressure upon the funds of the Jaffna Mission?

This question was satisfactorily answered by the Treasurer of that Mission.

5th. What appropriations can be made this year for Bibles & Tracts by the Madura Mission?

They voted £50 or 500 Rupees to assist the Jaffna Auxiliary Bible Society. An inquiry was also instituted to ascertain whether any funds have been remitted to the Continent on account of the American Tract Society.

It has been since ascertained, that $1500 have probably been remitted for the Tract cause in Southern India.

6th. Ecclesiastical Organization.

It is thought to be highly important that the ecclesiastical organization of the three associated Missions, be the same. It was therefore voted, that the Jaffna Mission be requested to alter their rules, so as to conform to this name. This has since been done; & measures taken to ~~adopt~~ have an edition of our Articles, Covenant, & Rules of life, printed, ~~so~~ that it shall be used by the three associated Missions. The ecclesiastical organization of the three Missions is now Presbyterian.

9th Is it expedient to rebaptize Roman Catholics?

After considerable discussion, it was voted, that in our view, it is expedient only in cases where the candidate particularly desires it.

10th Wages of Native Assistants.

It was recommended that each Mission make out a scale of wages for the different classes or grades of Native Assistants.

11th Is it expedient in a new Mission, to give English names to Native Youth in Charity Boarding Schools?

After considering the advantages & disadvantages of the system, the question was decided in the negative.

12th Is it desirable to have a Book Depository at Madura?

This question was referred to a committee, who reported favorably & one was accordingly established. The object of the Depository is, to have an assortment of the Books printed at Jaffna & Madras on hand, for the accomodation of our friends that visit the Continent.

13th Ought we not to propose to the Board to send out Missionaries for stations on the Cavery & Coleron Rivers?

That region of country appears to be, on many accounts, a very interesting Missionary field. Voted therefore, that the Madura Mission be recommended to send for two or three Missionaries for Trichonopoly, & the Madras Mission for two or three for Cuddalore & vicinity.

14th Shall the practice of some Missionaries to baptize enquirers as catechumens, before they are considered eligible to Communion in the Church, be adopted in our Missions?

Decided in the negative

13th. Frequency of the Meeting of Delegates?

Our views, after considerable discussion, were un-
animously expressed in favor of Annual Meetings for the pre-

14th. Should not Annual Reports of the Missions be read &
general statements of the situation of each Mission be given
also estimates of expenses presented at the Annual Meet
of Delegates?

Answered in the affirmative. Also recommend
that the following sentence be inserted in the 4th Article
of our Plan of Polity. viz. "When Reports of the Missions be

15th. What use is to be made of the discussions & decisions of
the body?

The Secretary assisted by Mr Winslow, is direc
to prepare an account of the doings of this body, to be subm
to the three Missions for their approval; and to prepare an abr
for transmission to the

16th. Is it not important to obtain a list & copies of all th
has been printed in the Tamul language?

Mr. Meigs at Jaffna — Mr Poor at Madu
& Mr Winslow at Madras are appointed a Committee to
obtain lists & copies for each Mission, as far as may be pra
ticable, of all that has been published in the Tamul lan
guage, with reference to a Pamphlet's being printed.

17th. The Treasurers of the three Missions report the estima
expenses of the Missions for 1838.

They are of opinion that the 5000 Rupees gran
to the Madras Mission for 1837 by the Madura Mission
should cancel all claims of the Jaffna Mission for the
support of Messrs Eckard & Hall.

18th. The Delegates advise the three Missions to draw on
Messrs Baring Brothers & Co nearly to the amount m
tioned by Mr Hill, notwithstanding we have received no
Letter of Credit. This appears to be a matter of absolute
necessity as the only method of obtaining funds for ou
Missions

Adjourned to meet in Jaffna the first week in Feb
1839.

B. C. Meigs
Secretary

List of Questions deferred, for want of time to consider them

What are the comparative demands of each Mission for Laborers & Funds?

Printing Hand-Bills & Cards for Schools, desirableness of?

Doctor Scudder's proposal for the extensive distribution of Tamul Scriptures?

Ought Missionaries to be provided with elementary Books for the study of the Native Language at the expense of the Mission?

What means & encouragements for bringing forward agents on the ground, — both Native & Indoo-Britons?

May not Boarding Schools be established more on the self supporting system?

Should encouragement be afforded for forming Christian Villages?

What is the opinion of the Delegates; & as far as they know the members of their Missions, concerning the alledged defects of modern Missions? And what reformation, if any, can be proposed in our Missions?

What is the best method of destroying caste, among Native Christians in this country?

Object of this Meeting to promote Union of action in all our Missions

On what principle shall the Madura Mission be supplied with Books from the Jaffna Press? Referred to the Mad. Mission

Should not Missionaries be so stationed, as to afford a good field for the employment of Native Assistants?

What is the duty of the Madura Mission, in relation to a Seminary for themselves? & a Charity Boarding School for Females?

Ought a single Missionary be placed at a station alone?

Ought not the Madura Mission to send a number of Lads for education, to the Seminary at Batticotta?

What is the opinion of the Delegates respecting the removing a Mission Family from Jaffna or Madura to Madras?

What is the opinion of the Delegation as to the importance of establishing a Religious Newspaper at Madras?

Importance of taking a Class into the Seminary at Batticotta?

next October? Can the Madura Brethren render assist
either with men, or money, or both?

19 What translations of the Scriptures in Tamul will
the Delegates recommend for general adoption? Refere
to each Mission.

46.

Rev. Rufus Anderson D.D.
Missionary Rooms
Boston.

Ind. Nov 27

S. India Mission - Feb. 19 1838

My dear Brother — As I am not sure that
a Copy of the proceedings of the Delegates last
year has been forwarded to the Rooms I
send this Copy though not perhaps in the
proper condition to send —

affy M Winslow

Jany 17. 1829

(Duplicate)

The Delegation met at Madras Saturday February 9th 1839.

Present as Deligates 3 — The Revd. W. B. Hoisington, from Jaffna;
" W. Todd. do
" R. O. Dwight from Madura;
" M. Winslow, Madras. ——

And as associates the Revd. B. C. Meigs, from Jaffna, and the Revd. J. Scudder of Madras.

The Meeting was opened by calling the Revd. B. C. Meigs to the Chair, who organised by prayer. The Revd. W. Todd is then appointed Chairman of the Meeting and Mr. Winslow Secretary.

A docket of business for the session is made out and various questions are entered for discussion.

It is proposed that the minutes of the Meetings be entered in a book of records. ~~[illegible]~~ An abstract of the reports of the Jaffna Mission is read by Mr. Hoisington.

The Report from Madura not being ready Mr. Dwight makes a verbal statement of the Proceedings for the year.

The report of the Madras Mission is read. ——

Voted - That the Secretaries be a Committee to Consider the Estimates of the different Missions, and the appropriation of Funds from the Bible and Tract Societies and Report to the delegation.

Questions Discussed

No. 1. What are the Comparative Claims of the three Missions for men & money;

It appears that two Missionaries are urgently needed in Jaffna, in addition to the present Number, and one to take the place of Mr. Meigs in case of his leaving as expected. Agreed to recommend that they be applied for the Committee.

In regard to Madras it appears to the delegation that a printer and Missionary are needed in this Mission immediately, and two more Missionaries as soon as funds for their support, as well as men can be obtained.

It is also agreed that it be recommended to the Board to send four Missionaries and a Physician to Madura, to enable that Mission to Commence the proposed Central Mission on the Coleroon.

Adjourned to meet at Chintadrepettah at 10 o'clock on Monday Morning.

Monday

Monday February 11th 1839.

All the Members assembled according to appointment at Chintadrip
The Meeting is opened with prayer. The Minutes of the 9th are read and appro

Referring to the order then taken in reference to the Claims of the three Missions to aid from the Board, it is agreed that they or 1st Madras a Printer and Missionary:
2d Jaffna to three Missionaries, one as mentioned to take the place of Mr Meigs: and 3d Madura to Four Missionaries and a Physician in reference to the proposed new Mission:

The further enlargement of Madras to come after these reinforcements

Voted: That the Brn: Meigs and Dwight be a Committee to prepare a letter on these Claims of the three Missions: also.

Voted. That Mr Harrington and the Secretary be a Committee to prepare a letter in answer to the Question from the Rooms in regard to the establishment of a Mission in Mysore; recommending the proposed Central Mission on the Coleroon in preference:

No 2. Questions Discussed

What is the Opinion of the Delegation as to the extensive Circulation of the Scriptures in Southern India?

Objections. But a small proportion of the people can read Mr Dwight states it as the Opinion of Mr Poor, and others, that in the Madura District not one in a hundred of the whole Population can read sufficiently well to Justify our giving any part of the Scriptures. 2d In a few distributions there may be waste, as some will probably destroy them; and they be made to the

Encouragements. 1. There are instances of good done. a learner is worth the Capacity for reading is encreasing. 2d Though the proportion of readers is not large, as the whole population is great, there are many readers in the Country. 3d In the distribution already made Care has been taken to give almost entirely to those only who can read with some readiness, and yet large numbers have been distributed. After Considerable discussion it was

Resolved. That the extensive Circulation of the Scriptures gratuitously where they Cannot be sold; and the sale of them and though for small sums, where that can readily be done, should by all means be encouraged; as the Press appears to be almost the only instrumentality by which the Mass of the People can now be reached: guarding as far as possible against waste, by giving books

to

to those only who can read at least on the old or have Children able to read; and to those who manifest some desire to obtain them.

No. 3. To extend the productions of the Press more at large through the County, it is considered desirable to have a series of Elementary and useful books, Combining pleasing instruction in Tamil, with some Christian lessons, and portions of the scriptures; and the Brn: Meigs, Dwight; and the Secretary are appointed to report some plan for the purpose:

No. 4. Some Conversation takes place in regard to the use of prints, in Tamil books. It is Considered that they are principally valuable in school books, and when they illustrate some production of nature or of art; and that such as represent the Saviour, angels, the Cross idols and scenes of cruelty are objectionable

Question No. 5 What means for preparing Mission Agents, on the Grounds: native and Indo-Briton and what encouragements should be given to such preparation?:

(A) The Seminary at Batticcottah stands first on the list of means and should be encouraged, and as circumstances allow enlarged:

(B) The Boarding Schools of the Madura Mission should be encouraged, and also their proposed eventually to form a Seminary; only providing that in Case a strong Central Mission be established on the Coleroon that it be left an open question whether the Seminary should be there or at Madura it appearing to the deligation that on account of the great population of that region of Country, the probability of some students being obtained there from nominal Christian families, and its central position, that in Commencing a large institution to accommodate the three Missions, it may perhaps be better to select for its location the Country on the Coleroon rather than Madura:

(C) That for Madras it be recommended to form a Female Boarding School, as soon as circumstance may allow; and eventually a boarding School for boys:

(D) In regard to Indo Britons, though we are not at present in a situation to do anything for them, we would encourage all judicious efforts for their education, and hope eventually to aid in raising up assistants from among them; it being clear that the Conversion of India must be captured mainly from the exertions of labourers raised up in the field - native and Indo Briton:

Adjourned to meet in Royapooram at 10 o Clock Tomorrow Morning Tuesday 12th The Members of deligation met, according to adjournment, of Royapooram and opened by Prayer:

The Minutes of Yesterday are read and Confirmed:

Questions Discussed

No 6. Is it desirable to attempt introducing self supporting schools in India; It appears evident to the delegation, that foreigners can never take upon them the care of the whole country, and there are evils connected with the Charity system, affecting both the physecial and mental habits of the students; but then seems no meth of obviating most of these evils by any manual labor which can be introd and while the deligates, would encourage every effort to introduce, even in the hig seminaries habits of industry, and when possible manual labor they think little can be done it present, in such seminaries, and that a beginning if m at all, first must be made in the smaller boarding schools; They would encourage any judicious attempt of the kind, not so much in hope of any portant relief to the funds of the school, as for the active habits which woul be thus cultivated.

No 7. Should encouragement be afforded Missionaries for forming Christian villa Our Missions have as yet but little experience on this subject. Where native Christians can be brought together in a Village, under circumstances to supp themselves without embarrassing the Missionary with pecuniary concerns, or without putting the converts in the position of dependents on the Charity of Mission, it may be wise. It seems desirable to have them ear each other f mutual aid and for the education of their children, unless in cases whe by being in heathen neighborhood they may be witnesses for the truth circumst must decide whether there be sufficient character for this. The salt may be diffused, if it do not thus lose its saltiness. As to forming Christian Villages, which would offer worldly inducements to the heathen to bec Christians, or such as would bring the Missionary into contact with natu connects in money concerns, it seems not wise to attempt it encouragement may be given to the formation of congregations among the heathen by exte a kind of pastoral care over such as are willing to join them, and attend on instruction, though not true converts; and when enquirers are cast off by these friends, and are in a suffering state, charitable aid may sometim be afforded. But the principle should be to keep as clear as possible from a pecuniary entanglements with the natives while sincere inquiries should have suitable aid and christians be assisted in getting into a position for s support.

No. 8. What is the best method of destroying caste in the native Church?

Bringing it to the cross of christ; Light and love are the instruments. The

Claim

chain of caste must be melted by burning love to God and man. The whole power of the Gospel must be brought to bear upon it. Force will not break it;- Rules may be proper, and church discipline, when it can be used, but the Holy Spirit alone will destroy the idol. It is a hydra of so many heads and shapes that it seems only to multiply by division, and increase by accession. There must be a constant pressure upon it, and there is danger, perhaps, in our Missions of growing weary in the contest. But the delegation think that concise measures would be likely either to fail wholly or to produce only hypocrisy. They would allow no distinctions of caste at the Lord's Table; or in the Church, and would encourage voluntary acts of renunciation, in the Church Members, or their doing what is contrary to the rules of caste;-

No. 9. Should Missionaries be so stationed as to allow room for the operation of native assistants around them. The maxim is that Missionaries are to work principally by others, to be leaders of the native troops. They must of course have room. only let them not be too far a fact to act in concert. Let the two extremes of such diffusion as will produce weakness, and such concentration as will endanger collission be avoided, and let each Missionary have, as far as possible, either a distinct field, or a distinct form, of labor and room to employ all the Assistants he can assemble around him.

No. 10. Ought a Missionary to be placed at a station alone? Generally it is peculiarly undesirable, and if married he should not be very far from some fellow laborer unless where he may have the benefit of other Christian society.

No. 11. What is the opinion of the delegation as to the importance of a religious news paper being established at Madras?

The Delegation do not think that Missionaries can usually do much in such publications, without interfering with more appropriate Missionary duties, and they would be jealous of every thing likely to turn any aside from the native work; but they think either a religious newspaper, or a Monthly Journal, in Madras desirable, and that one should be encouraged if it can be established by others; and that occasional contributions may will be furnished from our Missions.— Adjourned.

Wed. 13th. The delegation met at Chintadrepettah, according to adjournment, and opened with prayer by Dr. Scudder. Minutes of Yesterday on adopted.

Questions Discussed

No. 12. What Translation of the scriptures, now in print, shall be advised for adoption in the Missions, and what can be to improve these Translations.

The delegates do not see that either of the two principal Translations can now be exclusively adopted. The Missionaries at Jaffna and Madura generally prefer Mr. Rhenius's version; those at Madras the old Translation.

There seems no real objection to the use of either or both. Perhaps among the heathen the new version is preferable, and among native Christians the old. The majority of the delegation is in favor of the new. As the second part of the question it is considered that we have as yet no standard version in Tamil. The Missions should encourage the work of revision by such Members as have a suitable knowledge of the language, and can be spared from other labors for this service. All should not by any means attempt it, but every one can from time to time make notices in his reading of what may appear to him emendations, and keep them for the benefit of the revision Committees. Guarding against hastily printing any revision and against multiplying versions of any part of the scriptures, they think different translations may will be printed. In the course of years it may be hoped a standard version will be produced.

No 13 = What can be done for the better training of our native Assistants.

It is suggested that the Missionaries go out more with them among the people, and thus "show a more excellent way" give more attention to teaching them, what they are to teach others. Encourage systematic reading and study, especially of the Scriptures. Aid them in preparing their addresses to the people. and frequently meet them for Conversation and Prayer. They must be instructed to meditate on these things, "as well as" give themselves wholly to them" Too much in the way of itinerancy should not be required of them at first, but time allowed them for study, and their studies as well as labors directed.

More of the System and plan of Swartz and some of the other German Missionaries, in way of daily inspection, would be an improvement, where it can be adopted.

No. 14 Should the teaching of English and the elements of science, as now done in Jaffna, be encouraged there, and adopted in the other Missions?

The delegation think it should be as far as circumstances may allow. They consider the indirect influence of the System, as well as the direct effect, most important. To qualify native assistants efficiently, we must give them English as a key to the treasures of that language, and discipline and enlarge these minds by a course of instruction somewhat liberal and

through,

The elements of Mathematics and astronomy, so far as cultivated are very valuable in this respect, and also as having an important bearing on astrology. True science saps the Foundations of Idolatry. The delegates would encourage the Principal of the Seminary at Batticottah in those labors, which bear on the superstitions of the Country, even when not directly religious, as the breaking up of the fallow ground is not less necessary than sowing the Seed.

Adjourned to meet at Rayapooram tomorrow Morning.

Questions discussed.

Thursday 14th. The delegation met at Rayapooram, according to adjournment and opened by Prayer.

The Minutes of yesterday are read and Confirmed.

Questions Discussed.

No. 15. Do the delegates think that too large a proportion of our funds is devoted to education? — We must ever keep in mind that our great hope is with the young, and our agencies raised up in the Country. The school system affords the best method for preaching the Gospel, and it gives encouragement to new Missionary's by furnishing them with immediate employment and enabling them to see some fruit of their labors. The Delegation do not think that too much prominence is now given to education. It is their opinion that the number of native free schools at Madras should be enlarged, when funds can be obtained, and the plans of Jaffna and Madura (to have 50 at the former, at least 100, and at the latter somewhat more than that number) should be carried out when practicable. It is thought desirable to have better teachers and better schools, even though the number should be smaller.

No. 16. What can be done to improve the native Christian almanac? The Principal of the Seminary, who is the Editor, suggests the addition of two pages in English, to be occupied in results of astronomical Calculations on the European plan; which is approved; and it is further agreed that that the systems of astrology as taught in the country, should be brought out from time to time in the almanac.

Note. The Principal should be encouraged to Publish in English the results of his researches, by sending them to some Journal or Journals in India, and prepare, as circumstances may allow, papers for the purpose of Publishing (either in English or English and Tamil) in England or elsewhere, in a more permanent form. This would raise the Character of the Seminary, and promote the Cause of Missions among the English inhabitants, and at the same time directly tend to subvert Idolatry.

No. 17. What are the Comparative Claims on Missionary Society of Heathen living

under a Christian and those under a Pagan Government?

For permanent Establishments, involving much expense, it is thought that a Country under a Christian Government should have a decided preference, though certainly missionary efforts should be made also in other Countries. The leadings of Providence in this respect may properly of great influence. Such are the openings for Missionary labor in India, at the present time (as well as in some other parts of the world under Christian rule) that this Country seems to have peculiarly strong claims on the attention of the Am. Churches, in preference to untried fields, & especially fields in which even the lives of Missionaries are in danger.

No. 18. Appropriation of Funds from the Bible and Tract Societies.

It is suggested to advise the Societies in Am. to make specific grants to the different Missions. For the present year the Madras Mission has agreed to pay the Subscription of the Madura Mission to the Jaffna Bible Society; and to aid in other respects from the grant of the Am. Bible Society.

No. 19. What style of living should be adopted by Missionaries; & the delegates think there is any important error in the Missions on this subject?

The style of living should be simple, and strictly economical; no sacrifice whatever to mere show. No affectation of gentility. But appearances may properly be regarded, and taste consulted, when it can be done without too much expense of time or money. Attention to it may promote Cheerfulness, and Cheerfulness health, and health usefulness. Missionaries are men and not angels, flesh and not spirit; and they move about with others who have bodies as well as souls. They must have suitable habitation, food and Clothing for themselves and families, and generally this must be somewhat according to the customs of the Country when they are. It is a mistaken economy which would lead any one to deny himself what his former habits of life, or his present circumstances make to be really necessary for his health and Cheerfulness. If he is in a Country where he cannot walk he should have the means of riding, if where he cannot keep his health in a Confined situation, he should have a larger house. A Missionary in a Town may be obliged to live in a different manner from one in the Country. No general rule can be applied, where habits, tastes and circumstances are so varied; but great simplicity should be studied by each Missionary, in regard to himself and much true liberality of feeling and Charity, as to others.

The Delegates are not aware that there are any serious mistakes in these respects in either Missions.

The

The family allowance is too small to admit of any attempt at what would here be called style, and it is believed not to be too large for needed conveniences. Were the missionaries obliged to live in less comfortable houses, or to have less suitable clothing, or to be without horses or some other means of conveyance, the evil would be greater than the benefit.

No. 20. Would we advise societies to send out missionaries for a limited period? not by any means if they can be obtained for life. To receive them for a limited time would be lowering the standard of missionary qualification, and in the end probably it would lessen the number of missionaries. A missionary leaving only for a limited time, leaves part of himself behind, and is likely never to be a full missionary. He will, from the beginning, be more or less preparing to return. He will not probably apply himself thoroughly to the language, as he is to use it only for a little time. As he is looking out for reasons in favor of returning he will be likely soon to find them. A few missionaries for life would ~~probably~~ be more valuable than many for a limited period, where a new language is to be acquired.

No. 21. Should missionaries return home to provide for their children? Though in some sense the first duty of a parent is to his children, it must not be regarded as his exclusive duty, nor in every supposed form a paramount duty. We must in almost any situation, do less for his children than he might if there were no other claims on his time and thoughts. As he has given himself to the service of the Church, in the cause of missions, he may trust his children as a sort of orphans to the care of the Church, and continue in the field. The Lord will provide for them better than he can. The children need not in all cases be removed from him, though in the present state of society in India, it may usually be necessary for a time. But if the parents remain in the field the children may be induced to return to it, and this is an important object to be kept in view. Where can such missionaries be found as the children of missionaries, familiar from infancy with the language of the country, to such an age as to have at least some recollection of it, and adoption of the organs of speech to its pronunciation, and when will such children so naturally go (if prudent and properly educated) as to the place of their birth, if their parents are still in the field? Where a family is large, and circumstances are very peculiar, it may be a reason for a missionary's returning home, after many years of service abroad.

No. 22. What age, constitution and habits are most suitable for a missionary to India? Are the committee sufficiently aware of the importance to a missionary of good if not firm health.

A.

A Missionary to an old Mission should be young, that he may easily get the language; and that his habits may more readily be shaped to the Climate. If he goes to form a new Mission more age may be an advantage, but generally a Missionary should not be above thirty, where he is expected to get the language, unless he has a peculiar turn for it. As to habits they should be rather active than sedentary, but he should be capable of study. If not learned, he should be able to learn, and ready to teach. His Constitution should be good, not broken down nor diseased. but the most sanguine and robust need not expect the best health. There may be a proper distinction between plethoric of Constitution and weakness. A bilious habit is undesirable, but too much may be feared from it, as too much may be hoped in favor of pulmonary tendencies - though the climate is friendly to the latter and unfriendly to the former. The advice of a skilful and Consid physician should have much weight. The delegates do not know that the Com= are unaware of the importance of good health, when it can be found; but in some instances, perhaps, they may not have been sensible of the danger of sending out those really diseased. Adjourned=

Friday 15th. The Delegation met according to adjournment, at Chintadrepettah

The Proceedings of Yesterday are read and Confirmed.

Questions Discussed

No. 23: Is it desirable that laymen should be sent to the Missions of the Board in India? The Delegates think that except as Physicians Printers school Masters, or in some single instance as the Superintendant of such Concerns as there may be in a large central Mission, or in such a place as Madras, it is not desirable=

No. 24: In the present state of our Missions is it advisable to transfer a Missionary from one Mission to another? As a general rule it is thought not. In case of some special call in Providence, if the Missions concerned agree on the transfer, it may be made; pending a reference to the Prudential Committee for their sanction=

No. 25: It is peculiarly desirable that Missionaries who are related to each other should be united in the same Mission. The Delegates do not think it so desirable as to affect materially the designation of a Missionary. In itself it is evidently pleasant, but when several relatives are at stations near each other, there may be some danger of their having undue influence in the Mission. When only two or three are thus connected there seems no reason for apprehending any such evil; and in some instances there may be advantages=

No=

No. 26: The Infant School System — Is it adapted to India? It is usually attempted in Am: It is thought the System is not suitable for India; but in a modified form it may be usefully introduced.

No. 27: What can be done to facilitate intercourse between their Missions? It is referred to Jaffna and Madura to form some regular coolie communication between those two Missions and if this is formed, it is advised to have monthly bagage carts between Madras and Madura.

No. 28 Can any thing be done to improve the printed character in Tamil? It is thought important to keep the subject before the Missions, and to encourage experiments. Improvements are obviously needed, and seem to be practicable especially in making the letters more upright and in bringing them more closely together. Also in the shape of some. But it is thought the alterations should be gradual, so as not to disgust the natives, and that but little will be effected until there is an ingenious printer at Madras, or where there is a type foundery.

No. 29. The importance of Large Missions in comparison with smaller.

Every Mission should be large enough to manage its own concerns judiciously and to have in itself the principles of continuance. In a large Mission there will be more wisdom. More opportunity for division of labor and an advantage for preserving union.

Memo. 1. To maintain union, it is thought important that all communications materially affecting the general interests of a Mission should be submitted to all its Members before being sent home.

2. It is thought also that none should anticipate, in his private letters news of Public interest, from the Mission with which he is connected, when it is to be the subject of a Public Communication.

No. 30: Our relation to the Am: Bible Tract Societies. Should we consider ourselves there Agents, exclusively, in Bible and Tract Operations? Is there any danger of expatriating ourselves by connexion with local Societies? The Delegates think that the first duty of Am: Missionaries is to the Societies of their native land, and that they should hold themselves as the Agents of these Societies so far as funds from them may require but as funds cannot be expected from Am: adequate to the demands for Bibles and Tracts or to the means of distribution and as there is much advantage to be derived from acting in concert with laborers from other Countries there is an advantage from connection with local Societies, and no improper expatriation of ourselves by our becoming in part the almoners of Christian Charity from England, as well as Am:

The Missionary must be in some sense a citizen of the world.

No 31. Our relation to the Board

May Missionaries under any circumstances resist the rules of the Society under which they act?

There are no doubt reserved rights in the contract between Missionaries and their Societies and it is possible that these may be invaded. There may be legislation on points not contemplated in the contract. But in all common cases it is to be taken for granted that those who have no interest in abusing power, will not do it; and that the interpretation of the law, belongs to the executive of the Societies, rather than to the Missionaries. ~~If every Missionary~~ If every Missionary, or even every Mission, is to decide whether a rule is to be obeyed or not, there will be an end of rule. It is thought therefore, that little short of that necessity which is above law, would justify any nullifying act. In case of rules pressing too heavily, there may be respectful remonstrance. Patient suffering, even of wrong, should be preferred to a greater evil. If remonstrance fails, the remedy is in seeking a dissolution of the connection rather than in disobeying orders.

No. 32. What are some of the advantages of our present system of Missions and what some of its difficulties and dangers?

One of its advantages is that of self control, or the power of each Mission to manage its own concern. This is of much importance. Another is concentration of effort, and yet division of labor; united action, but distinct and individual responsibility. A third is mutual sympathy, or an action and reaction of one member of a Mission upon another, so that the success of one affects all. Another advantage is in the ~~adapting~~ adaptation of one part to another, in the plan of education, and in the preparing and employing native agency. The Native Free Schools help the Boarding Schools, and other higher institutions; and these in return aid the N. F. Schools. And last may be mentioned the efficient employment of the Press as to the means both of preparing and distributing its publications. The difficulties and dangers are, its expensiveness from supporting so many youths and such a number of schools, which is too great to allow of its extension over the Country, unless the Church should cultivate a very different spirit of pecuniary sacrifice from the present, though in raising up a native agency, it is providing a cheap method of doing good. It also requires much time to manage it, from its being complicated and depending, in its working, on the mutual

Cooperation

Cooperation of several agents. It may likewise involve over legislation - too much interference of one with another, or officious inspection; but especially too much dependence on instrumentality or the machinery used and too little on the Holy Spirit.

No. 33. Do we think the prominent introduction of Christianity into our schools likely to awaken any dangerous opposition from the natives? It may be necessary, in some places, to advance more carefully than in others; but in general there seems no reason to apprehend any thing from an open avowal of our design. "Honesty is the best policy." A frank declaration of our sentiments, and steady pursuit of our object, without pronouncing and without temporizing will usually succeed best, even with those who are most jealous of Christianity; for while any thing is kept back, they will always suspect that much more is in reserve, and doubt our sincerity. Besides it should be remembered that the Lord hath said "Him that honoureth me I will honor."

Adjourned.

Monday 18th. The Delegation met at Royapooram February 18th — 6

The Minutes of the 15th Instant are read and confirmed.

The Report of the Committee on the accounts and Estimates is made by reading those of the different Missions.

The Estimates from Jaffna are for	1839	£	3743	15
	1840		4073	10
Those of Madura for	1840		3958	10
" Madras	1840		1000	"

These are accepted to be entered on the Minutes. The estimates for Madura and Madras for 1839 are to be regulated by the allowance for the year.

Report of the Committee on the Comparative Claims of the Three Missions to aid from Home, is made, by reading a letter to the Secretary of the Board which with slight modifications is accepted.

The Report of the Committee on the Question whether a Mission to Mysore shall be advised is made by reading the skeleton of a letter on the subject which is accepted for substance, and ordered to be prepared for sending home. In this letter it is agreed to state our views of the Claims of the fields in the following order.

1. The Central Mission, to be established, and the existing Missions enlarged.
2. A Mission to the Telugoos, or a Telugoo Department added to the Madras Mission.
3. The Western Coast for a Mission at Tellicherry, Cabinet, or elsewhere in the Canara County.
4. Mysore.

5.

5th. Northern India. It is thought that in answer to the inquiry of from the Rooms, Concerning Northern India, it should be put after the other fields named.

Report of the Committee on a plan for preparing a series of useful books is made and accepted as follows:

1 That a Corresponding Committee of one from each Mission be appointed by the Mission to Communicate with each other, in regard to such a series, and to form a list of books for general adoption.

2. That the Corresponding Committee be requested to Complete the Catalogue of printed books, in the Tamil language, recommended by the delegation of last year.

3. That each Mission be requested to appoint a Committee of Publication for that Mission, to which may be referred all books to be Published by the Mission, or at the Mission Press, to insure uniformity and Correctness as far as possible, to these Publications.

4 That the Members of the Mission, who are qualified, be encouraged to prepare books as far as their other duties may allow.

Tuesday 19th. The delegates met at Chintadrepettah and opened with prayer by the Chairman.

The Minutes of the last Meeting are read and Confirmed.

No. 34. Questions Discussed

Is it expedient to continue in Jaffna the practice of giving English names to Tamil youth: Though as a general thing the introduction of foreign names in this way, in to Tamil Lands objectionable on account of its incongruity with the language — liability to misapprehension by stangers, when they see English names attached to native youth — disappointment of such as support Children who do not answer the expectations excited — And the difficulty of extending the System to all the Missions without increasing too much the labor of the agents of the Board — yet as it has been adopted and so long Continued in Jaffna, and has created there various interesting relations, as well as done much good by awakening interest, and exciting a spirit of prayer in Am. It is Considered, on the whole, advisable that it should be Continued in that Mission.

No. 35: Is it advisable to have the printing establishment, at Madras in Black Town or in the suburbs: It is thought if the Press is to be exclusively a Mission Press, and to be employed almost entirely by Am. funds, it may well be in some retired place, in the suburbs;

but

but if it is to be in part a self supporting establishment, and to depend somewhat on local funds, or be employed more or less for local Societies, it is better that it should be Continued in the Town.

No. 36. Is it advisable for the Board to send out to India unmarried Missionaries, with the prospect of their remaining such, or returning home after a time to be married?

It is thought that as a general thing Missionaries in India should be married; whether their happiness or usefulness is regarded. There are some who might prefer a single life, and in certain stations, perhaps as evangelists, might be more useful than if married. But these are exceptions. Most will wish to marry, and if they come out single they may not readily find suitable Companions. For them to return home, after a few years, would involve expense and loss of time, and endanger the loss of some finally from the field. There are, however, no doubt some advantages in the plan, as a Missionary if single may be able at first to devote himself more exclusively to the language, and if his health should fail on trial of the Climate, may have the field with less loss. The English Societies, which have more ready Communication with the Country, may with more propriety send out single men - than the Societies in Am.

Adjourned to meet tomorrow afternoon to hear the Minutes of the Session.

Royapooram 20th February.

The Delegation met and opened with Prayer by the Chairman.

It is agreed to advise that each Mission authorise the sale of Bills on England to the Amount allowed by the Board for the Year, at the rate of 500 to £ 100. although these may not be letters of Credit to that Amt received; and that the Secretary of each Mission be requested to furnish the agent at Madras with a written permission to draw Bills for the Mission, to the amount specified, which he is not to exceed.

The entire minutes of the Session are read and approved.

Voted. That a Copy of the Minutes be sent to the Missionary Rooms, and a Copy also furnished to each Mission.

Voted. That the next meeting of Delegation be held at Jaffna, to Commence on the first Tuesday of February 1840.

The Session, which has been Conducted throughout with great harmony, is then Closed, with Prayer.

M. Winslow.

Secretary.

10

Madras April 15. 1839

The Revd R Anderson,

My dear Brother,

I send a Duplicate of proceedings of Delegation of which the original was sent by Mr Todd. The letters which should accompany it are not yet copied and may not be in season but I trust you have the original. We are encouraged in our work which is however more preparatory and consists in preparing & scattering the seed — The Press is doing well — Our Schools would do well had we sufficient funds but we cannot expect the present year as liberal contributions as we had the last. There are some inquiries after the truth — The cause of education is rising very much but the Roman Catholicks are coming in like a flood. A Bishop & ten priests & Acolyte arrived a short time ago — Yours as ever

Wilkinson

Rec'd Aug. 5. 1839

Rec'd Nov. 1839

Believing that Missionaries, from the same Society at stations so near each other as to admit of frequent meetings for deliberation, should be united in an organized Mission; and that where more than one such Mission among the same people is necessary, on account of the stations being remote from each other, they should be so far united as to profit by common helps in their work, and by mutual counsels, the undersigned, American Missionaries among the Tamil people, agree to the following plan of polity.

1. The Missionaries of the A. B. C. F. M. in Ceylon & Southern India shall form three distinct and independent but associated Missions, called the Jaffna, Madura & Madras Missions, the stations being severally connected with the Mission nearest on the Island or Continent.

2. Each Mission shall have its own Secretary, Treasurer & other officers, and be competent to manage all its concerns, whether relating to printing presses, Seminaries, Common Schools, Native Helpers or buildings; except so far as the general interests of the Missions are involved.

3. To regulate the general interests and for the benefit of mutual counsel and advice, there shall be an annual meeting of delegates from the three Missions — each sending one if composed of less than ten members; two if more but less than twenty and three if more than twenty.

4 — The delegates shall meet alter=

each

(over)

nately in Jaffna, Madura & Madras, the first week of February, or at such time as the delegates at a previous meeting shall have appointed — where the reports of the Missions shall be read, the estimates of funds needed for two years in advance presented, Missionaries designated, who are arrived or expected without a designation, and such measures adopted in regard to the productions of the Press and such proposals made to the Missions concerning a division of native Assistants as may seem necessary —

5. Any of the Missionaries may meet with the delegates, and join in the discussions but without assigning voice in the decisions — The delegates may give their advice concerning the estimates for funds and refer them back to the respective Missions; but each Mission is to decide ultimately on its own —

6. The Treasurer of the Madras Mission or some one appointed by that body shall be a General Agent to forward the estimates and receipts of all the Missions and to receive and distribute the funds according to these estimates or to directions of the Prudential Committee of the Board, but without any authority to alter them or control the appropriations —

Madras, January 6, 1839.

Brief Report of the American Madras Mission.

3 copies

for 1837.

The first report of this infant establishment comes in mourning. Of the four members composing it, at its commencement, "one is not" — for God hath taken her. The sudden death of Mrs. Winslow by Cholera, on the 23d of Septr, was a heavy stroke to the Mission, especially to the Station at Nagapoorum, where, in consequence, a small school of girls just collected at the house was scattered, the English School for native lads in the Verandah left without a proper Instructor, and a Bible class & sabbath School for English Children necessarily transferred to other hands —. But what has desolated our hearts, and been so great a loss to the Mission, has we doubt not, been unspeakable gain to our beloved friend who is gone; and we cannot repine that she is promoted to a higher & purer service than any here. — The death of the infant babe, 8 months old, so soon after the bosom which had cherished it ceased to beat, though exceedingly trying, especially to the bereaved father, was a merciful dispensation —. If any where certainly in this land we may comfort ourselves when a motherless infant is taken home by our heavenly Parent. — God has thus mingled mercy with judgement, and we have still reason to bless his holy name. —

In the common operations of the Mission every thing is so much in a forming state that there is but little to report. —

Preaching to the Natives.

Our great business is to preach the Gospel, yet our regular congregations, except of children, are but small. In the former part of the year, when the schools were all in operation, and contained about 700 children, the attendance from them on Sabbath mornings, at each station, was usually upwards of three hundred; and, including their teachers and other adults, from 350 to 400 in all.

At Rogapooram, where there has been more mission labor in years past, and where there are a few nominal Christians connected with other missions, the attendance of adults has sometimes been greater, and among them, before Mrs. W's death, were a few females. The service at this station is held in the Verandah and hall of the house, both of which will seat more than 400 in the manner common among the natives, that is sitting on the floor. Service is here attended both in the morning and afternoon of the Sabbath, but the afternoon congregation is very small.

At Chintadripettah a temporary bungalow, covered with matting & leaves, has been erected. Some of our school rooms afford suitable places for preaching, and are occupied occasionally in this way, both on the Sabbath & on week days. But a great part of what we do, to make known the Gospel, is in going from house to house. Dr. Scudder is more especially occupied in this manner (as his interruptions from other duties are fewer) being out both morning & evening

of every day except the Sabbath, when circumstances allow.

We thus add a little to the feeble efforts making in this vast city, to send out light and truth among its dense & dying population.—

Schools.

The average number through the year has been twenty five, including two English Schools at Koyapooram, one in a village near & the other in the Varandah of the dwelling house. The former was in a very flourishing state, containing about 30 lads, until August when, for want of funds, it was transferred to the Revd Mr. Day.— The School at the house has generally consisted of about 25 lads; but most of the older scholars in it at the beginning of the year have left, & gone to higher schools, or into some employment. The school is little more than elementary, in its present state, and since Mrs. W's death cannot have the attention it needs.— At the examination at the close of the year the classes & studies were as follows.—

1. Class; 3 lads.

Studies.

1. First Lessons English & Tamil; 1st & 2d Book, finished & reviewing.
2. Luke's Gospel English & Tamil, read & translated.
3. English Grammar, to Conjugations.
4. Geography; a few pages.
5. Large Catechism; committed more than one third.—

2d Class; 8 lads.

1. First Lessons, English and Tamul; 1st Book finished & reviewing.
2. John's Gospel, English & Tamul; read & spell the English; but do not translate.
3. Large Catechism; 18 or 20 questions.

Note. The above two classes write English. Some of the lads write a pretty good copy hand. They read & write Tamul well.—

3d Class; 12 boys & 1 girl.

1. First Lessons English & Tamul to p. 21. ; also spelling.
2. Large Catechism 15 or 20 Lessons.

Note. These have generally attended 2 or 3 months, & most of them began then with the alphabet.

The school is opened every morning by reading the scriptures & prayer; and the pupils, who are all ~~through out~~ ~~almost~~ most of them heathen or Catholicks, & of good caste & family, attend divine service on the Sabbath; though not as regularly as could be wished.— There has been some special seriousness on the minds of two or three Roman Catholick boys, and they are getting instruction which it may be hoped will not be finally lost upon them.—

The Tamil Schools have averaged about fourteen, at Rogaproorum, & nine at Chinladrepettah, for the year.— They were nearly all dismissed at the end of August; but most of those at the former station resumed, the beginning of ~~September~~ October, by means of a donation from a friend for the purpose. The children in the schools have, on the whole, made

pleasing progress in their studies, and generally have evinced a readiness to attend on divine service. In a few instances truth seems to have taken some hold on their minds; but we know of no saving results. In some of the schools not only have the first class learned the Catechisms, but committed more than one third of our large Scripture history from Jaffna; and in such a way as to be ready with their answers concerning it. They are most of them assembled in the manner of a Sabbath School, and instructed nearly two hours before service on sabbath mornings; and the Monitors with the teachers one afternoon of a week day besides. The general plan of conducting the schools is the same as that pursued in Jaffna, subject to some variation according to circumstances. The expense ~~of the schools~~ attending them is considerably greater here than there.

We regret exceedingly that the embarrassments of the Board prevent our having funds to continue and even enlarge the schools; and, as our congregations depend so much upon them, we are making an effort to acquire here the means of continuing a few.

Tours.

Beside visits to different parts of the town, and immediate vicinity, Dr. S. has taken two journeys to distribute portions of the sacred scriptures & religious tracts. On one he was absent nearly a month, and went as far south as ~~Chillumbrum~~ Pondicherry; distributing about 6000 Gospels, and other separate portions of the Bible and 10,000 tracts. On the other journey he was absent a little less than three weeks, & went westerly to ~~Arcot & the vicinity~~

Vellore. On this tour he distributed about half as many books & tracts as were put in circulation on the former longer excursion — He was much encouraged to prosecute this system more extensively —. His journals are forwarded to you; and, by request of the Bible Society here, to the British & Foreign Bible Society. — Extracts have also been published in one of the principal periodicals at the Presidency —. Money & an efficient printing establishment alone, are wanted to put us in the way of supplying, in a few years, the greater part of the reading population of the Tamil people, at least, with some portion of the word of God. In Telugoo the whole Bible is not yet in print.

Distribution of Scriptures & Tracts.

By aid from the Bible & Tract Societies here, and to some extent of the Tract Society in Jaffna, we have been enabled to put in circulation at & near the Presidency (that is exclusive of the books distributed on the tours mentioned) probably 50,000 tracts, and at least 5,000 or 6000 larger & smaller parts of the Old & New Testament. The Scriptures have been introduced into all our schools; and tracts are frequently distributed in them and among the people resorting to them —. Dr. S has gone through with something like a systematic supply of a tract to each house, at Chintadrepettah, & a similar plan has been pursued in a part of Royapooram, and through one of the principal streets in Black town

Church

On the 21st of December we held a meeting at Rogapooram to form a Mission Church, and receive to communion the candidate mentioned in the Notices of this Station sent in June. — The only members composing the Church, at its formation, were the two Pastors with Mrs. Scudder and Amy ~~Humphrey~~ the colored woman who came with Mrs. S. from America. The Articles & Covenant of the Jaffna Church were adopted, & the Church denominated the 1st Presbyterian Church of the American Madras Mission.

After the formation of the Church Dr. S. preached to a very respectable and attentive audience. The Candidate then gave an account of his former manner of life, when, as a heathen, he had spent three years in visiting various heathen temples; and of the manner in which he had been brought to a knowledge of Christianity. He also sung a hymn of praise to God, which he had prepared for the occasion. Having given his assent to the Articles of Faith proposed to him, he was baptised by the name of Samuel Downer, and then received by covenant to the Church. The Lord's supper was afterwards administered to the five members, and the same number of occasional communicants. It was a season of special interest, & the whole congregation gave good attention throughout.

General Remarks.

By various communications, in course of the year, you will have learned that we have been partly employed in preaching, and in labors connected with the Bible and Tract Societies. In the former Dr. S. has for the last two months been more especially engaged, as he has not only assisted Mr. Smith in preaching, but in a protracted meeting, and other extra services. God has been pleased to smile on the efforts made and a revival of Religion has been, and we trust still is, in pleasing progress. More than thirty have attended some of the inquiry meetings, which is a large number for such a congregation. Several of them appear very well, and there is much occasion for praise and thanksgiving to God with whom is the residue of the Spirit.

Our share of labor for the Bible & Tract Societies has fallen principally upon me, and the revision of the Scriptures, and Tracts, with the conducting of the Press, and conducting the Tamil Magazine, has taken up some of my time; but it has seemed necessary. My ill health has obliged me to relinquish a part of them, as connected with the Bible Society; but I hope to be able to continue the others, at least for the present. In fact the want of paper in the Bible Society, and of funds in the Tract Society, which is nearly $1000 in debt just now, stops most of the operations which have been in progress.

Various Committees require some attention from us, and perhaps our attendance on these, & the influence we are enabled to exert here, should be reckoned

oned among the benefits of the Mission. As to direct labor with the Natives, in reference to immediate success, we fully believe a country station superior to one in a town; but there are forms of labor important & indeed essential to the general prosperity of Missions, which can be managed only by having some stationed in such a place as this.

In regard to a printing establishment, we beg to suggest (agreeably to some former remarks of mine) that while it be strictly missionary, so as not to allow anything to interfere with mission work when needed, it be not so confined to it, as wholly to exclude job work. So do what will be needed for the Mission, and on account of the Bible and Tract Societies, will require so large an establishment that, if entirely dependent on support from abroad, it is to be feared there would be many interruptions for want of adequate funds. The present state of things would furnish an instance; as while the funds of the Board are embarrassed, we could neither continue our operations, or suspend them without great sacrifices. The Church Missionary Press (which by the way is now offered us for sale) does all the work for the Bible & Tract Societies, and makes a profit on that, & job work of different kinds, of four or five thousand dollars a year; but as for several months past these Societies have had very little paper, the presses, eight or nine in number, would have lain idle, but for English & other job work. The workmen in that case would have been dismissed; and the whole establishment so deranged that some time would be required to put it again in motion. In an establishment so

large

as must be kept up to print on an emergency a great number of books, there may be much work done incidentally which would bring in a profit, and lessen the expenses without interfering with the needed supply of Scriptures & Tracts — It is like filling a bushel with coarse & fine salt. — If a purchaser objects to the latter it may be taken out, and the measure be still nearly quite full and he obliged to pay as much for the coarse only as for both together. — The objection to the secularity of the concern cannot be great, considering that there must be a printer devoted to it, who can of course manage its pecuniary as well as other interests. —

Our general plan of operations here, as previously submitted, we hope may eventually be carried into full effect, & that there may be not only an efficient Press, but an efficient & extensive School system, embracing a high school, boarding school & many native free schools — Every year's experience convinces us more & more that the great hope of the Missions to such idolaters as surrounded us, must rest on the young, & on extending to them the benefits of a thoroughly Christian education. Especially is it necessary to do this in reference to raising up such Native helpers, as are needed in the work, without whom the progress must in all probability be very slow & uncertain. — We long for the means of qualifying & employing the agencies that may be found here, both among the Native and East Indian population. —

May the Lord give to our beloved

Nations and to us, all needed grace and crown the labors of all his servants in Christian & in heathen lands with his blessing.

Yours in the Gospel

Madras Jany. 12. 1838.

M. Winslow

Sec.

A. M. M.

P.S. We add a few words jointly, concerning the one of our number who is left alone. His constitution seems a good deal impaired, and he has been brought so low since Mrs. W's death that a change of climate, for a time, seemed immediately necessary. Dr Lane, a pious physician, and of as high reputation as any in Madras, thought it by all means advisable if possible for him to go to America or the Cape. Since he gave this advice, however (now than a month ago) a great change for the better has taken place, in consequence probably of the favorable weather just now; it being cool & dry, and there is a prospect that the journey which Mr W. is about to take to Madura, to attend the meeting of delegates, and then probably to Jaffna, will strengthen him to bear the hot season without so much danger as there would be otherwise. Still, on account of health alone, it may very probably be advisable for him before another hot season, after that now approaching, to seek a more thorough repair of his constitution in a voyage, and a residence for a short time in a colder climate; at least the present appearance is that such a course would ~~probably~~ be likely to add something to his life. — Another consideration,

12. which should have its due weight, is that his present solitary situation, for one of his domestic habits, is likely to prove even favorable to his health as his comfort. But any suitable change is so little to be expected here, that (though it can be wished for only some time hence) a prospect of its becoming expedient is to be regarded in plans for the future; and might afford additional reason in favor of a visit to America of a few months perhaps a year hence.

Report of Madura Station
Dated Jan. 1st 1858.
Recd. May 11th 1858.
Rept. & Ans. R.

The Revd. Rufus Anderson
Cor Sec.
A. B. C. F. M.

We think it advisable to ask leave for this, whether it be acted upon or not, as it may become very necessary, and we should not willingly take any such step without the sanction of the Com. Aside from all other considerations the addition of a suitable female helper to this mission would be perhaps a sufficient compensation for the time & expense of a voyage through that of repairing a constitution suffering from the climate is the object immediately pressing.

Yrs &c. J. Scudder. J. W. Winslow

Report of the Am. Madras Mission for 1838.

Changes in the Mission. It is proper that we commence our brief Annual Notices with a grateful record of the goodness of God not only in sparing all our lives through the year but in restoring to health Mrs Scudder & Mr Winslow who were ill and repairing the melancholy breach of the preceding year by giving to the latter another companion in her labors. He was united in marriage to Miss Anne Spring third daughter of the late A Spring Esq of the Madras Medical service on the 12th September by which a valuable addition has been made to the Mission.

(3 in the) Printing Establishment. An important change has also been effected in the accession of this useful auxiliary.

In accordance with the original plan of the Mission a beginning has been made towards the formation of a book manufactory in the native languages. The event was somewhat hastened by the resolution of the Committee of the Church Missionary Society to dispose of their Printing Establishment which it was thought advisable for this Mission to take. The transfer was made in the beginning of July. The Press has consequently been in operation for six months. It may seem strange to some that an establishment which one Missionary Society wished to dispose of, as an incumbrance, should be considered by another as a desirable object of purchase; but the reason is to be found in the different circumstances of the two Missions. To the Church Missionaries the Press was little more than a secular instrument for increasing their funds. It occasioned much embarrassment to the Committee, and brought either uncertain profits, or profits not needed. Under our direction it will be the means of furnishing instruments for labor at several different stations, where schools are to be largely established, and the Scriptures widely

disseminated among the natives, and moreover it offers to the American Bible & Tract Societies a method & excitement for their christian charity towards the heathen of Southern India, which could not otherwise be found. It opens a free channel by which their benevolence may flow to this thirsty land. The Press has been employed principally for the Bible & Tract Societies of the Presidency, but in part for the American Tract Society, and an edition of select integral portion of entire books of the Tamil Scriptures forming a volume somewhat smaller than the New Testament is now commenced, a part of which is to be at the expense of the Am. Bible Soc. The Printing of a Improved Journal monthly has been commenced in English, the South Indian Christian Repository (Quarterly Journal) & the Missionary Record (monthly) previously issued from the Church Mission Press have been continued, and various minor publications produced in Tamil, Teloogoo & English. A fount of Hindoostanee types has been procured, & printing is now being commenced in that language.

Schools — For want of funds the schools dismissed in 1837 have not been resumed, and the number has been at

Rogapoorum — 8. Tamil Schools 265 children.
1. English School 25 lads.

Chintadripettah — 7. Tamil Schools. 210 children.

A day school for Girls both at Rogapoorum & Chintadripettah has also been commenced under the immediate direction of the Missionaries wives — the children of all the Schools, who are of sufficient age attend on divine worship at the Mission Station with which they are connected on Sabbath mornings, when they also give their lessons in the manner of a Sunday School, and of those at Rogapoorum such as are able to read are assembled likewise

on a week day for special instruction in the Scriptures — the effect is very pleasing as it regards their progress in the knowledge of Christianity though it is to be feared none as yet feel the power of truth in their hearts. At a public examination of the Schools at Rayapooram, on the last day of the year, the pupils showed much activity of mind & knowledge of their lessons in questioning each other on those Catechisms & on Scripture History as well as on the elements of Grammar & Arithmetic in their own language. *

3 inc. **Congregations & Church.** The Schools form the principal part of the Congregations but several attend from the Printing office & some who have no connexion with the Mission. At Rayapooram there are about 50 adults usually present, & not far from 250 children; at Chintadripettah nearly as many — None have been added to the Church except a young woman, a native of Jaffna & from the Church there, who has been married to the young man admitted last year. There are three or four Candidates of some promise. Several might at once be admitted, but unless they are living members, united to the living Head, their admission though it might swell our report, would not add to the real increase of the body of Christ. If our labors do good, by quickening existing members of Churches to newness of life, or if they prepare the way for any to embrace the truth as it is in Jesus, though the former should remain in connexion with other Churches, and though for the present, in regard to the latter, there may be only a preparing of the way of the Lord, yet our labor will not be altogether in vain.

Tours and Distribution of Scriptures & Tracts. Dr. Scudder, who considers it a main part of his business to distribute the sacred Scriptures & Religious Tracts at a distance as well as in the immediate vicinity of Madras has in course of the year made four tours of some length in one of which he was absent seven weeks

* See Appendix A.

distributed 1000 whole New Testaments and more than 12,000 small in portions with twice as many tracts. Her distributions in course of the year have probably been not less than 15000 larger & smaller & larger in legral portions of the Scripture & 30,000 religious Tracts. At the Stations in Madras some hundred Volumes of the Scriptures have been put in circulation & several thousand larger & smaller tracts — Of the latter the Scripture History from Jaffna, a book of 160 duodecimo pages, has been put into many hands & has been much in demand. Some portions of the Tamil Scriptures, as printed at Jaffna, in the form of pocket volumes have also been much enquired after. — To prevent books from being torn up for waste paper, and to make them portable, so as easily to be carried, by the people from place to place, it is very desirable that the most important parts of the Bible should, to a great extent, be published in this way. — There is every encouragement to scatter, far & wide, the good seed of the word from the Press as well as by the living voice, for in many parts of the country at least the ground is in a good measure prepared. —

Assistants. — Samuel Downer who was received to the Church last year and who has recently been married to Experience Carpenter, of the Odooville School, is employed with his wife at Chintadrepettah. He is a Reader & School Visitor, & she has a small school of girls at the Station. — At Rogapooram William Ladd is employed as a Writer & School Superintendent & Taram Sothy as a School Visitor — We have on the whole reason to be thankful for the degree of satisfaction they give us in their work. —

General Remarks. Though another year has passed over our heads, and many thousands of the poor Heathen around

us have gone down to the grave without hope we seem to have done little for their salvation. Little indeed has been done by any, or all who are laboring here to build up Zion — the enemy may well say "What do these feeble Missionaries?" But something is done, and by the blessing of God it will increase. — At Madras there is a gradual change for the better, both among the Native & European Community. Perhaps there should be an exception in respect to intemperance among the former, which it may be feared is on the increase. But even in regard to that it is encouraging that some alarm is felt. — There is an abatement of attachment to caste & custom, & generally to the observances of idolatry among different classes of the natives arising from continued intercourse with Europeans — the progress of education especially the knowledge of English — the spread of Christian books and the preaching of the Gospel — the Schools in Madras both for East Indians & Natives are increasing in efficiency except the primary Schools in the Native languages. — While we still feel, therefore, the importance of having a High School for Boys and a Boarding School for Girls, as soon as possible, we think there is a special call on us to do more than we have done to give the Native Free Schools efficiency, & if possible to increase their number, as other Missionaries are doing nothing proportioned to the magnitude of the object. —

Asking a continued interest in your prayers — and those of the Committee I am — my dear brother, Yours in the Lord

M. Winslow.
Sec.
A. M. M.

Madras Jany 15, 1839.

Appendix A

Several ladies & gentlemen attended the Examination of the Schools at Royapooram, as noticed in the Report, who expressed themselves much pleased with the activity & intelligence displayed by the children in their cross questioning of each other and answers to the Examiners — From one of the gentlemen J. Orme Esq. Registrar of the Archdeaconry & Clerk of the Crown, and from a Head Catechist of Trinnevelly the following Notices have been received —

From Frederick Orme Esq. &c.

Royapooram 7 Jan. 1839

My dear Sir,

In witnessing the examination of your Native Schools on Monday morning last I experienced a lively pleasure and most agreeable surprise.

The Examination which was chiefly conducted by the children themselves, in putting questions one to another, was very creditable for suspicion any examination of Tamul children at which I have ever been present, & most favorably impressed on my mind the superiority of the Catechetical system of Learning, in bringing out the dormant energies of native youth, & encouraging a spirit of emulation for useful learning among them. — With sincere wishes for continued success in your endeavours to benefit the rising generation, I remain my dear Sir

Yours very truly, (Signed) Fred.k Orme.

From I. David, Pully, Head Catechist,
of Rev. P. Schaffter Tennevelly.—

Rev & Dear Sir,

I had the happiness of attending the Annual examination of the American Mission Schools connected with your station at Royapooram.

They were examined in Nequndoo (a Dictionary) Abridgement of Tamil Grammar, Elements of Geography, Scripture History & Social Catechisms.

I am quite surprised to see them questioning each other, from their own heads, in all the branches of learning they have attended to. I was informed that the Schools were established nearly 2 years ago. I am perfectly satisfied with their progress in the Sacred Scriptures, within this short space of time.

I rejoice to see the children who were in the utter darkness of heathenism, & who do not know their Creator, before their entrance in these Schools, are now through the mercy of God under Christian Instruction.—

May this Mission prosper more & more, in this dark land, & many who see this light may come to receive it & may the Lord God bless & prosper your indefatigable labours, & at last crown you with inestimable happiness is the fervent prayer of your most obedient servant.

25th Jan 1839.

(signed) I. David

The Revd Rufus Anderson D.D.
Missionary Rooms
Boston.

Mr Abbott

August 1st 1835

Rec. Aug 4, 1839.

Brief Report
of the
American Madras Mission
for 1840.

(3 inches)

The general state of the mission the last year has been much as in the preceding. Some little progress has been manifest, the Congregation and the children in the Schools have rather increased. The average of the former at each station is probably something more than 250 of whom at Royapooram especially a fourth or fifth part, are adults; as many connected with the Press live near that station.

There has been but one addition to the church within the year, that of a native man who was formerly a schoolmaster, at Royapooram but now a Pressman in the Printing office; but there are at each of the two stations several candidates for admission. It is still thought necessary to be very cautious, in a place like this, in admitting members to communion. The Church might rapidly enlarged, by the addition of those who have a name to live while they are dead "but it would not be strengthened. — The common practice of most Missionaries, in this part of India, is to baptise on any tolerable evidence of sincerity, or if there be connected with it a little knowledge of Christianity though no satisfactory evidence of a change of heart — the consequence is that while some perhaps are encouraged to persevere in seeking their salvation, who might otherwise faint by the way, many it is to be feared are led to rest

in an outward profession without any inward grace & not only perish themselves, but become stumbling blocks to others. — To fill the country with baptised heathen would not promote true Christianity.

Dr. Scudder has continued the distribution of tracts, & portions of the Scriptures in places near & remote as circumstances have allowed. He has taken two tours alone one of which was commenced in December 1839 but terminated in January, and occupied about 3 weeks; On the other he was absent 8 weeks, and one with Mr Winslow when they were gone only 8 days. — This was to Conjeveram nearly 50 miles distant at the time of the principal Annual festival in that high place of idolatry. On that occasion, they distributed tracts & books at some distance from the temples in a bungalow, to which the people came on invitation, & after they had examined & conversed with them, as they were seated by companies in one of the rooms. They thus had opportunity to give some account of what the books contained and to preach the Saviour, once at least to great numbers who might otherwise never have heard the Gospel. — They distributed in the seven days spent there 1,250 Gospels, 150 Epistles, 1400 stitched volumes of tracts, "Blind Way &c" and 1400 Tamil Calendars; besides a good many single tracts in Tamil & Teloogoo. All who received books were addressed, usually from ten to twenty minutes, as well as examined in regard to their ability to read, and desire to obtain the books or tracts. Some applied who had formerly received books at this or some other place as people were collected from all parts of the country. — Of these a few gave some account of what they had read & seemed in a way to get good and a few knew little or nothing of the

contents of what they had received. We had very little occasion to think that the books were to any good extent distributed. When given in this way they are no doubt generally carried home, by the parties receiving them, though too often perhaps afterwards neglected and left to perish, with but little use. Still it is something if they have the means of getting light though they may still choose to remain in darkness. As one of the leading objects of the Mission is to prepare & distribute books extensively, it is proper that friends at home should know the course which Dr. S. on whom this labor principally falls, usually pursues.

The leading event of the year is the arrival of Mr & Mrs Hunt, who accompanied Mr & Mrs H. on their return in March from the Delegates Meeting in Jaffna. His services are very important in giving a very proper direction to the Printing Establishment, and valuable also in other respects. The Press has gone on with increased efficiency & has accomplished much in course of the year in sending forth the printed page in the native languages, & in English. Upon an average four presses are constantly employed in printing tracts or scriptures for the natives; which strike off, if not delayed by interruptions, very nearly the equal of 15,000 Duodecimo pages a day. There are now printed, two monthly Temperance papers in English — One Monthly Missionary Journal the Church Mission Record — one monthly Tamil Magazine with books for the School

Society &c. the Profits of the Press the past year have more than supported the Mission.

As the great hope of India is the speedy dissemination of Christian truth, before Infidelity or Romanism or Socinianism, which are all at work, can take the place of that less refined heathenish superstition which is gradually passing away great dependence must be placed on the Christian Press and its agency as far as possible, diligently employed.

In the latter part of the year Mr W. in consequence of the severe illness of Mrs W. & their eldest little child (who was at the point of death) was obliged to go to Bangalore with his family for four months. He was there at the close of the year. By any such removal, or the sickness of either of the Missionaries, the weakness of the Mission becomes painfully apparent, & the cry "come over and help us" is caused to be raised with an intensity equalled only by that for the indispensable aids of the Holy Spirit, when He himself intercedes with groanings that cannot be uttered."

Yours in the Gospel

M. Winslow.

Madras March 19 1841.

Sec

A. M. M.

Madras March 19. 1841.

The Rev. Rufus Anderson D.D.

My dear Brother,

The foregoing Report is not only brief, but very imperfect. I have no time, however, to make it better nor are the materials very abundant. Our Mission is so small, and our usual course of labor so uniform that there is little to report which will be of general interest. — We do not, however, on that account, and trust you will not, consider that no progress is made in our work. It is so much preparatory that but little of actual success is apparent. — The Scriptures & tracts spread far and wide by Dr S., are not doubt doing much good, though the instances of conversion, in consequence, which come to our knowledge, are not (and perhaps it is not to be expected they should be) many. Now and then a pleasing instance of apparent

fruit occurs for encouragement.

My own time is a good deal taken up as Agent of the Missions, and also as Secretary of the Madras Tract & Book Society, but all is a part of the general work, & must be done by somebody. We certainly need help, and do trust that the Board will soon be able to send us out two Missionaries — One to aid Dr S in Scripture & tract distribution and act as a Missionary to the Tamil people, — and one to study Teloogoo in reference to the Tues and to help me in that department as also prepare the way for a Teloogoo branch of our Mission. We do not think there is any objection to laboring in the two languages in the same Mission. We earnestly hope the Committee will soon be able to help us. With sincerest Christian regards —

I am, My dear Brother,
Yours truly
M Winslow.

Rec'd Oct 20, 1841

Respondent
Madras
for 1840

Account of Printing at the American Mis Press for 1840

		No of Pages	Edition		Cost		
17	Church Missionary Society & School Book Society	1119	7860	5,658,670	1391	14	4
18	Books for the Individual	2521	8490	1,197,644	2790	4	8
9	Tracts	245	3000	93,400	170	2	7
123	Periodicals	556	24,375	131,375	1580	9	11
	Scriptures in Tamil	1910	61500	8,018,000	4406	1	1
	Telugu	136	3000	40,800	357	"	"
	Hindostanee	200	5000	1,000,000	1346	"	"
20	Tracts in Tamil	838	84,750	1,765,700	1149	14	"
5	Telugu	332	15000	469,000	413	9	11
105	Jobs of various kinds	223		38,297	1923	2	6
	Total	8,100	206,975	13,688,068	15,528	10	1

1840.

Rev. Myron Winslow.
Madras, March 19, 1841
Recd. Aug. 10. 1841.

Ans. Oct. 29.

(Marked)
(2)

Brief Report of the Madras Mission for 1841.

3 inches

The illness of Dr. Scudder, and consequent removal of himself and family to the Neilgherries, is the principal adverse circumstance to be noticed; and this is much alleviated, not only by the measure of benefit which our beloved brother has derived from the change, but by the good which he has there accomplished. His intercourse with the Europeans resorting to this sanatarium, has been in several instances evidently blessed, and he there completed, and sent down to be printed, a little tract called "Provision for passing Over Jordon" which it is believed will long be useful. The only source of regret is that though the change has been in some respects beneficial to his health, it has proved insufficient; and, therefore, a removal for a time to America seems indispensible.

Both the other Mission families were obliged to be absent two or three weeks from Madras, while the hot winds were most trying; but this was attended with very little expense, and yet with manifest benefit.

Distribution of Tracts and Scriptures.

Before Dr. S. left for the Hills, in April, he spent some weeks in Tract and Scripture distribution, in Madras, on a plan similar to that pursued by him in the Country — that is of inviting the people to a central place, in different parts of the town, and spending several hours a day in conversing with them and selecting those to whom distribution should be made. In this manner a large number of the "Blind Way" &c. (a stitched volume of Tracts) and many portions of the Scriptures, in Tamil and Telogoo, were distributed. Mr. W. gave some little aid in this, after his return from Bangalore in February, and he has also from Sabbath to Sabbath, and week to week, distributed in a similar manner, after preaching, whether at a station or in a School room, these and similar books, with two or three thousand Tamil Almanacs. In this way, although the distributions have been much less than when Dr. S. was able to spend three or four Months in tours abroad, for this express purpose, yet a great amount of truth has been sent forth on the printed page, during even the last year.

Preaching.

Preaching.

After Dr. S. went to the Hills, Mr. W. preached alternatively, on the Sabbath, at Royapooram and Chintadrepettah (residing most of the time at the latter station) and at the former holding a meeting regularly also one evening of the week. This latter service was at a private dwelling house, in the midst of the Roman Catholics, who made great opposition; sometimes throwing stones and brick bats at the people, when assembled, and at other times disturbing the congregation with every kind of noise — annoying them by burning blue lights near the place of meeting, into which were thrown sulphur, pepper and deleterious drugs — and finally by burning the building. This was, however, soon rebuilt, and the Police authorities interfering effectually, the annoyances were discontinued. There is now a quiet congregation assembled weekly, in a very neat and convenient place for social worship. There has also been preaching at the Schools, as circumstances have allowed, and at one especially, where the service has been maintained regularly every week, in part by a Catechist.

Church.

There have been admitted to the Communion of the Church fifteen Native adults, male and female; — of whom one was a Heathen Schoolmaster at Royapooram, two were Romanists, and the remainder were born of Christian parents; also one European Woman. These were all admitted at a Communion season, in Royapooram, when we had the pleasure of uniting with our dear Brother and Sister Hoisington also, in celebrating the Saviour's love at his table. On this occasion Mr. and Mrs. Hunt, united with the Church by letter, and four or five Native Christians, from other Churches, as occasional communicants. Six Children of the Natives were also baptized.

Schools.

The out-Schools have been continued at both stations, with a good degree of regularity, and a beginning has been made in forming a small Boarding School for Girls. There have been seven or eight girls of good family already in the school, but only five or perhaps three can be considered as permanently attached to it. The difficulty is very

great of collecting here any girls of good caste, ~~whom it is our object~~ It is such that we wish if possible to collect, as there are other Schools already for the lower castes, and they will not mingle at present. — The Female Day School at Royapooram has suffered in consequences of Mrs W.'s absence from that station, but is still continued under the Mistress, a Roman Catholic woman of respectability.

Press.

A separate Report of the Printing Establishment being forwarded, it is not necessary to say more of it here than that it has continued efficient, and in course of the year has turned out more than eight Million pages of Scripture — nearly Eleven Million pages of Tracts, and of all kinds of printing, in the Native languages 19,430,467 pages. — It has cleared to the Mission Rups. 6,215 — besides the receipts of January, which were included in the Accounts of last year. —

Native Assistants.

Samuel Downer, who was baptized in the second year of the Mission, is still employed as a Catechist, and is, it is believed, in a good measure useful. Samy dasen a Native Christian of Vepery has been employed about 6 months at Royapooram he being the more needed there in the absence of the Missionary and has thus far given satisfaction. W. Ladd who was a Writer and School Visitor has been dismissed as not giving satisfaction, in all respects, and Paransothy, now a member of the Church, has been made Visitor and Superintendent of the Schools at Royapooram.

Preaching Places.

At Chintadrepettah the bungalow on the premises for preaching has been rebuilt with a full wall at the front gable end, having a door and windows, and half wall round making it a neat & spacious place for public worship. A room at the back end separated by a mat partition makes also a convenient place for the English School.

At Royapooram one of the school Bungalows in a populous village has been enlarged, tiled and surrounded by a Mud wall by which it is made convenient for preaching. — Also, as mentioned, the Bungalow connected with a dwelling house, in which evening meetings have been held, has been thoroughly repaired since the burning. The roof is now tiled, and it is lighted with hanging shades at the expense of Ondatchy, the occupier of the house who, with his wife, is now a member of our Church.

Preparations are made to build a Native Church, now much needed at Royapooram. A piece of land has been purchased for the site and subscriptions received to the amount of Rs 2,650 with a prospect of some addition.

Conclusion.

The encouragements were never greater for our going forward and attempting to carry out the original plan of the Mission not only as to the Press but as to Education and Preaching. We need only men and money with faith and prayer. The field is every where inviting. Yet at this crisis we are greatly weakened. May the Lord send us help from the sanctuary and strengthen us out of Zion. — May He excite the beloved and favored churches of our Native land to more self denying zeal for the honor of the Saviour among these degraded Heathens, Mohammedans, Romanists and Protestants who have a name to live, but are dead that they may be instrumental in turning many to righteousness and from the power of Satan unto God.

M Winslow
Sec.

(2 inches)

Postscript. March 19th 1842 — On Sunday last, at Royapooram, we had the pleasure of meeting again at the Communion table with our beloved brother & Sister Sudder, who had been absent about 10 months and of receiving, at the same time, to the Church six adult Natives, as new Members. These were all boys of Christian parents, and had been baptized in infancy. One Member was excluded from Communion having become partially insane & also joined upon the Romanists.

We expect Mr Hutchings here to-day & Mr Scudder's place about the first of May

Received 13th May 1842

Rec'd 2 June 1842

Inventory of Printing Establishment as transferred from the Church Missionary Society to the American Madras Mission — July 1. 1836. —

English Type.

16½	lbs	Diamond Type
335¼	"	Nonpareil do.
504⅞	"	Minion do
5	"	Do. Two line
935¼	"	Brevier.
9¼	"	Do Two line.
11	"	Do Italic Egyptian
75¾	"	Do Antique.
748½	"	Bourgeois.
985¾	"	Long Primer.
14½	"	Do Do Antique
5	"	Do Do Open Italic.
19¼	"	Do Do Two line Open.
9¼	"	Do Do Do Shaded.
7⅛	"	Do Do Black
5¾	"	Do Do Do Open.
47	"	Do Do Boldface
20¾	"	Do Do Telling.
758⅛	"	Small Pica.
29¾	"	Do Do Two line Black.
46½	"	Do Do Two & Four line Black
37¾	"	Do Do Two line Open.
440¾	"	Pica
5	"	Do Ornamented.
20½	"	Do Antique.
31½	"	Do Egyptian
139	"	Do Script.
10½	"	Do Open.
247	"	Do Double.
129¼	"	Do Boldface
113	"	Do Four & Five line
50¾	"	Do Telling.
1006¾	"	English.
26	"	Do Black
142¾	"	Do Two line
371	"	Great Primer.
45¼	"	Do Do Egyptian.

74¼	lbs Great Prince Script
38⅛	" Do. Black
56	" Do. Two line
86¾	" Do. Do. Telling
10½	" Do. Shaded
21¼	" Do. Two line Shaded
17½	" Ornaments Large
53	" Greek
5½	" Fractions
146½	" Space leads of Sizes
3	Brass Oval Ornaments
20	lbs Space Rules

Telugoo Type.

1543½	lbs Pica
771½	" Long Prince
313½	" Do. New

Tamil Type.

2165½	lbs Long Prince
1557¾	" English Body
106¼	" Two line English
144¼	" Do. Long Prince
93½	" Do. English Shaded
219	" Three Line English. New
695½	" Small Pica New

Press Materials

29	Brass Galleys
62	Wooden Do.
25	Iron Chases, 1st Size
3	Do. Do. 2d Do.
2	Do. Do. 3d Do.
5	Do. Do. 4th Do.
5	Brass Sticks
16	Iron Do.
2	Rollers for Lithographic Press
100	Brass Rules Thick and Thin
1	Pincher

Binding Materials

2	Bundles English Mill Boards
~~[illegible]~~	~~Wooden Skins~~
90	Calf Skins
77	Sheep Do.
156	Books Gold Leaf

44 lbs Glue
2 Reams Marble Paper.
21 Balls Europe Twine
1000 Skeins Silk Thread
4 Knives
13 Pair Scissors
1 Saw.
2 Shears.
2 Hammers
30 Knives for Ploughs Old
4 Irons for Binding Press.
3 Iron Screws for Plough.
7 Setts Brass Letters.
14 Brass Rollars
38 do Flowers.
2 do Stamps.
8 Brass Lines
7 Stone Burnishers.
4 Steel Polishers
2 Morocco Stamps
2 Bodkins
13 Ivory Folders
18 Cutting Knives
24 Bundles Stitching Thread
3 Sewing Presses.
4 Cutting Presses with Ploughs
1 Gilding Press
4 Setts Brass Letters Old.
11 Brass Rollars.

Stationary

180 Reams Superfine Printing Demy
12 do Bank Post.
20 do Foolscap do
10 do Superfine Coloured Paper
20 do Foolscap
10 do Pressed Paper
5 do Brown Cartridge
1 Keg Printing Ink.

Type Founders Materials.

2824	lbs Old Type.			
2	Iron Furnaces			
2	Casting Moulds.			
3	Tables.			
120	Punches for Two line English Body			
150	Matrices			
120	Punches for Two line Long Primer			
150	Matrices			
120	Punches for Two line English Body Open			
150	Matrices			
120	Punches for English Body.			
150	Matrices			
520	Punches for Long Primer Body			
300	Matrices			
150	Punches for Pica Body			
500	Matrices.			

Iron Presses.

3	Columbian Presses by Clymer.	1,650.	0.	0
3	Do Do Do Hopson	1,650.	0.	0
2	Stanhope Presses.	800.	0.	0
6	Improved Inking Tables and Apparatus	420.	0.	0
1	Lithographic Press with 3 Stones	230.	0.	0
1	Hydraulic Press.	630.	0.	0

Furniture &c.

1	Small Leathwood Press.
1	Round Table
1	Office do covered with cloth.
1	Plain Table
5	Chairs
1	Egyptian Couch.
1	Screen
3	Rattan Mats
3	Inkstands.
7	Tables Printing Office
1	Stool
1	Tub
3	Planks.

14 Ball Sticks
72 Rattan Slings with iron hooks.
7 Stools
8 Pair Tamil Cases with Stands
1 Pair do do without Stands
1 Table.
2 Chairs.
2 Imposing Stones with Stands
1 Table with Pigeon holes
1 Almirah
1 Box inlaid with lead
13 Stools for compositors
3 Racks.
57 Cases.
8 Pairs English Cases with Stands
12 do do do
8 Cases Small.
12 English Cases with Stands
3 Telugoo do do
1 Table.
1 Pair Brass Scale & Weights
20 Wooden Head & Side Sticks
1 Small Almirah for Lithographic Press wth 2 drawers
1 Table
6 Shelf Planks
1 Table
3 Stools
3 Mats
25 Planks for Binding
1 Grinding Stone with Box
2 Screen frames
1 Large Paper Shelf
2 Telugoo Cases New.
19 English Cases New.

Summary

73,467 lbs	Tamil & Telugoo Type	6,951. 1.
	Sundries Type Foundery	1,557. 13.
	Dr Book Binding	536. 8. 3
	English Type 3 Presses & Furniture	11,970. 0. 0
	Sundry Furniture 5 Presses & Lithographic & Hydraulic Press	4062. 6. 6
		25,071. 12. 9
	Deduct Discount	10.071. 12. 9
	P.O.	15000. 0. 0
	Stock	3,237. 9. 10
		18,237. 9. 10

N.B. The foregoing is the Inventory of the Establishment as rec^d by us — without the prices annexed which as mentioned in my letter to Mr. Hill I regret not being able now to send but hope to do so soon — The whole according to a previous Inventory was to be Rs 15,000 but liable to deduction be increase according as the Inventory at the time of transfer should be less or more than that in Sept — According to a Memo. sent in a day or two since the difference between the two Inventories is Rs 1981.13.6 on which making the deduction to correspond with that made on the whole Estab^t we shall have to pay about Rs 1300 more than the sum proposed to which is to be added the excess of more than 200 in the Stock as per annexed list — The whole Inventory at the Invoice Price was 25,011.12.9 — which was put to us at 15000 as mentioned above — but the greater part of the type &c was found to be in excess of the Inventory —

American Mission Press _____ Dr.

to the Church Mission Society

Stock

at Invoice Prices with Charges.

		S.	D.	£	S	D	Rs.	A.	P.
180	Reams of Supr. Printing Demy @	16	9	150	"	"			
10	do do Pressed @	17	9	8	17	6			
12	do Bank Post			5	8	"			
20	do Wove Post @	10	"	10	"	"			
5	do Brown Cartridge			5	15	"			
10	do Superfine Coloured Paper @ 7½ Rs.								
2	Bales Mill Boards			9	6	7			
90	Calf Skins			14	5	"			
77	Sheep Skins			5	15	6			
56	Gold leaf books			4	"	6			
40	lbs Glue			"	"	"	12	8	
2	Reams of Marble Paper @ 29 Rs.			"	"	"	58	"	"
21	Bunches Twine			"	15	3			
1000	Skins silk thread			"	"	"	17	8	5
24	Bunches Stitching thread			2	8	3			
1	Keg Printing Ink			12	19	"			
20	Reams of Foolscap @ 12¼ Rs.						245	"	"
	£			230	9	6			
	Proportion of Charges			28	18	"			
	£			259	7	7			
	à 1/10 of Rupee					"	2,829	9	5
	Rupees						3,237	9	10

Church Mission Press
30 June 1838

(A true Copy)

Inventory of
Church Memorial
Press — as
transferred to
Am. Madras Mdl.

June 30. 1938

Account of Printing at the Am: Madras Mission Press for the year 1841

Volumes	Names of the Work	No. of pages in Vols.	Editions	Total No. of pages in Ed.
12	Church Missionary Record, 8vo.	351	350	1,22,650
24	Madras Price Current, Folio	98	200	19,600
12	Madras Temperance Recorder, 8vo.	180	500	90,000
12	Journal of the S. I. Temp. Union, 4to.	96	500	48,000
12	Tamil Magazine, 12mo.	359	750	2,69,250
19	Books for Societies & Individuals of Sizes.	1,505	13,300	1,188,900
11	Pamphlets, Reports &c. of Sizes.	289	3,928	92,320
177	Jobs of various Size	380	39,173	63,002
45	Tracts Tamil, Telugu & English.	1,586	3,52,100	10,820,200
	Scriptures do do & Hindustanee.	1,272	64,274	8,252,817
324	Total	6,116	4,75,075	20,966,739

8,225 lbs of English Type.

Printing at Madras in
1841.

Rec.d June 16, 1842.

Ack.d Aug 13/42

Names.	Occupation.	Religion	Rate of Pay	Remarks.
Printing Department.				
R. Twigg	Foreman.	Protestant	35 " "	East Indian
J. Ambanda Royen	Writer	do	15 " "	
D. Conner	Eng: Compr.	do	21 " "	East Indian
T. French	do	do	17 8 "	do.
W. H. D'Souza	do	do	15 " "	do
C. R. Stan	do	do	15 " "	do
A. Haliburton	do	do	11 " "	do
John Ray	do	do	13 " "	do
J. Dennis	do	Roman Catholic	12 " "	do
L. D'Rozario	do	Protestant	9 " "	do
Chinnasamy	do	Roman Catholic	9 " "	
Appoo	do	do	9 " "	
C. F. Clarke	do	do	6 " "	East Indian
Appavoo	do	do	3 " "	
W. Lawrie	do	do	2 " "	East Indian
Arunachellum	Tamil do	Heathen	12 " "	
Chelvum	do	Roman Catholic	9 " "	
Chellappen	do	Protestant	8 " "	
Appavoo	do	do	3 8 "	
Vencatachellum	do	Heathen	3 " "	
Piragasem	do	Protestant	2 " "	
Chidambalam	do	Heathen	2 " "	
Veerasamy	Telugu do	do	15 " "	
Parthasarady	do	do	6 " "	
Noorsain Saib	Hindu do	Mahomedan		

No.	Names.	Occupation	Religion	Rate of Pay	Remarks.
26	Appasamy	Paper Drier	Roman Catholic	8 " "	
	Parasagayem	do	Protestant	5 " "	Mr W's Ch
	Pankiam	Pressman	do	10 " "	
	Arokiam	do	Roman Catholic	9 " "	
30	Rogepen	do	Protestant	9 " "	
	Sundoshum	do	do	9 " "	Mr W's Ch
	Appasamy	do	Roman Catholic	9 " "	
	Iyapillay	do	do	9 " "	
	Arokiam	do	Professes to be protestant	8 " "	
35	Sawarogen	Baller	Protestant	7 " "	Mr W's chur
	Amadoo	do	do	7 " "	
	Chinniah	do	Heathen	7 " "	
	Appavoo	do	Roman Catholic	6 " "	
	Coorsobadem	do	Protestant	7 " "	Mr W's Chu
40	Abraham	do	do	7 " "	do.
	Chinnepen	do	do	7 " "	do.
	Chindathiry	Prof Pressman	Roman Catholic	7 " "	
	Chelvum	Carpenter	do	10 " "	
	Iyasamy	Bill peon	Protestant	7 " "	Mr W's chu
45	Watchingpeon		Mahomedan	4 " "	
	Waterman		Heathen	4 " "	
	Scavenger		do	1 8 "	

Binding Department.

	S. Francis	Gilder	Roman Catholic	25 " "	East Ind
	Chinnasamy	Binder	do	7 " "	
50	Parasagayem	do	do	7 " "	

Names	Occupation	Religion	Rate of Pay	Remarks
Ponnew	Binder	Heathen	5 " "	
Soobaroyen	do	do	3 8 "	
Sababady	Folder	do	3 8 "	
Lutchmanew	do	do	3 8 "	
Venkatasamy	do	do	3 " "	
Coppen	Fireboy	do	2 8 "	
Narrainsamy	Hot Pressboy	do	4 " "	
Cheloroyen	do	do	4 " "	
Barthasarady	Proofboy	do	5 " "	
Permaub	do	do	2 " "	

Type Founder's Department

Arooloanenden	Founder	Roman Catholic	30 " "	
4 Type Casters		Heathen		

12 East Indians
53 Natives
22 Protestants
19 Roman Catholics
22 Heathens
2 Mahomedans
65 Total

1841.

Rd. June 16. 1842.

✓

ackd. Aug 13/42

Brief Statement — Am. Miss. Press. Madras.
1843.

There has been no material change in the Concern. One old iron press and the Lithographic press have been disposed of and one Ramage press added. Six presses were worked the first half year and Seven the Second half — These have been fully employed on the Bible in Tamil, New Testament in Telugu and Hindustani — Tracts in Tamil, Telugu, Hindustani — and various School books and Periodicals — (See Table of Work) Less Small Secular job work has been executed than in former years, and the intention is to reject all such work so far as it may in the least interfere with regular heavy work.

Notwithstanding old type our work has given general satisfaction. The Style of the "Christian Instructor" was especially admired all over the Country, as expressed in public Journals — The Tamil printing is as good as that of the Church Mission Press six years ago from the very same type. This is owing to improved tympans and the superior manner of applying the ink &c &c. The type are however quite too old for use as formerly mentioned.

Bindery

Rec'd July 3. 1843

Bindery

The new patent shears from Boston has greatly accelerated the work in this department. Twelve to fifteen men only are employed, but they turn off a considerable work in course of the year. It was found that the profits did not warrant employing a gilder to execute job work, and it was resolved to dismiss him at the end of the year. This plan will save the superintendent much time and trouble in receiving and sending out work and enable the department to execute appropriate mission work with greater dispatch. which is a very important consideration.

Foundry

This is complete on a small scale. That is, so far as we may go on in the manufacture of type. Punch Matrices in the native languages are all yet to be made. Reference was made to this matter in a former communication.

Establishment.

The number of workmen has been about the same as in former years, 65 to 70 on an average as follows.

European	1
East Indians (2 Catholics)	11
Church Members	9
Native Protestant Christians	10
Carried over	31

Native

Brought over	31
Native Roman Catholics	15
Heathens	22
Mahomedans	2
	70

The total amount paid for labor is Rupees 7,506 + being an average of Rupees 625 + monthly — or Rupees 10 7 + a head. The East Indians or English Compositors receive 12, 14, 15, 16, 17½ & 24 Rupees a month, the foreman 40 Rs, and the European 45 Rupees. Pressmen receive 9 Rupees and Roller boys 3, 4 & 7 Rupees. — The Binders leave from 8 Rupees down to 1½, The Gilder 25 Rupees pr. month.

There has been no case of dismission for misconduct as in former years. As a body the people appear outwardly decent in their conduct and are to a good degree industrious. Though a heavy draft is made on ones patience. On the whole they are most difficult of management. In a mechanical point of view the great difficulty lies in teaching them to work upon principles. They either need pattern or continual instruction. If they undertake to go forward alone it must be in their own uncouth way. Probably one great reason of their unwillingness to make improvements is sheer laziness. They sometimes appear willing rather to wear their fingers off than lay their minds with a serious thought. There are however noble exceptions.

Religious Influence.

Seventy men form something of a field of labor. Mr. Ward has very kindly attended prayers in the morning with the Natives, while the Superintendent is engaged in the same service with the English department.

The

The plan is the same in both — reading the Scriptures course, as a class, singing, exhortation, and prayer.

Nine of the Native workmen are members of the Mission Church, beside whom there are 10 "Nominal Christians" as they are called. In the English department the European and some others profess to be converted men. Of the former I have some hope but of the latter I cannot speak. The only way of ascertaining is by their conduct, for if asked, they all claim to be Christians and not heathens, and most of them belong to the "Church," in which they seem to think themselves quite safe. But one thing is certain they cannot perish unwarned, for Jesus is preached to them whether they hear or forbear.

Table of Work in 1843.

Nos.	Names	Pages	Edition	No. of pp. in Edition	Cost
12	M. Ch. Missy. Record	393	350	137,550	495
12	Tamil Magazine	336	750	252,000	252
13	Pamphlets and Reports	366	—	126,980	486
11	Books for the Societies	1,440	—	2,063,600	3,264
7	" " Individuals	641	—	715,800	479
12	South India Temp. Journal	96	700	67,200	375
12	Youth's Journal	48	850	40,800	
8	Madras Christian Instructor	486	320	115,620	546
23	Aurora Vol. II	190	34400	63,000	285
27	Tracts, Tamil & Telugu	674	—	3,914,000	1,361
"	Scriptures, Tam. Tel. & Hind.	680	500, 38000	3,248,000	2143
220	Jobs of Various Kinds	380	—	92,622	646
	Total	5,730	—	10,877,172	10,335

20 Rev. R. Anderson D.D.

Madras Tract & Book Society. 1842.

REPORT.

A year has passed, and the Committee of this Society are happy again to meet its members and supporters. If they cannot show that great things have been accomplished the past year, they think themselves warranted in reporting some progress. Light and truth have continued to be disseminated, by the printed page, in various forms, and it is believed that all interested in the object have occasion to "thank God and take courage."

The Committee would therefore begin their Report by the most devout acknowledgments to the Lord of the harvest, not only for permitting them still to labour in this field, but for granting them evidence that their labour has not been wholly in vain. The peculiar calls to effort mentioned in the last Report, in the opposition of a Native association which was beginning to send out Tracts and Books against Christianity, have become more loud and more urgent, not only because the members of that association, and others, have been and more ridiculed and "blasphemed that Holy name by which we are called," but because, in consequence, on the one hand, of their weekly gatherings for one-sided discussion, if not ridicule of the truth, together with the distribution of infidel books, and, on the other, the spread of light from those

schools, which, by the dissemination of Bible-truth as well as real science, take firm hold on the public mind, and also from the general progress of other missionary operations bearing directly upon idolatry, there is a stirring up of the native mind to inquiry on the subject of religion, such as here has not been before known. There is a call for a *pervading* influence, through the city, by *personal visitation* and distribution of Tracts, not only among the Heathen, but the numerous Mohammedans, for whom almost nothing is done, and the Roman Catholics.

The situation of a society having, as this has, in a great measure, the control of the Native Christian Press in this city, and through it widely influencing the whole country, is one of great interest and responsibility. It may be said of it, as of a similar society in another land, by an eloquent speaker: "It holds a most influential agency over the literature, that is to supply the wants of the Heathen mind, as it opens to the light of truth. There is a restless spirit roused that will seek after aliment, and this society has the means of supply. It can, under God's blessing, feed them with the richest treasures of a sanctified literature, which will aid in moulding and fashioning the Heathen character, into the image of Gospel purity and dignity."

The usual fluctuations of Indian society have removed some members of the Committee the past year, but through the kind providence of God all have been preserved in life, and the places of those who have left for a time, or permanently, have been supplied by others. The Society has been deprived of the services of Captain Woods, who was an efficient Assistant Secretary and Depositary, and to whom the Committee are specially indebted for introducing important checks into the Depository accounts, but have been favoured by securing those of the Rev. J. Bruidwood, A. M. in his place. They are still under obligation to the Treasurers for their valuable and gratuitous agency.

What has been done in the different branches of labour will now be briefly noticed.

TRACT DEPARTMENT.

The new Tracts added to the list in course of the year are,

In Tamil—General Series.

No. 66. Honesty is the Best Policy.

This is a translation of one of the Parent Society's Tracts, well known as an account of "The Honest Waterman." It is well adapted to the state of things in this country, as showing that though a man may be left to suffer for a time for his integrity, in the end, he may hope that God will bring forth his righteousness as the light, and his judgment as the noon day.

No. 67. The True Treasure.

The long search made for the imaginary "Philosopher's Stone," and the benefits it would confer could it be found, are brought in illustration of that real treasure, that "Pearl of Great Price," which may be obtained in the Divine favour, and which will turn all things into riches better than gold.

No. 68. Scripture against Idolatry.

This is a selection of Scripture extracts against idolatry, the greater part from the 44th chapter and other parts of Isaiah.

No. 69. On Caste.

The object of this Tract is to show the unchristian nature, and the evil tendencies, both social and religious, of Hindu caste; in part from reason, but especially from Scripture. It is adapted both to Christians and Heathen.

In Telugu—Miscellaneous Series.

No. 8. History of Andrew Dunn.

This is a translation from the Society's same Tract in Tamil, which is in substance the English Tract of the Parent Society, bearing that name.

Tracts Re-printed.

The following Tamil Tracts of the General Series have been re-printed, in a small size, (18mo.) to bind as a volume.

No. 36. Hindu Triad.	*No. 49. Against Idolatry.*
No. 37. Excellency of the Bible.	*No. 52. True Doctrine.*
No. 42. Divine Knowledge.	*No. 53. Good Advice.*
No. 47. On Adultery.	*No. 63. Essence of Wisdom.*
No. 48. Heavenly Way.	

In the usual form, the following have also been printed, or are now in the press.

In Tamil—General Series.

No. 23. The Holiness of God.	*No. 32. Summary of the Bible.*
No. 24. The Holy Crown.	*No. 56. On Justification.*
No. 31. Truth's Exhibition.	

MISCELLANEOUS SERIES.

No. 8. History of Andrew Dunn.

SHEET TRACT.

No. 7. The Ten Commandments.

IN TELUGU—GENERAL SERIES.

No. 5. Incarnation of Christ.

SHEET TRACT.

No. 7. The Ten Commandments.

Thus *five* new Tracts, and *nineteen* re-prints, have been put to press within the year.

BOOK DEPARTMENT.

The Press has been partly occupied in completing the books mentioned in the last Report as unfinished. Of these, *Pilgrim's Progress*, in Tamil, carefully revised throughout, so as in many places to be a *new translation*, has been completed, and is now offered for sale at a low price, which to Missionaries and Native Christians is still farther reduced.

The Body of Divinity, in Tamil, and *Inquiry into Mohammedanism*, in Hindustani, are also just issuing from the press.

Little Tracts for Children, twelve in number, which were coming from the press at the last Anniversary, have been circulated, not only separately, in the form of tracts, but as a neat little volume, well adapted for a present to Tamil children.

The *Select Tracts*, already mentioned, as printed in 18mo., make also a compact volume, particularly useful, as comprising some of the best tracts of the Society. It is sold for the price of binding.

Draper's Bible Story Book, prepared in Tamil, is now in the press.

Line upon Line, which was mentioned in the last Report, has not been found altogether suitable for Tamil children, without alteration; and it has been thought not to be particularly needed, at present, in addition to the Bible Story Book, on a similar plan.

The *Church History*, also mentioned, is in course of preparation.

A small book called *Minister's Advice*, or The Duty of Caring for the Souls of our Fellow-men, translated from the ninth chapter of Baxter's Saints Rest, has been printed and published.

SCHOOL BOOKS.

No. I. *English Instructor*, which had previously been translated into Tamil and printed, has now been published also in Telugu.

No. III. *A Short Grammar of the Tamil Language* has been printed.

The other School Books, alluded to in the last Report, are still in course of preparation; of which No. II. *English Instructor*, is hoped, will, ere long, be ready for the press.

The Committee have lately received specimens of all the books published by the Calcutta Christian School Book Society, of which the *English Instructor*, No. III. an *Arithmetic*, and *Letters on the Evidences of Christianity*, may, with some alterations which have been suggested by an examining Committee, be, with leave of that Society, adopted, and others obtained from Calcutta to be kept in the Depository for sale.

In the publication of standard works in the Native languages, the Committee have proceeded nearly to the extent of the liberal grant of the Parent Society of £150 in money and £350 in paper. The amount paid only for *printing* accepted books is £126–4, and one volume is still in the press. In consideration of the books being, on an average, sold at about the cost of binding, it has been proposed to the Committee of the Parent Society, that this Society pay for binding, and receive the proceeds of sales. Should these proceeds be more than the expense of binding, the surplus may be devoted to subsequent editions of the same works.

Translations of the principal Tracts of the Society have, by request, been sent to the Bombay Tract and Book Society.

Tamil Magazine.

This valuable periodical, which has been published monthly for about three years, since it was altered from a quarterly, has been under the direction, severally, of *Mr. H. Bower*, with whom it commenced the year, but who soon left the Presidency; the *Rev. R. D. Griffiths*, who took it only temporarily; the *Rev. J. A. Regel*, for two or three months, while he was in Madras; and lastly the *Rev. A. Leitch*, who is now the editor, and who, it is hoped, will be able and willing to continue such. The frequent changes in its management have not been favourable to its prosperity, but the circulation is nearly 300 monthly. That good is effected by it, there can be no doubt, as the articles, if sometimes heavy, and not always so varied and spirited as some may wish, are of real value; and coming in this form, are more likely to be read than in tracts or books. They will also continue to be useful, as the numbers when bound will form valuable volumes, which may be read with interest and profit in after times. The work, exclusive of the cost of paper, supports itself.

DEPOSITORY.

The following is a statement of the Tracts, and of the Bound Volumes in the Native languages, received into the Depository and issued from it, in course of the year.

		RECEIVED.
Tracts	English,	31,732
	Hindustani,	7,000
	Tamil,	62,000
	Telugu,	32,000
	Total,	132,732

Volumes	Tamil,	9,500
School Books	English, Tamil, and Telugu,	29,000
	Grand Total	171,232

ISSUED.

Tracts	English,	6,239
	Hindustani,	2,718
	Tamil,	81,691
	Telugu,	15,666
	Total	106,314
Bound Volumes	Tamil,	934
	Telugu,	58
	Bound Volumes,	992
School Books	English, Tamil, and Telugu,	1,201
	Grand Total	108,507

There have been sold of the Parent Society's publication to the amount of Rupees 2,085–10–4 the last year.

The quantity of printing paper expended within the year is 370–2–16 reams, the quantity received 600, and that on hand was 573-3-20. There remained therefore reams 801–1–4 in store, at the end of the year.

The whole number of tracts and books issued since the formation of the Society is 2,195,789 Tracts—5,510 bound volumes in the Native languages, 1,201 school books and about 30,000 copies of the Tamil Magazine—of which there have been in all not far from 46,000 printed. The aggregate, therefore, exclusive of sales of the Parent Society's books, is 2,232,500 copies of different publications, sent forth as silent but winged messengers of glad tidings.

Distribution.

The distribution of Tracts has not been so large the last as some former years, owing, in great measure, to *larger books* being more in demand, and to Tracts being given more cautiously, than at some previous periods, to avoid too much risk of their being abused. The number of *pages* distributed is probably not less than in any preceding year, and this although the sister Societies of *Jaffna* and

Nagercoil occupy more immediately that part of the Tamil country where Christianity has made the greatest progress, and the Society at *Bellary* much of the Telugu country. In some parts also Tracts and books from the *American Mission Press*, at the expense of the *American Tract Society*, are largely distributed; and more or less from the Press of the *London Missionary Society* at Vizagapatam, and of the *Wesleyan Society* at Bangalore. The Committee, regarding all as parts of one system, rejoice in what is done by others, as though done by themselves, and are grateful for the assurance that the general object is obviously on the advance, if their own distributions in one department do not apparently increase.

There is, however, no doubt, often too much lukewarmness where there ought to be active and earnest zeal, in the employment of a means of disseminating light which God has evidently blessed. The *Tractarian system*, so called, would seem to have had its influence, even in India, to prevent the stewards of the Gospel from making known its *mysteries*, by the free and general circulation of the Scriptures, or religious Tracts. If it be so, the working of that system in opposition to Tracts, is a little ungrateful, looking at its origin, and something like the habits of certain supposititious birds, which being hatched in a nest with other young, turn out the rightful possessors that they may have the whole to themselves. The Committee desire to declare the whole counsel of God, whether to Christians, infidels, or heathen. They are convinced that to send forth books, small and great, which contain "truth without any mixture of error," is to do *good* and not evil; and also that this is done increasingly by themselves and others in the field of their labours.

Their object is Christian,—to *make known Christ*, as well to the young as to the old, the child in the elementary schools, as to the philosopher falsely, or truly, so called; to Christian and to heathen; to converted and unconverted. The means are Scriptural. The Bible itself was given at first in detached portions, as small books and Tracts. Nor need it be said they were given to the church. The church was only an aqueduct for the world, a channel through which the water of life was to run; and not a reservoir in which it was to stagnate. The Hebrew Scriptures were recited in the Synagogues, and the Epistles

of the New Testament were read publicly. One was a general Epistle, and one was addressed to the ten tribes scattered abroad, who certainly were not, and are not, all Christians.

Benefits.

The time is yet to come when "the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed;" but there is not the least reason for so high an hope. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." In an account just published, of the conversion of a respectable young Brahmin, at Burdwan, it is pleasing to notice that his attention was excited, in the first instance, by reading a Tract entitled "What Scripture should be Regarded." Though his convictions then seem to have been but slight, they probably gave that bent to his mind, which led him at length to Christ. "Cast thy bread upon the waters and thou shalt find it after many days."

Several of the Corresponding Members of the Society, in answer to a circular addressed to them, have given particulars of some interest showing the usefulness of Tracts.

The Rev. Mr. Audis, of Coimbatore, writes as follows:

"Many facts certainly of an interesting and encouraging nature have transpired, during the last year, relative to tract distribution, and the agency of the press, some of which I briefly subjoin. A young man, after receiving a Tract in a village remote from the head station of this Mission, read it carefully, and the result was, his determination to forsake relatives, home, caste, &c, and learn Christ. He came to Coimbatore and was admitted to the Preparatory class, where he continued his studies for several months; but the great Head of the church did not permit him to enter as a labourer among his own countrymen, according to the desires of his heart. He was taken ill, and died, professing his hope in Christ with his last breath." Mr. Audis adds very properly, "If we value souls as we profess to do, and as we ought, were there only this one instance of the usefulness of Tracts, it would fully compensate for all the expense and trouble attending their preparation, printing and distribution."

Mr. Bevan, of Nasiapore, writes:

"At the beginning of the year I made a tour in the country, and visited 14 towns and villages, and staid two, three, and four days in each place. I had a good opportunity for distributing Tracts and Scriptures, and preaching the Gospel.

"In August last, I sent my Telugu Schoolmaster into some of the towns and villages that I had visited a few months before. He was

absent several days. He carried with him nine copies of the Gospel of Matthew, nine copies of the Psalms, and about 100 Tracts, and distributed nearly the whole before he returned. The account he gave of the people was full of interest. Many were diligently reading the Tracts, &c. and were much rejoiced to see that I had not forgotten but had sent to inquire after them, and had also sent them more Tracts and books. Many of them were drawing comparisons between their own and what they called the new religion."

Mr. Mills, Assistant Missionary at Thimmery, makes the following communication:

"Applications have been made by individuals from a distance of 40 and 50 miles, and they were supplied accordingly.

"From the distribution of Tracts and Scriptures, one case has come under my observation, of an encouraging nature, in the person of a Conicopoly of Pullee Condah, who came here on the 1st December, all the way from that place to inquire further into the truths of the Gospel, and expressed a desire to embrace Christianity. After considerable conversation, I learnt his mind has been somewhat enlightened by the influence of the Spirit of God, on the means used. Time alone must decide as to his sincerity. I gave him John's Gospel, and a few principal Tracts. After spending half the day with me, he left, promising to call again."

The Rev. Mr. Lawrence, of Dindigul, has forwarded the following statement, which shows that light is spreading also at a distance from Missionary stations.

"I have had most gratifying evidence (in a recent tour of some 40 or 50 miles to the west) that such portions of truth are regarded by a few, at least of the more intelligent Tamulians as leaves from the tree of life, messengers of love, and messages of truth. One man brought an olla on which he had written, I presume to say, the names of at least 20 different Tracts, all of which he was eager to procure. Others offered to him, which he had at home, he declined receiving, saying that those he already possessed; and both from conversation with him and from the testimony of the villagers, I was most gratifyingly convinced of the sincerity of his application. The names of those he desired, he seems to have learned from seeing them in the hands of others. When I revert to the interesting interview I had with him, and all the circumstances of his case, I can scarce exclude, if I would, the hope that he is a 'brand plucked from the burning.'"

The Rev. Mr. Rice, of Bangalore, also gives the following encouraging particulars.

"A short time ago I received a visit from a man whose place of residence is 150 miles from this, and some distance from any Mission station. He said that about three or four years since a Missionary came to his town from whom he received some books, by the perusal of which he had been led to abandon Hindnism and profess Christianity. Upon inquiry I found that the books were the Gospel of Matthew and some Tracts. During his journeyings from place to place in the pursuit of his trade, he appears to have met with other Missionaries who supplied him with various portions of Scripture, and a consi-

derable number of religious publications. I examined him as to his knowledge of Divine truth, and found that he had a general acquaintance with the leading facts of the Bible, and understood the way of Salvation through Christ. His public profession of faith in Jesus had, he said, exposed him to much persecution, particularly from the members of his own family, who had branded him with the name of a fool. I should like to have seen in him a greater conviction of the evil of sin. There was, however, such an appearance of honesty and deep seriousness manifested by him that I could not doubt his sincerity. He was only passing through Bangalore on his way home. I had therefore no further opportunity of talking with him; all I could do was to furnish him with suitable books—exhort him to the constant study of the Scriptures and prayer—and advise him to seize every opportunity of conversing with Christian Missionaries, in order that he might become more perfectly instructed in the way of the Lord.

In the Report of the Bellary Book and Tract Society, just received, it is stated of the English Tracts given to Soldiers—"There is reason to believe that many of them have been the means of awakening and deepening religious impressions." One private Soldier was led to serious inquiry by hearing a Tract read, and another by reading the Tract, "The Warning Voice."

If then the instances that come to the knowledge of those who distribute Tracts are comparatively few, in which they are immediately instrumental of turning a soul from darkness to light, and from the power of Satan unto God, the unpreparedness of the field compared with Christian lands, which this fact discloses, should only stimulate to exertion; as the principal work of this Society and others similar, is the preparatory one of breaking up the fallow ground and casting in the incorruptible seed, which liveth and abideth for ever. It may spring up after many days.

Library.

A single copy of every book received from the Parent Society, is kept in the Depository for reference; and as mentioned in previous Reports, there is also collected a small library of vernacular books, some of them rare; and of school books. To this Library it is designed to add all similar works, of any value, that can be collected. Besides a few small books of an older date, and the volumes published by us, there have been added the last year, Gaussen's Canon of Scriptural History, by Watts, a valuable work

published by the Tinnevelly Tamil Book Society; the Gospels; or Bible Dictionary, by Mr. Bower; Evidences of Christianity in Telugu, in an octavo volume of 324 pages, with all the other Telugu publications of the Bellary Press—principally by the kindness of the Rev. W. Thompson—and all the Indian publications of the Calcutta Christian School Book Society.

Funds.

In addition to the balance on hand at the beginning of the year, from the generous grants to the Society the year preceding, there has been received, besides the usual benefactions in India, a part of the proceeds of £100 in books, the liberal donation of the Parent Society, to aid in the circulation of Tracts in the Native languages—for which the Committee and Society are under great obligations.

The Treasurers Accounts are

Receipts, including the balance of the previous year,	Rs. 6101	4	4
Disbursements,	4275	9	8
Remaining in the Treasurers hands,	Rs. 1945	10	8

From the Parent Society has also been received the usual generous and annual grant of 600 reams of printing paper, and £20 in value of English Tracts.

From the above balance on hand, about 500 Rupees are to be deducted as due the Press for work already done, besides part bills for printing two books, and several Tracts, just coming from the Press. Other printing must also soon be done, as a great part, even of the standard Tracts are out of the Depository.

For the Book Department, since it was opened, there have been received,	Rs. 1309	4	0
Expended, exclusive of Rs. 1264-9 on account of the Parent Society for standard works,	678	9	6
Leaving, a balance of,	Rs. 630	10	6

This is included in the above general amount remaining in the Treasurers hands.

One book in the Press on this account, and a school-book nearly ready for the Press, will go far to exhaust what remains for this specific object, while other school-books, as well as bound volumes, are urgently demanded. The distribution of Tracts can be made at comparatively little cost, even though the number be large; but *books* are expensive, and the proceeds from them must be small until the Natives are more able, or more anxious, to procure them. The *taste for a Christian literature is yet, in a great measure, to be created.*

CONCLUSION.

A new era is dawning on this eastern world. China, with her 300,000,000 souls without God, has been made to tremble before a Christian Power, raised up, among other purposes, no doubt for this very end; and has been forced to accept terms of peace which secure an open entrance for the Gospel into some parts, at least, of that immense empire. From these it must spread. The effect may be judged of by what has taken place in Burmah, where a similar conflict ended in asserting the supremacy of British sway, and the retention of certain portions of the country. In these, Christian teachers have been permitted to reside, and from them to sound forth the word of life; not to the dwellers in them only, but to others in many parts of the kingdom from which, at times, they themselves and their converts have been expelled. The King, absolute as he is, cannot prevent the proclamations of the Gospel from being heard, far and wide. The golden foot is in vain stretched out to stay the tide of improvement, which is setting in upon the country.

To elevate any Heathen, or other degraded people, all that is needed, with the blessing of God by the influences of his Spirit, is, that the power of Divine truth be properly applied. For this let there be, though only here and there, a spot from which it may emanate, and be brought into free contact with the mind and conscience of any considerable number of the inhabitants, and the whole community, feeling more or less of its influence, will gra-

dually be elevated. "The kingdom of God is like leaven which a woman took and hid in three measures of meal until all was leavened."

British India is also again at peace; and her rulers have opportunity of turning their attention to civil and social improvements, and the encouragement of education. Feeling something of their responsibility, it may be hoped, in having more than 100 millions of immortal beings under their influence, it is said they contemplate introducing the Bible into the Government Schools. And why should they not? Are they ashamed of the grand charter by which they hold the country. It cannot be believed that this immense empire is given them for any other purpose than to rule for the glory of God, by facilitating the extension of Christianity. If then they fail in this, will it not be taken from them? The objections to the use of the Bible in Schools, are made only by false alarmists, who may bear the Christian name, but certainly have not the mind which was in Christ Jesus.

Through fear of imaginary temporal loss or difficulty, they endanger eternal interests. The lion in the way is not seen by the Hindus themselves, unless their eyes are directed to it, and then they are much less afraid of it, than their timid friends; especially as they soon find that like the British lion, it will protect and not devour them. Nothing is more common than for Brahmins, and other leading Heathens, to say, "I see no harm in studying the Christian Scriptures."

While this is the case, the native mind, like a blind, debilitated, and sleeping giant, is beginning to arouse itself, and to inquire where it is, and whither it should go? Those interested in keeping this giant asleep, or stupified, in vain strive to make him lie down again in the lap of that Delilah, who has shorn him of his power. The hair of his strength is beginning to grow. Knowledge is increased. The giant is arousing from his stupor, and he will lay hold on the pillars of his prison house to throw it down; not to be buried in its ruins, but to bury the idols which have enslaved him, and to go forth free.

In Calcutta, we are informed that an association of educated young men who, it would seem, are numerous and of high respectability, has been formed for the mutual protection of its members against the persecution of relatives, teachers and priests, on their renouncing caste, and

idolatry, and following out those convictions of their own minds which the light of a superior education has awakened. This movement, though as yet only deistical and far enough from Christian, is one of the signs of awakening thought, and action, and points out the true strength of native reformers as lying in *combination*. Let those who really wish reform, and to act up to the light they have received, combine for mutual defence and aid, and the chain of caste, and the rod of idolatry will be broken. The movement will also bring many into a *transition state*, from which, if Christians are faithful, some at least may be carried further, and be induced not only to throw off idolatry but to embrace Christianity.

All these changes, in many of which the truth, as sent forth on the *printed page*, has been operative, call for the continued and most active agency of the Press. As the living voice cannot probably for some generations to come, reach the hundreds of millions of China and India, the deficiency is, to some extent, and should be still more, supplied by the Press, and especially as *auxiliary to the living teacher*. The Bible is given more or less in English, and largely in the different vernacular languages of these countries, with numerous aids and helps in other religious books, tracts and school-books. By periodical publications like the Tamil Magazine, and other journals in the native languages, something also is done towards sending out light and truth.

Thus while, on the one hand, a way is opened wonderfully by Providence, in giving to a Christian Government rule in these realms of heathenism and idolatry, where so long gross darkness has covered the people; on the other, the Great Head of the church, who has received all power in heaven and earth for the very purpose of establishing His kingdom, has excited his people to improve, in a measure, the facilities for extending Christianity.

The signs of the times—the signs of approaching good to this part of the world, in rolling back from West to East, the tide of knowledge, especially the knowledge of the true God and the way of salvation, should cause this Society, and other similar institutions, to redouble their efforts. The God of Hosts is with us. His people should endeavour to keep up with his chariot, in which he is riding forth from conquering to conquer. As it must be long before preachers and teachers can be furnished

even for the scores of millions of British India, to say nothing of China and other parts of this world of souls, the Press must be brought to their aid, and its agency, which even here is greatly effective, must be directed in every possible way to pulling down the strongholds of error and building up that temple of truth—the church—which is the habitation of God through the Spirit. By its agency, and other agencies made effectual through the Holy Ghost, shall this edifice, the glory of all lands, be seen to rise even here, until the head-stone is carried up "with the shoutings of grace, grace unto it."

Report of Mather Trust of Work
1842.

Rec'd July 10, 1843.

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Rev. R. Anderson D.D. 21

BRIEF

REPORT

OF THE

American Madras Mission,

FROM ITS COMMENCEMENT.

WITH AN

APPENDIX,

CONTAINING THE

SUBSCRIPTIONS AND EXPENDITURE

FOR THE

ROYAPOORAM CHURCH.

MADRAS, JANUARY, 1843.

MADRAS:
PRINTED AT THE AMERICAN MISSION PRESS.
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REPORT.

Though this Mission has but little of importance to report, any record of the goodness of God to his people, and of what He enables them to do, in such a land as this, for the honour of His name, must have a degree of interest to all who love the Lord Jesus, or seek the spiritual good of the Heathen. The object of those who conduct the Mission, in making a brief statement at this time of their proceedings, is to inform the friends of Native improvement of what has been done, and needs to be done in their sphere of labour; and while all the glory is given to God, to record what those friendly to their object have been pleased to do to aid them.

Missionaries.

The Mission was commenced near the close of 1836 by two Missionaries removing from Ceylon to Madras, under the direction of the American Board of Missions. Both these Missionaries came from America in the year 1819, and except a visit at home of one of them for a short time, had, from the period of their arrival in the country, been engaged in direct Missionary labours among the Natives. Of these one remains in the Mission, and the other, the Rev. J. Scudder, M. D., is on a visit to America for his health.

The last year the Rev. S. Hutchings from Ceylon, who came out in 1833, was added to the Mission, and recently the Rev. E. D. W. Ward from Madura, who came into the country in 1837, has become connected with it. In 1840 Mr. P. R. Hunt came to join the Mission as a Lay-Assistant, and Superintendent of the Press. These are all connected with the *Presbyterian Church*, which in America is formed after the model of the Church of Scotland, differing in almost nothing except in having,

like other denominations there, no connection with the *State*, and consequently no patronage.

Printing Establishment.

It was from the commencement of the Mission a leading object to make it in a measure a *book-manufactory*, to furnish the Missions of the Society in the first instance, and others as circumstances might allow, with Bibles, Tracts, School-Books, and other useful publications, especially in the Native languages; which could more easily be done in a large business-town than in any retired part of the country. Were it not for this, the second Presidency in India would not have been chosen as the head-quarters of one of the Society's Missions, which, as designed exclusively for the Natives, are generally in country-places where there are no foreigners. It is not by this intended to intimate that large towns, and even large English settlements, may not afford a favourable field for Missionaries generally. There is a kind of work which needs to be done at them, among those called Christians, to prevent their being a stumbling block to the Heathen, and to make the church a witnessing church—a work which cannot, or will not, usually be fully effected by Ministers of any other class. There is much also to be done by Missionaries, or others of like spirit, in conducting the Bible, Tract, and Missionary Societies, and Educational establishments—in directing the Machinery of Missions where it must be done, at the head-quarters of influence; and there is direct Mission-labour among the Natives beyond that of mere education—though education ought to have this object in view—even the conversion of the soul to God. This must be accomplished, whatever difficulties may be in the way, in the largest towns, as well as the smallest villages. The former are the heart of the country, and as long as that remains corrupt every part will be tainted with the corruption. It is not honouring the grace of God, to suppose that He cannot or will not convert the Heathen inhabitants of large towns, though it may not be done so speedily as in smaller settlements; nor is the benefit of Mission-labours to the two respectively, to be estimated merely by the number of conversions in a given time. More immediate fruit may be gathered in the latter, while there may be a preparation for a larger harvest in the former. Still, large English settlements are no doubt more suitable to English Societies, depending more or less on local support and management, than to a foreign body which has less claim on the aid of those around.

In prosecuting the plan on which the Mission was commenced, the Printing Establishment of the Church Missionary Society was purchased in 1838—and has been principally employed in printing the Scriptures, Tracts, School-Books, and religious

or educational publications; but doing other work as circumstances have allowed, to lessen the expense of the establishment, which would otherwise be too great for the Society to bear. That it is not a "money-making-concern" is evident from the fact that the last year, deducting about five hundred rupees for gratuitous printing for the Mission, the proceeds of the establishment have only paid the salary of the Superintendent. In former years some profit has been realized; but little more can generally be expected from the Press, than to enable the Mission to send out truth on the printed page, to an extent it could not otherwise do, and afford Bible, and Tract, and School-Book Societies facilities in their operations.

Publications.

1. The Mission have published *fifteen* different Tracts, single or in small volumes. Of the volumes, one contains *six* Tracts, duodecimo, of which *three* editions, making 55,000 copies, have been printed. Another containing *five* Tracts in a small form, 32mo, 20,000; and 20,000 of a smaller and larger Catechism in Diglot, English and Tamil. These have all been at the expense of the American Tract Society, to which the Mission are greatly indebted.

They have also published 20,000 each of the Gospel of Luke and the Acts of the Apostles; and are printing the *New Testament* in *Telugu*, 3000, and an edition of the whole *Bible*, 6000, in *Tamil*. Except the latter, for which the Madras Auxiliary Bible Society furnishes paper, dividing the edition with the Mission according to the value of the paper and the price of printing, all the printing of the Scriptures is on account of the American Bible Society, which has made very liberal grants to enable the Mission to distribute the bread of life to the perishing.

A Tamil newspaper, called the "*Aruna*," in place of the "*Friend of the People*," has now been published one year. The design of it is to promote Christianity by extending useful knowledge—aiding education—encouraging a taste for reading—and directly communicating religious truth. The object is important, and it is believed that a small journal of this kind, in a vernacular language, is a proper and efficient method of pursuing it; especially at the present time when the Native press is prolific both of occasional and periodical attacks upon our holy faith. But although the subscription is encouraging, there being more than 300 copies circulated, there is a loss on the publication which must lead to its discontinuance, unless the subscriptions can be enlarged, or some friends induced to aid in sustaining the work at the needed sacrifice.

A copious *English* and *Tamil Dictionary*, on a well arranged plan, in the octavo form, is now in the Press. It will contain

probably about 800 pages. A *Tamil* and *English Dictionary*, still larger, being intended to contain about 1000 pages, royal octavo, is in an advanced state of preparation for printing, and would soon be put to Press did not the present state of the funds of the Mission prevent. The principal materials for both these valuable works were collected some years ago by the late Rev. J. KNIGHT, of the Church Missionary Society, Ceylon. The latter was far advanced towards completion when Mr. K. embarked for Europe in 1838. The well known superior attainments of the author in the Tamil language, and the high character of the Natives who have assisted in the work, are a sufficient guarantee for its general accuracy, while the extensive acquaintance of Mr. K. with the high philosophical or theological system of the Hindus, will render it especially valuable to the Missionary Student. As it would swell the volume to a large size to publish the whole of what has been prepared, a considerable portion of it must necessarily be omitted.

On the decease of the author, this work was committed to the Rev. S. HUTCHINGS for completion; and the English and Tamil Dictionary to the Rev. L. SPAULDING. The latter which was partly printed before Mr. K. left for England, has been lately recommenced, and it is hoped will be out of the Press by the end of the year.

Tract and Book Distribution.

While Dr. SCUDDER remained in the Mission, this branch of its operations was fully prosecuted; as he not only made frequent distributions, in a more or less systematic manner in different parts of Madras, but spent three or four months each year in travelling to distant parts of the country, scattering the good seed of the word. Since he left, the distributions have been principally in Madras and its immediate vicinity. Some few days have been spent in this way, a central or convenient place being chosen for the people to come for tracts and books, and the distribution being made after an examination of each one as to his capacity to read, and after exhortations addressed to smaller or larger companies together, that they should examine carefully the books put into their hands, and seek earnestly the salvation of their souls. A similar method has been practised after divine service, at the stations each Sabbath and on week-days at the schools. In this way many portions of the word of God and large numbers of tracts, single and in small bound volumes, have been distributed, principally by the aid of the American Bible and Tract Societies, but sometimes also by that of the local Societies. As to the liberality proper to be used in such distribution—which is no doubt sometimes abused, as is also the preaching of the Gospel, though more expensive—there will be

difference of opinion; but while in a battle, if one shot of a hundred, or even a thousand, takes effect, the expense of all the rest is forgotten; so if now and then one of these heavenly missiles reaches the conscience of a sinner, the good effected by that *one* will abundantly repay the expense of all.

Stations.

From the commencement of the Mission the two stations of Royapooram and Chintadrepettah have been occupied, and the Missionaries have laboured not only in their vicinity, but in Black Town and elsewhere. These are considered *permanent stations*, there being buildings at each belonging to the Mission. It is hoped that at least one more station may ere long be occupied.

Church and Chapel.

At Chintadrepettah is a Bungalow Chapel, which is a commodious place for Native worship, though not in very good style; and at Royapooram is a neat little Church, pleasantly situated, now nearly finished. This edifice, 60 feet in length by 27 in width inside, with a partly Gothic front and small belfry, has been built by the generous subscription of friends in this part of India—who deserve, and have, the best thanks of the Mission. The Society have paid for the land on which it stands, and the adjacent burying ground, but are unable to do more. To complete the building, with the addition of the needed fixtures, and enclose the burying ground, about Rupees 1,200 are needed, above what has been subscribed; which amount is respectfully solicited from those to whom the Lord has given the means and may give a heart to contribute. A list of the subscriptions thus far, and an account of the expenditure will be added to this Report.*

Preaching.

At each station are regular congregations, on Sabbath morning and evening, consisting of the church members and others connected with the Mission or in its employment; the teachers and children of the schools; and frequently a considerable number of Heathen of all classes, many of whom come in hopes of obtaining books or tracts. The number present at each Station, including the children, is usually about 300 on Sabbath mornings. The afternoon congregation is smaller, but at Chintadrepettah from 50 to 100 adults usually attend. The afternoon service at Royapooram being in a private house,

* See Appendix B. and C.

the attendance is small.* On a week day there is preaching at one or more of the schools in connection with each station, and at Royapooram, in a convenient room prepared for the purpose, on a week-day evening. The word of God is occasionally proclaimed in the bazaars and from house to house; but the numerous other duties of the two Missionaries have prevented much from being done in that way the past year, or in tours. By the late accession to their number they hope to be enabled to do more in this their appropriate work.

Teaching.

So far as the labours of the Missionaries themselves are concerned, this is but another form of preaching—their personal teaching being almost wholly confined to making known and applying the truths of the Gospel. Circumstances have not allowed them to do what they could wish in the way of general instruction, and the time which could be devoted by them to the visiting, superintending and teaching of the children and youth, whether in the village-schools or those at the Mission-stations, has been all needed for the communication of religious knowledge. In this the Bible classes on a week day, and the Sunday-School on Sabbath mornings, occupy a leading place. The influence of these familiar forms of teaching, and of preaching in a simple manner, sometimes questioning the hearers or requiring responses from them, is very happy on the children. It would be hardly too much to say that many of them, though high caste-heathen, evince a knowledge of the Scriptures, and of Christianity, which would be reputable in children of the same age in a Christian land.

SCHOOLS.

1. *Free Boarding School for Native Girls.*

This is at Chintadrepettah, under the care of *Mrs. Winslow.* It is designed for the children of *respectable families*, orphans or others, whether Christian or Heathen. These are selected because the school must embrace *mainly* either the inferior or better classes—as they will not in the present state of things commingle—and because, hitherto, nearly all Missionary effort for Native female education in Madras, has been directed to the

* NOTE.—It is respectfully suggested to the heads of families in the vicinity of either station, in which are servants who understand Tamil, and do not attend any place of Protestant worship, that there is opportunity for them to attend at Royapooram or Chintadrepettah at 9½ o'clock in the morning, or 4 o'clock in the afternoon. It was said in commendation of Abraham by God himself, "I know him that he will command his children and his *household* after him, and they shall keep the way of the Lord."

Parahs, who alone have been thought accessible. There can be no objection to these efforts, especially as the Gospel is designed for the *poor*, and usually, perhaps, first moves the lower classes, and in its purely spiritual influence more naturally ascends than descends, through the different ranks of society, at least under certain circumstances; yet the better classes should not be wholly neglected. If more difficult of access the more pains must be taken to approach them.

The number of girls through the year has been only six, it being found nearly impossible to persuade the parents of caste-children, to put them into the school. As they see the benefits to be derived, it is hoped they will be more ready to secure them for their daughters, especially such parents as profess to be Christians. The children are fed, clothed, and educated at the expense of the Mission, and except the eldest, are under obligation to remain at least three years. Most of them are quite young, but have made encouraging improvement in learning to read under a Native teacher, and in Christian lessons and sewing, under Mrs. W.'s direct instruction.

2. *English School for Boys.*

This is in the compound at Chintadrepettah, and consists of 45 lads. It has been established only one year. Pupils who then began the English alphabet are now able to read the New Testament with more or less understanding, and have some knowledge of Grammar, Geography and Arithmetic. All have committed more or less to memory, and some nearly the whole of a larger and smaller Catechism in diglot, embracing the principal truths of Scripture. Their attendance has not been, in every case so regular as could be wished, but with about *fifty* on the list there have been present usually more than thirty from day to day.

3. *Day-School for Girls.*

This is at Royapooram, under the care of *Mrs. Hutchings*. During the latter part of the year, to secure the better attendance of the children both morning and evening, they have received their food at noon, gratuitously, on the Mission premises. The number in the school is about *twenty*. They are taught by a Native woman in reading and sewing, under Mrs. H.'s superintendence, who directs their Christian studies.

4. *Vernacular Schools.*

These are *thirteen* in number, seven connected with the Royapooram station and six with Chintadrepettah—of the former

three, and of the latter one, are in Black Town. The number of children is about 550 boys and girls, all from what are considered by the Natives caste-families, as are those also in the English and Day Schools. They make no objection, however, to attending divine service, or learning the Scriptures and other religious books. Those able to read are collected at the station with which they are connected, once a week, on a week-day, to give their lessons, and receive instruction; and, on Sabbath morning, before service, as a *Sunday-School*. The Masters and Monitors assemble weekly to recite Scripture lessons to the Missionary who superintends them, and to receive instruction in the evidences of Christianity, and on other important subjects, as well as the duties connected with their office. Most of them are Heathen, because Christian Teachers could not, to any extent, induce Heathen parents to send their children to the schools. One of them has become a Christian, since he commenced teaching; but, although he had some influence over the children, he could not prevail on the parents to allow them to come to him after he was baptized, and, therefore, lost them all. He is now gradually gathering a small school, but mostly children of a lower grade.

Communicants.

The first Convert* was baptized at Royapooram, December 21st, 1837, and has been enabled, so far as appears, to maintain a Christian character. He had many trials from his family and respectable Heathen connections, but when they found they could not prevent his following the convictions of his own mind, they ceased to persecute him. He is useful as a School visitor and Assistant Catechist. His mind was first awakened by means of a *tract*, and the impression received from it being followed up by conversations with the Missionary at Royapooram, he began to attend church, and to read the Scriptures. In a few months he renounced idolatry, gave up a family idol which he had worshipped; and commenced, of his own accord, to exert himself in making known the Gospel.

The last adult baptism was at the commencement of the present year, of a young man from Jaffna, who has gone through a regular course of study in the American Mission Seminary at Batticotta. While with his high caste-friends, at home, the difficulties which they opposed to his professing Christ, particularly from their determination that he should marry a Heathen girl, were so great that he had delayed, even after he was convinced of his duty and privilege. He was about to take up the cross and follow the Saviour, in spite of all opposition, and was to be received to the church at the next communion, when he was called to Madras as a literary assistant in Tamil. He here

* See Appendix B.

embraced the first opportunity, at the last quarterly communion, to give himself publicly to the Lord in baptism.

The present number of Native communicants, in the American Presbyterian Church of Madras, is 30. One other belongs to the church but is suspended from communion for quarrelling. As he appears penitent he will probably soon be restored. One, who was a member, became partially deranged, and joined the Romanists, with whom he was formerly connected. He has lately attended on preaching, and expresses a wish to be again received to communion, but it is doubtful whether he is altogether in his right mind. One of the communicants died the last year. None are received to communion, or are baptized, who do not give *credible* evidence of being "born again;" and none are retained in church communion who do not continue to maintain, in a good degree, a character consistent with their profession.

Want of Funds.

The Mission was commenced with the expectation that it would soon be enlarged and strengthened; but the subsequent embarrassments of the Society, on account of commercial distress in America, prevented enlargement, and, at one time, obliged the Missionaries to give up all their schools, then 30 in number. By the generous aid of some friends at the Presidency one-half of them were, however, soon recommenced, and the subscriptions for the schools, the next year, 1838, amounted to Rupees 1698, when a *statement* of their progress, with a list of the subscribers, was published.

Subsequently, as the profits of the Printing Establishment assisted in supporting them, and the Funds of the Society were somewhat better, no application was made for local aid; but some friends of Native education, unsolicited, contributed towards them, in 1839, Rupees 837; in 1840, Rupees 269-8; and, in 1841, Rupees 45. Since then nothing has been received. The expense of the Schools, the last year, exclusive of superintendence, was Rupees 1679-5-9, which being all drawn from the Society made quite a deduction from the sum it was able to allow this Mission.

The Society has large Missions in the Sandwich Islands, China, Siam, Turkey, Persia, Southern and Western Africa, and among the aborigines of America, as well as in India. In these and other fields, there are 140 ordained Missionaries, 248 Assistant Missionaries, and 145 Native Assistants, at 80 different Stations. Connected with the Missions are 59 organised churches, with about 20,000 members in communion. There are 500 Free Schools, with 250,000 pupils; and 32 Free Boarding Schools, with 1,150 children and youth, fed, clothed, and educated. The expense of maintaining these Missions, on

the most economical plan is nearly Rupees 600,000 annually, while much more is needed.

To speak only of what is done in Southern India and Northern Ceylon. The Society has, at the present time, *twenty* ordained Missionaries, including two absent in America, and three Lay-Assistants at *fourteen* stations. There are more than 300 boys, and about 175 girls in the Free Boarding Institutions. Of these the lads at the Seminary in Batticotta, Ceylon, and the High School at Madura, are carried, after they are prepared to enter, through at least a *six years'* course of study, in the vernacular languages, English, and the elements of science—with the Bible as a daily study; and the Girls, at the Boarding Schools, on an average, eight or nine years—being usually retained from the age of six or seven, at which they are taken, until they are married. There are also 10 English and more than 200 vernacular day-schools containing 6,000 pupils. The expense of the schools, and of the general operation of the Missions in this part of India and Ceylon, is about Rupees 90,000 annually, *exclusive* of appropriations for Scriptures and Tracts. Of course almost one-sixth of the resources of the Society are devoted to these Missions.

At the present time the Society is again embarrassed for want of funds, and is obliged so far to restrict its Missionaries in their expenditure, that this Mission, *if it cannot obtain some local aid, must dismiss nearly all its Schools.* The Missionaries *need* help, but they do not advance any *claim*, nor do they propose to make any personal application, as they know that those here friendly to their object, have Societies to support with which they are more immediately connected. But if any feel it a *privilege* to aid them, they will most thankfully receive, and carefully apply such bounty, which will be the more valuable, as a testimony from those on the spot, to the usefulness of their labours.

Conclusion.

As other Missions have their anniversary meetings, printed reports, or other regular organs of communication with the public in India, it has been thought proper thus to present a summary account of this Mission, which will not have been in vain if it meet the approbation of God's people, excite their sympathy, stimulate their prayers, or in any way cause them to glorify Him whose name is "above every name"—to whom be praise and dominion for ever and ever.

M. WINSLOW,
Secretary.

APPENDIX A.

STATISTICS OF THE MISSION.

THE REV. M. WINSLOW,
THE REV. J. SCUDDER, M. D., (*In America.*)
THE REV. S. HUTCHINGS,
THE REV. F. D. W. WARD,
} MISSIONARIES.
MR. P. R. HUNT, *Assistant Missionary and Supt. of the Press.*

STATIONS.

ROYAPOORAM.	CHINTADREPETTAH.
Printing Establishment, *Popham House, Black Town.*	
Boarding School for Girls,	6 Girls, at Chintadrepettah.
English Day School for Boys,	45 Boys do.
Day School for Girls,	15 Girls at Royapooram.
13 Tamil Day Schools,	535 Boys, 15 Girls.

M. Joshua, *Catechist;* Samuel Downer and Sami Dasen, *Assistant Catechists;* Paranchothy, *School Visitor;* 15 *Schoolmasters*, 13 *Monitors.*

89 Church Members in Communion.

B.

A SHORT ACCOUNT OF HIS CONVERSION BY A NATIVE CONVERT.

I was born of Heathen parents, and was educated in the same principles—to worship creatures and images of man's work, as an unbeliever. I was quite ignorant of the nature of sin, of heaven and hell. I committed many sins, and was without any thought or concern about my soul; but, by the grace of God, I was presented, by a Missionary, with the Gospel of St. John. After a serious perusal of this I found a great difference between Heathens and Christians, and thereby felt greatly troubled. Besides this, some small books or tracts were presented me by the Rev. Mr. ——, who had the kindness to give me some concerning the false doctrine of the Heathen religion, the actions of the false gods, the punishments that follow from

the worship of idols, and the benefits of the true religion as revealed in the Holy Bible, and the blessings that are derived from Jehovah. The Rev. Mr. —— was also in the habit of conversing with me on heathenism, and he once desired me to attend divine service on Sunday, whereupon I had opportunity of obtaining the knowledge of God, and of Jesus Christ our Saviour. Upon this my mother, sister, wife, and other relations and friends began to assault me, through the power of Satan; and they directed me not to enter into my house, and refused to give me water. In consequence of this my heart was troubled a great deal. But the Rev. Mr. —— preached, on a certain Sunday, from the 4th chapter and 14th verse of St. John's Gospel; and I obtained comfort to my fainting heart by God's grace. I saw that the little advantages which I might gain from my relations would be only for this world, and not for the next, and I reflected that the living water is also for the other world, and furnished through Christ. I then left the Heathen religion, in which I worshipped before, and was admitted into Christ's flock. I began to make known the Gospel of the Saviour to the Gentiles, who are in darkness, accompanying Dr. S. on some tours, and making known the Gospel. Dr. S. has now the image which I formerly worshipped.

C.

SUBSCRIPTIONS TO THE ROYAPOORAM CHURCH.

	Rs.
The Most Noble the Marquis of Tweeddale - - -	100
The Honorable Sir Robert Comyn - - - - -	100
The Honorable Sir Edward Gambier - - - - - -	100
The Honorable J. Bird, Esq. - - - - - - -	50

	Rs.		
Arthur Brooke, Esq. -	10	Lt. Col. Alexander	100
Henry Dickenson, Esq. -	50	Lt. Col. Montgomerie, C. B.	25
G. J. Casamajor, Esq. -	100	S. D. Birch, Esq. -	20
J. F. Thomas, Esq. -	25	G. Adams, Esq.	25
A. Robertson, Esq. -	35	J. Wylie, Esq., M. D. -	15
A. F. Bruce, Esq. -	100	R. Wight, Esq., M. D. -	20
Walter Elliot, Esq. -	50	J. Richmond, Esq. -	15
W. E. Underwood, Esq. -	50	T. Moore Lane, Esq. -	50
Brigadier Ketchen, (2 subscriptions)	100	J. Lawder, Esq.	10
A. J. Cherry, Esq. -	20	E. F. Elliot, Esq.	20
T. H. Davidson, Esq. -	200	Lt. Col. T. Bowes Forster, (2 subscriptions)	75
J. D. Bourdillon, Esq. -	200	Major Fryer -	50
Lt. Col. Sim -	35	Major Crisp -	25
Lt. Col. Steele -	50	Major Blundell -	10
Lt. Col. Derville -	25	Major Butcher -	50
		T. B. A. Conway, Esq. 2d sub.	10

	Rs.
T. Clarke, Esq.	20
Capt. Biden	25
Major Fullarton, (2nd sub.)	10
Major G. E. Underwood	50
Capt. Smith, (Engineers)	100
Capt. M. J. Rowlandson	30
Capt. Burn	20
Capt. Lavie	25
Capt. Apthorp	10
Capt. Maitland	15
Capt. Hamond	10
Capt. Maclean	15
Capt. Taylor	10
Capt. Boulderson	10
Lieut. Ludlow	10
Lieut. J. C. Collyer, (2 subscriptions)	20
N. B. Acworth, Esq.	50
J. Minchin, Esq.	20
E. Peters, Esq. (Chingleput)	20
L. Cooper, Esq.	10
F. Orme, Esq.	100
W. Middlemass, Esq.	10
Rev. M. Bowie, A. M.	50
Rev. R. K. Hamilton, A. M.	50
A. Mackenzie, Esq.	50
A. F. Arbuthnot, Esq.	35
J. B. Key, Esq.	20
J. U. Ellis, Esq.	20
D. Mackenzie, Esq.	20
W. Liddell, Esq.	10
R. Daniell, Esq.	10
W. Waddell, Esq.	10
John DeFries, Esq.	20
R. C. C.	20
S. M.	20
Mr. W. Miller	50
J.	15
Mrs. Miller, (England)	50
Mr. J. Symm, (do.)	10
Mr. A. Barrie	10

	Rs.
Mr. N. H. Norfor	10
Mr. G. F. Reynolds	10
Mr. John Gordon	10
A. F. Oakes, Esq.	7
Mr. Thos. Hogg	3½
Conductor Steevens	25
Mr. G. B. Shaw	7
Mr. E. Marsden	5
Mr. G. Vansomeren	100
Mr. E. Mahony	50
Mr. E. Cullin	10
Mr. S. Marshall	20
Mr. R. Mitchell	30
Mrs. Eaton	10
Mr. J. Hodges	10
Mr. P. Carstairs	50
Mr. C. A. Johnston	10
Mrs. Boswell	10
Mr. McDowell	25
Mr. T. Williamson	35
Mr. T. A. Chamier	10
Mr. H. Kennet	10
Mr. J. Forbes	10
Mr. A. Stewart	10
Mr. W. Grant	30
A Friend	8
Mr. M. Dunhill	5
Major Fullarton, T. B. A. Conway, Esq., Rev. T. G. Lugard, Rev. E. Porter, and others, at *Vizagapatam*, through the exertions of Sergeant John Sturt	200*
A Protestant Friend	200
A Friend, (balance of account)	1¼
Miss A.	5
	3907

* See Details.

Details of Subscriptions at Vizagapatam mentioned above.

	Rs.
J. Gewin	3
J. Sturt	3
J. Hallock	3
Corporal Ramsay	2
Peter Bald	3
Mr. R. D. Johnston	5
Mr. W. Dawson	5

	Rs.
J. H.	8
W. H. J.	2
J. Madden	7
A Friend	2
G. M.	3½
Rev. Mr. Lugard	10
T. B. A. Conway, Esq.	20

Nistry of Madras Nilgiri & Re
January, 1843.

 Rec. July 10, 1843.

	Rs.
A. Friend	2
Rev. Edw. Porter	5
Mr. Thomas	10
G. Freer	3
S. Morean	4
Corporal J. Naden	1
Sergeant J. Foster	3
Private J. McKenzie	1
Private H. Keen	1
Wm. Marsh	3
A. S.	1
Mrs. Butter	1
Mrs. King	1
J. C. Wilson	1
R. Currie	3
James Dawson	3
Aurelia Dawson	1
John Pate	1
Mary Anne Pate	1
Jane Bruce	1
A Native Christian	1
John, a Native Christian	1
David Robinson	1
J. Wilkie	1

	Rs.
A. Sherwood	1
J. Godding	1
S. Freathcote	1
Major Fullarton	20
C. Sale	5
J. McD.	5
S. Jones	10
Major A. Fraser	1
J. Leonhard, Esq.	1
Barrack Sergt. Sherard	2
H. Lawford	3
A. Friend	10
Geo. Simpson	3
J. McPhail	1
A. Friend	1
C. Prince	1
Total Madras Rupees	201¼
Deduct, on account of postage, &c.	1¼
Total Madras Rupees forwarded	200

D.

ACCOUNT OF APPROPRIATION.

	Rs.
There is already expended on the Church Building,	3,550
Needed to complete it, (Bell excepted) and add a small Vestry,	275
Pulpit, Furniture and Fixtures,	425
To enclose the Compound and Burying ground,	850
	5100

22

Madras Augt. 12. 1837.

The Revd R. Anderson D.D.

My dear Brother,

By late letters to the Jaffna and Madura Missions, we learn the pecuniary embarrassments of the Board, and the expectations of the Committee concerning the expense of the Tamul Mission. Their estimates, however, having been made on the disbursements of 1835 are much short of the actual expenses, at least in regard to the Jaffna Mission, as they have enlarged their operations, and there have been unexpected outlays for the passage home of Mr. Hall & two children and for the commencement of the Madras Mission. In the statement also the Missionaries for both missions are made one less than the real number, if we do not reckon Mr. Hall; as there are still in all 22 Missionaries, of whom at present 2 are single, the Brn. Todd & Minor though they have not been so long.

The Committee appear to take it for granted that the establishment here is a branch of the Madura Mission; but if they

have received our "Plan of Union", they will have learned that the organisation unanimously recommended by the Missionaries was that of three distinct but allied missions. Jaffna, Madura, & Madras; to be connected for purposes of mutual counsel & aid, and to have an annual meeting of delegates from each Mission, but to be independent of each other as to all internal concerns. There can be no doubt, we think, of the superiority of such an arrangement, in case each mission is sufficiently large and well balanced to manage its own affairs. It was the intention of the Brethren to make Madras the head quarters of such a Mission, and not merely to have a printing establishment, connected with the Mission at Madura. The difficulties of having a large concern under the control of Missionaries 290 miles distant in a country like this, must be obvious; so that whatever connexion there might be nominally between Madura and Madras those at the latter place would necessarily be thrown very much on their own responsibilities. If then they could be in sufficient numbers for counsel &c. it would be better for them to have a distinct organisation with Secretary, Treasurer, & funds.

To have these at Madura, while Madras, from its position, must be in some measure head quarters, and the place where the business is done, would be very awkward. If, however, Madras cannot be made a distinct Mission, some medium course may perhaps be adopted. In the mean time we conclude it will be proper for us to go on as we have done, until our plan has been before the Committee, and they have decided in view of it.

The embarrassments of the Board and the commercial distress of the Country, of which we have accounts of later date than your letters, lead us to fear that the establishment in this place cannot soon be made what was contemplated. This gives us much concern; but our duty is to submit. From our former letters, you will have learned that to do any thing effectually here we must have a good deal of money, even in the commencement. — The object in view is to furnish one of the needed outlets for the foreign appropriations of the Bible and Tract Societies, which it was hoped would be large; and to have in addition to the printing establishment, for this purpose, such stations and schools as would require considerable funds from the Board. If these cannot be obtained now it is our decided opinion, trying as it may be, to remain as we are

without a Press rather than to com=
mence with one on a small scale. We can
have schools, and native congregations, with
opportunity on every side for street & bazar
preaching, and may render aid in the
revision of the Scriptures, preparation of
tracts &c.; also obtaining from the Bible and
Tract Societies here (with such help as may
be rendered by the same Societies in Am.)
the word of life, in different forms, may dis=
tribute it to the thousands and tens of
thousands around us, and even to those
hundreds of thousand who are perishing in
more remote districts of the Country. We have
already distributed perhaps 10,000 portions
of the Bible in this way. Scarcely a day has pas=
sed since we first came to Madras that more
or less applications have not been made for
them at our Stations. Dr. S. has just returned
from a tour of a month in which he distrib=
uted nearly 6000 copies of a Gospel or some
similar portion of the Sacred Scriptures, as well
as large numbers of tracts. We cannot expect
to be frequently supplied with so large a num=
ber as Dr S. at this time carried out, as the
funds & means of printing are both too limited
but something may be done, until the way is
opened for a fair commencement of our

establishment. At any rate we feel the importance of doing what we may, as the Press alone can for the present reach the dying millions of India. We may hope in vain for the voice of the living preacher to address them all, for ages to come, unless the number of missionaries is vastly increased.

The inexpediency of attempting much enlargement here, until the means can be afforded of carrying the different parts of the plan into effect, without great delay & embarrassment, has led us to think that the Rev. Tracy & Ward, who have remained here on invitation until we could hear further from the Board, would better proceed at a convenient time to Madura, according to their original destination. Their remaining here for a few months will on the whole be, it is hoped, no disadvantage to them or their Mission. They have better opportunities of attending to the language here than they could have in Madura, as they have better teachers. There is only some additional expense of living. They may perhaps remain until January, and then go down by water, which will be some saving of expense. They could even go down in this way in September or October and possibly may.

We are then just in this state. There is an encouraging, and what may be considered providential opening for several Mission Stations in this City alone, where are more than 400,000

souls famishing with few indeed to break to them the bread of life — calls for Schools of every description such as Boarding Schools and a High School, in addition to numerous N. T. Schools — and a pressing demand for the Scriptures and other books which requires an efficient "book Manufactory"; and while, in a country place, if a larger establishment cannot be formed it may be expedient to begin a smaller, circumstances are such here that we must be prepared to do a good deal, or would better attempt nothing. As there are presses, means of binding &c. there is no occasion for our having a printing establishment, on a small scale. It would only add to our secular cares without corresponding benefit.

Will the Churches there support us in attempting to carry out the original plan? This is a question which we feel most anxious to have settled. Surely we may hope for efficient aid from the Am. Bible & Tract Societies, and the Sunday School Union if they continue to regard their field as the world, and are not greatly straitened in their foreign operations. Our eyes are in a great measure directed to them in behalf of the supplicating, dying Millions of Southern India — As to the Board, we know & feel, & wonder over its embarrassments. We cannot but be truly thankful for any degree or amount of aid with which they furnish

us in the work here. We will not complain should it become less instead of more. We must only limit our operations accordingly and not attempt what we cannot have the means of accomplishing.—

But is it so that the American Churches cannot afford the means of supporting Missions effectively when Missionaries can be found to conduct them? Are there men and is there not money? Are there laborers in the field who cannot be furnished with needed helps in their work?— but must be left like a cultivator without implements, or a mechanic without tools?— Has God thus straitened the Churches of our beloved Country, or are they straitened in themselves?— Surely there is money waiting to be offered, when the call for it is once understood. Are there not thousands in the churches who can give of their abundance, and tens of thousands of their competence, or their poverty, who need only to be reminded of the grace of our Lord Jesus Christ— that though He was rich yet for our sakes He became poor, and to feel that He calls upon them to know the fellowship of his sufferings for a lost world, and sympathy in the travail of his soul for its redemption, to come forward and pour into his treasury until it is full to overflowing. If not alas, for the land of revivals, alas for the Churches which God has favored more than other in these latter days. They know not the time of their visitation. They see not when good cometh. They apprehend not their privilege to impoverish themselves, if necessary, for Him who emptied himself, and poured out his soul to death for them.

We cannot but believe that the missionary spirit will greatly increase in America and that means for forming such an establishment here as was contemplated will soon be furnished. If not there seems no way but to wait and bear the pain of disappointment until means are provided; and not attempt any present enlargement. — As formerly mentioned we have now two stations Chintadrepettah & Royapooram. These we think ought not to be relinquished, but maintained with as much vigor as circumstances may allow. There ought if possible to be proper mission premises provided at each including not only a dwelling house, but a suitable native chapel, as well as the means of supporting an effective system of schools. — We are greatly pained at the prospect of not being able to carry forward this system so far as already commenced, but of being obliged to dismiss many of our schools and to take such other retrograde steps as in a new Mission are peculiarly undesirable. — At Royapooram three schools have already been given up — and one — the English out-school — transferred to Mr. Day our Baptist brother who is expecting to remove into its neighborhood. It was a very nice school, and will be a good beginning for him though a loss to us. We are only waiting for advice from Madura as to what they can do to help us before dismissing other schools or taking other measures of retrenchment. —

In regard to the mission work, we have, since the last accounts, been going on much as before. The revival of religion which has been mentioned in our separate communications, has produced very pleasing fruits in the Independent Chapel, and to some extent also in the Fort. In the former nearly 20 members have been added to the Church, and in the latter several may be considered as candidates. A public review which occurred at the time of the greatest seriousness was a season of great temptation and many who had been more or less impressed with the truth, fell away. Still good has been effected, and some souls have, as we trust, been plucked as brands from the burning.

Since the arrival of Mr. Anderson, the Scotch missionary, our help has not been needed in the Scotch Church; and the aid of the Bro. Tracy & Ward, in the Independent Chapel, has made the call on us for English preaching more infrequent. As mentioned above, Dr. Scudder has made a tour of about a month to distribute the sacred scriptures & religious tracts. He also employs himself, more or less, daily, in the same work among the Natives of the town; preaching the Gospel in the streets & bazars, and from house to house. He has commenced the study of Sclorgoo to facilitate his labors; as great numbers of the people here speak this language. It is my object also to go out frequently into the streets & bazars, as well as to preach in the Schools,

but other ~~[illegible]~~ indispensable duties make it impossible for me to do it daily. I am much occupied in connexion with the press, as well as in transacting business for our own and the other Missions. The Committee of the Bible Society have lately commenced a revision of the Tamil Scriptures, the burden of which devolves on me, as does also the revision of tracts, and correction of the Press for the Tract Soc. Except on that week of the month on which the Schools are examined at the house, it is my rule to preach at two of the School Bungalows on the week days, and to go out among the people more or less on other days.—

There are now thirteen village, or out Schools, at each Station, or twenty six in all, containing somewhat more than 600 children, and at this Station (Bangalore) an English School for boys under Mrs W.'s instruction, and one for girls also, lately commenced. The girls are attending a little to English but principally to their own language and to sewing. Both these schools are just now very much lessened by the threats and injunctions of the Catholic priests, who have denounced bitter curses on all who come to us for instruction. There were twelve promising girls in the School a few days ago, and now only five.—

Our congregations at both stations continue encouraging. At Chintadripettah there is a slight bungalow erected

for public worship; but at Royapooram the verandah & front principal room of the house are used as there is no place for erecting a bungalow. In these 4 or 5 hundred people — the greater part children — assemble every Sabbath morning. The Bible Class & Sab. School at this station for European descendants is also in a pleasing state. In the former are now more than thirty, one or two of whom besides those who have lately joined the Church seem serious.

There have been some Inquirers from among the Natives who have appeared at times anxious about their souls, but only one of them, a young man of Royapooram — who has been previously mentioned — seems to make much progress. His case is hopeful. He endures persecution for Christ's sake. A Native Assistant (John Cheeseman) having lately come from Jaffna to assist Dr. Scudder at Chintadripettah this young man has gone there to reside with him a few months for a better trial of his sincerity, and benefit from the conversation & example of a confirmed Native Christian. He is anxious to receive baptism; but we think a long trial generally necessary before any heathen, whom we cannot know intimately, should be admitted to this rite, and consequently to the Church. It has been customary here to baptise Natives professing a belief in Christianity with very

little evidence of its having any power over their hearts. We might gather at once a considerable native Church, would we receive all the nominal Christians or even all the heathen who offer themselves. But a Church without spirituality would be only a lifeless carcass. We prefer being too cautious rather than too rash in admissions.

Received March 10th 1838
Ans. April 12th
Correspondence

The Rev. Rufus Anderson D.D.
Missionary Room
Boston
Mass.

We long & wait and sometimes, I trust really pray for the influences of the Holy Spirit to come down in a more marked and decided manner and we do entreat all our dear friends & patrons at home to strive together with us in their prayers — I remain my dear Brother
Yours affect — M. Winslow.
See M M

Brief Report of the Madras Mission for 1839.

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Printing Establishment

(3 inches)

This has proceeded through the year in a satisfactory manner. Besides various work in English and English & Tamil or English & Telugoo and comprising Periodicals School Books &c — there have been Printed as follows —

For Madras Bible Society	about	4 500,000 pages
" Madras Tract & Book Soc.	—	3,000,000
" American Bible Society	—	2,000,000
" American Tract Society	—	3,000,000
" Individuals in Nat. Lang.	—	500,000
	Pages	13 000,000

A considerable part of the above has been of the Octavo size — some in 18mo and the greater portion in Duodecimo. Except the Tracts for the Am. Tract Soc the editions have not been usually large, being most of them about 5000. Were there large editions of small books, the same number of pages would make a much smaller amount of work.

The Establishment bid fair to answer the fullest expectations as to its importance & usefulness and perhaps also in a pecuniary way — the Estimate of the Nett proceeds for the 18 months we have had it is Rs 6000 but this is probably too low as it does not allow the full value of the Stock purchased above what has been used. In the change of times the increase of Papers and consequent competition may perhaps occasion a decrease in the profits but the value of the Press as an auxiliary in the Mission work must continue very great — and it is in this point of view principally that we feel under obligation to thank God for it —

Notices of Rogapooram Station
(by Mr Winslow.)

There has been little of change of variety in the proceedings of the Mission the past year. The Congregations have remained much the same and the only change in the schools of importance has been the giving up of the English School at Rogapooram about the middle of the year. This was in owing in part to its interference with Mrs. Winslow's Girls' School at the Station and in part to the want of a suitable teacher to carry forward the boys as was desirable in their further study of English. It was deemed better for them to go to one of the valuable Institutions in town for this purpose. Some few of the boys had also left through fear in consequence of one of the number having fallen into the well on the premises & drowned. He had as it appears gone down the steps inside of the well which is large near to the water but that being a little lower than usual he probably stooped down to reach it and lost his balance by which he fell and could not recover himself. As the boys and their parents are alike superstitious and the former feared that their children contrary to express orders would go into the well some of them were kept at home. They would however have returned it is probable after the first alarm had subsided.

Schedule of the Schools.

Sanguveagan Pittah	3	5	12	9	29
Maritillinady	5	2	19	5	31
Tamboodan St.	8	7	14	10	39
Armenian St	4	5	7	9	25
Vannara Pittah	0	0	2	13	15
Rogapooram South	7	3	4	11	25
Rogapooram N	8	7	4	17	36
Mrs. Ws Girls School	4	4	2	2	12
					212.

This Schedule is according to the examination at the station when some who belong to the schools were absent. About 25 of the above number are girls. The children in the first class are studying S. History & reading the Bible; also Mental Arithmetic, Grammar, Dictionary of words &c. In the second class, Large Catechism & reading the Gospels, Vocabulary of words & Arithmetical tables. The third class are studying large & small Catechisms and with moral sentences & committed to memory &

spelling —— The fourth class are learning the Alphabet and smallest Catechism by dictation.

(3 in Mas) The public examination on the 24th December when the children acquitted themselves well and several received small rewards. They generally attend on the sabbath the Sunday school which commences at 8 O'Clock and preaching at half past nine and on Tuesdays all who can read come to a Catechetical and Bible Class — The progress they make in Scripture knowledge as well as in an acquaintance with other studies is very pleasing though we see no decisive evidence that the good seed is so springing up in their hearts as to bring forth fruit unto life.

A Communion season was observed for the Native Church at Royapooram on the 3d Sept when one native was baptised and admitted to the Church — This is only the second accession of this kind. This was a School master named Savarayen. He has since his reception been beset by the Romanists who have succeeded in leading him into some inconsistencies of conduct but not we hope so that he will make shipwreck of faith. —— At the time he was received our babe was also baptised by Dr Scudder —— Several natives besides the members of the Church communicated with us & it was an interesting occasion —— There are now some four or five Candidates for admission to the Church of whom one or two may be received in a few days.

My engagements in connexion with the Press and as Secretary of the Madras Tract & Book Society occupy so much of my time that except preaching on the Sabbath & occasionally on a week day or evening I am not able to do much to make known the Gospel. A part of the year an evening service has been held in a part of the suburbs not far from my house —— I sometimes go out among the people in the streets & from house to house & distribute tracts but not regularly and day by day as I could wish ——

There is in fact in this great City but little strict and based preaching compared with the call for it but still to some extent light & truth go forth & knowledge is increased.

The Lord has been pleased to grant us comfortable health the greater part of the year and to add to our family —— About the middle of the hot season I had an attack of fever which was rather severe at first but soon yielded to proper medical treatment except that it left me debilitated & made it necessary for me to remove for a month to Pulicat about 30 miles distant for a

change of air. Except this there has been no interruption of my labors which is cause for gratitude in this land of disease & death. My dear wife has also been able to take the oversight of her small school of girls and in other ways to promote the efficiency of the station. Her school is included in the labors last though it is not supported by the Mission —— It is at her own expense —— The girls in it are some of them quite promising and we are not without hope that these or some others may soon be collected in a Boarding School. This is a result to be much desired ——

May the God of all grace follow the feeble instrumentality of his servants with his blessing — We need your continued and fervent prayers ——

Notices of Chintadrepettah Station.

(by Rev. J. Scudder M.D.)

Nothing out of the usual course has occurred during the year in my Missionary labors. My schools have been regularly kept up —— They are seven in number —— To these I have devoted some considerable attention when not engaged in other business out of the city — My practice has been to visit some of them daily to have them read —— and to converse with them on religious subjects & pray with them —— The books used as reading books has been the Gospels or other portions of the Scriptures and the Blind Way & Almanac has been introduced for a similar purpose —— I felt it very desirable that my first classes of Readers should become well acquainted with the contents of the two last works mentioned & on this account my native helper has spent much of his time in explaining what to them is difficult to be understood —— Many of the Children have considerable knowledge of the truths of Christianity & have been taught much of the absurdity of their own system. Truth however has in no instance, so far as I have witnessed, made any saving impression upon any one of their minds. My school Masters have been well instructed — As usual they have attended at the station on Sundays to read the word of God and hear its meaning explained — but they are given me fearful evidence that they are in the gall of bitterness and in the bonds of iniquity.

Within the year, my native helper Samuel Dowser lost his wife. She died with the small pox in October last while I was absent from home on one of my tours. She was as I have every reason to believe, prepared for a better world — and into it she has I doubt not entered. She has rendered herself useful by teaching a little female school & in conversing & praying with a number of women whom Mrs W. had assembled on the afternoon of each Tuesday for religious instruction. Her loss humanly speaking is great. She was educated at Bodoovelle and then I think she met with that change of heart which prepared her for the inheritance which through grace she has obtained. ——

About three months of the year I have spent in the country in distributing portions of the Scriptures & Tracts —— Of the former I gave away about 5000 and of the latter about 10000. A considerable number of Almanacs & of small tracts, still in Tamil & Teloogoo have also been distributed. A few tracts in the Hindoostanee language have also

been distributed among Mahomedans. The work of a Missionary is not disliked by the Mahomedans & I consider to be good work & which might to have many persons engaged in it — I have made use of a hand in general to preach the Gospel to all to whom it has been given opportunity.

(Duplicate.) 24

Madras 20th Feb. 1839

The Revd R. Anderson D.D.

Dear Brother,

The Delegates from the three "Associated Missions to the Tamil people" now closing a session here, have directed us to express their views more fully on the question of recommending the Commencement of a Mission in Mysore. Their vote on the subject as you will find in the Minutes is, It is agreed to state our views of the Claims of the fields in the following Order:

1. Central Mission on the Coleroon to be established, and the existing Missions enlarged:
2. A Mission to the Telugoos, or a Telugoo Department added to the Madras Mission:
3. The Western Coast for a Mission at Tellicherry Calecut or elsewhere in the Canara Country.
4. Mysore
5. Northern India

It is thought that in answer to to the enquiries of the Board Concerning Northern India it should be put after the other fields now named:

1. In explanation we have to say briefly that it seems to us altogether better to lengthen our Cords and strengthen our stakes among the Tamulians than to go further if the means of enlargement are not very Ample. The importance of the Central Mission is discussed in a separate letter, as also the necessity of strengthening the existing Missions by the addition of two Members to Madras and three to Jaffna even before Commencing that which it is proposed should be done in Connexion with an enlargement of the Madura Mission by four Missionaries and a Physician. It is of course only necessary to say here that by proposing that the existing Missions be enlarged we mean not by the reinforcement of the ten laborers thus asked for duly but by a further reinforcement of a least two for Madras and one at Jaffna if not some additional strength at Madura before going beyond the bounds of the Tamul Country:

2. As to the Telugoos though perhaps the finest race in this part of India they are the most neglected There are only about six Missionaries actually devoted to as many as Millions of this people. The Scriptures are in part prepared for distribution among them as well as many Tracts, and to afford room for the Bible and Tract Societies we seem to need at least a Telugoo Department of the Madras Mission. We would advise more in preference to a greater scattering of the forces unless a large reinforcement should be sent out:

3. The Western Coast for a Mission at Tellicherry or vicinity. This Coast offers great inducements to Missionary effort and is too much over looked. At Tellicherry the Malayalim is spoken which has the same character as the Tamul and differs very slightly from it a Mission of the Board there would form a Connecting link between the Mahrattah and Tamil Missions. It would afford more ~~[illegible]~~ Choice of Climate than

than there is now is for Missionaries whose health is suffering from the greater damp and heat of the Eastern Coast, and if extended to some parts of the hill Country would afford sanitary stations of much value. At Belgaum they have ice some part of the year. There is one Missionary of the London Society, at Belgaum, and there are some Germans At Mangalore, but there are no Missions in rejoices of Tellichery or Callicat:

4. Mysore. The Claims of this Country should not be disparaged It is thought by some that they should be put lower than those of the fields above named because the London Missionaries and the Wesleyans are already in it and are intending to enlarge their operations: The former of long been at Bangalore, and have recently taken a station in the Town of Mysore; itself; and the latter have four or five Missionaries in the Mysore Country Could a station be taken in Connection with one of our Missions in some part of the hill Country where the Tamil language is spoken, and where. yet the Climate would be favorable for invalids, as is the Case at Bangalore, it would be an important object aside from the Value of the station for immediate Missionary Operations as affording retreat for those enfeebled below without sending them among the People of another tongue. For enlarged Operations also whenever the Board may have men and money at Command the Mysore Country in itself offers many inducements and whatever advantages there may be in Northern India, from the extend of the field we think that unless a very large Mission Could be sent out Southern India should for the present be preferred by the Board.

While all India is open and presents very strong Claims on your attention Claims greater all things Considered than almost any other part of the world We think that Providence especially directs your views at the time to Southern India wishing you the Divine direction and blessing.

(signed) M. Winslow
H. R. Hoisington

Madras 18th February 1839.

The Revd R. Anderson D.D.
Boston
Very Dear Sir,

At a Meeting of Delegates from Jaffna Madura & Madras at this place with reference to the Claims of the three Missions to aid from the Board in sending account additional laborers to our assistance it was voted that we need at present

1. One Printer and one Missionary at Madras.
2. Three Missionaries at Jaffna.
3. Four Missionaries and a Physician at Madura with reference to the formation of a new Mission:

The under signed were appointed a Committee to express to you the views of the body upon these points:

I With regard to Madras. We suppose the Prudential Committee are intending to send account Printer as soon as a suitable person can be found for the place. One is urgently needed immediately. There is a large Printing Establishment owned by the Mission, and no printer to take Charge of it. Though Mr Winslow has the superintendance of it at present, all his time and strength are urgently demanded for other Departments of Missionary Labor. We need not however enlarge on so obvious a fact. We earnestly request, therefore, that a Printer well qualified to take Charge of so important an Establishment, may be sent to Madras with as little delay as possible:

At least one More Missionary, is urgently needed in this place. Dr Lendder, as you are well aware, wishes to be absent from home a Considerable part of the time on tours for preaching the Gospel and distributing Bibles and Tracts. Some one should always be present to watch over the various interests of the station during his absence and occasionally to relieve and aid him by going on these tours himself:

II. With regard to Jaffna:

An efficient laborer is greatly needed immediately in the Seminary at Batticotta. Dr Ward must necessarily be called away frequently as a Physician. His duties also as Treasurer of the Mission, occupy a part of his time. Mr Poisinglins health is far from being firm, and the amount of labor urgently demanded in such a Seminary, is so great that he is in danger of sinking under it. Not only the Delegation but the Jaffna Mission are unanimously of the Opinion that we should have another laborer there as soon as possible. We cannot however advise that an individual be designated in America for that place. This would be attended with great risk for actual trial may show that is in from some cause, unfit for the situation. The Committee however, in sending men to Jaffna will have there eye upon the necessities of the Seminary. We need a hard working, good tempered man, of respectable scientific attainments & "Will to teach" to fill that place:

2.

2. The printing Establishment at Money has become a great and highly important interest in the Mission. To superintend the 7,000,000 Pages annually issuing from that Press requires a great amount of labor the services of an Editor are greatly needed. We should therefore have another Missionary to supply the place of the Brethren who may be called to fill this station:

3. As soon as Mr. Meigs leaves Tillipally on his contemplated visit to America that large and important station must be supplied. It ~~can~~ ought not to be left destitute, even for a few months, if it can possible be avoided. An additional Missionary should therefore be sent for that place: Let the Committee should forget the claims of Ooripilly (of which Velouty is the principal Village) nee ~~we do~~ hear, that a Missionary is urgently needed for that place who at the present time nee do not press our claims. Here is a large and dense population of 15 or 20,000 heathen within reach of a Missionary, which is apprehended only as a native station and his to far from other of our stations to be vigorously superintended. There are fine schools and native assistants and the field may be said to be white for the harvest. An additional reason for placing a Mission family at that place is found in the importance of assisting & strengthening the stations at Chavagacheri & Vaiyay

III Madura. The then is room in the District of Madura for as many Missionaries as you will probably be able to send out our principal object in requesting four Missionaries and a Physician, is with reference to the contemplated new Mission on the Coleroon river somewhere between Trichinopoly & Combaconum. This is one of the richest and finest parts of India. The whole District formed by the Cavary and Coleroon river swarms with inhabitants: and from many accounts, a Missionary field of the first importance. We know of none superior to it. The facilities for taking possession of it at the present time are also great and we are fully persuaded that it is our duty to urge the Committee to establish a strong Mission there with as little delay as possible. This is nearly Central between Madras & Madura. There are also many native nominal Christians in that region whose children should be educated and those of good promise collected into a Seminary to be trained up as native preacher & Catechists for all that region. There are many reasons to suppose that this would be the most favorable location for a Seminary for Continent, similar to the one in Jaffna. Our ~~days~~ eyes are turned to it with hope in reference to this subject as well as a most extensive field for the establishment of native Free Schools and the most profitable use of our Scriptures, Tracts & School Books. Should this reinforcement be sent out, a part of the Brethren may remain in the District of Madura while some of those already in the field may be sent to establish the contemplated new and central Mission.

In behalf of the Delegation:

(Signed) B. C. Meigs
R. O. Dwight

(The foregoing is not carefully corrected and the letter is not a good one.)

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My dear Brother,

I enclose to you a letter from the Madura Mission, sent to me unsealed. At their request some extracts were made from it for publication in a weekly paper here. There are some marks on it for this purpose which I have not time to erase. Shall send the paper in which the extracts are set out in season.

Affect Yr Wm Winslow

The Revd. Rufus Anderson
Missionary Room
Boston
U. S. A.

26

Madras Feby 23/37

The Revd R. Anderson

My dear Bro.

I enclose several letters from Jaffna & Madura and hope to write a few lines myself by this conveyance through the ship as I have just heard hers this afternoon — By the "Warrington" daily expected I hope to write a little more at length — The Mem. of all the Missions are in usual health — and the missions prosperous —

I forward with this a Newspaper containing part of the Madura Report —

With love to all at the Rooms — affectly.

M Winslow

Dr. Edward, U.S.
Capt. Commanding

Fort Monroe Va.

The Rev. Charles Anderson,
Mun. Barracks
Norfolk,
Va.

Friend Carr of
Henry Perkins
137 Chestnut St.
Philadelphia
Wilmington

Ans'd in 8 days. Nov. 27.

Rec'd June 22

Bets Mother Feb. 23. 1837

Rev. Mum Mrs Low.

You allow me Brother to see it after you have finished it? It is the Madras Missionary Register.

Madras March 14. 1837.

Rev. R. Anderson,

My dear Brother,

Accompanying you have a few brief notices of my proceedings here. I wish they were better, as well as the proceedings themselves. I am, however, very much occupied, indeed driven most of the time. My health is through mercy pretty good, though not so firm as formerly. The Lord has been very gracious to my dear Wife in bringing her safely through her confinement of a daughter on the 2d Ult. Her health is not fully restored; but I think she is gradually convalescing. Dr. Scudder's youngest child, who has been long and dangerously ill, is now apparently recovering. Mrs. Minor of Jaffna is also again better. Mrs. Hutchings, Mrs. Lawrence & Mrs. Dwight have all been recently confined of daughters, and are doing well.

The Revd. Mr. Malcolm is still here, but expects to leave in two or three days. We have enjoyed his society very much, and I hope have derived some useful information from him. His visits to missionary stations are, however, too short and his information consequently too limited to verify the expectation of his throwing much light on the management of Missions. Some things which he may now be ready to condemn he would, after being a missionary himself, two or three years, most heartily approve. Almost all new missionaries fall into this error of judging hastily. Comparison of one station with another may give him some advantage, but I should deprecate the idea of having him, or almost any man, in similar circumstances,

coming into a Mission with authority to control or alter its plan of operations. There are many things doubtless, over which such a deputation may exercise a salutary jurisdiction; but experienced missionaries if fit for their work, and especially if several are at a station so as to have the benefit of mutual counsel are better qualified to judge of the proper methods to be pursued, in their work, than almost any strangers. Advice may be useful to them but control, as to the forms of labor, probably injurious. I mention this because Mr M. has remarked that he put down the Native free schools in Burmah — altered the policy of the Missions, so as to give each principal station to the Superintendence of one missionary making others there and particularly at out stations subordinate — and advised, or directed, that the Missionaries should sit down on a Mat with the Natives &c. &c. Now I do not stop to debate the propriety of this or other measures in themselves, but I object to the principle, or at least the policy of putting any Mission under constraint in regard to such measures. If they are proposed, the members of any Mission or a majority of them, think the measure good, very well; or if the Society supporting the Mission directs, for general reasons, manifest to all, the specific forms of operation, well & good. All missionaries acknowledge, and are glad to be under such control. But when a mission is formed, and the members of it, from long experience, are convinced that a particular course of procedure, say the extensive establishment of schools, is proper & wise, for a deputation to come in

Confidential.

and derange their plans, without an obvious necessity, seems to me likely to be as injurious to the cause, as it would be trying to the missionaries. In fact these visiting deputations, unless composed of men of very superior wisdom, though they may be useful in exciting interest among the Churches at home, will not do much to facilitate, or properly direct, operations abroad. It is easy for these to theorize, and by going from place to place, they may accumulate some experience, but after all they have not "tried it themselves" and cannot tell whether the yoke they would put on others would sit easy if on their own necks. — Of course I say all this in confidence, and without reference to any opinion good or ill which Mr. M— may have formed of us, or our work. He has not visited Jaffna or Madura, and of course knows but little more than he could at home of the missions there. The other day he incidentally mentioned that he understood the Miss^ns of the Board baptized without evidence of real conversion to God. I was glad to correct him of his mistake. He also mentioned to one of our number that he understood none of the female members of the Jaffna Mission ever obtained the native language, so as to instruct the women & pray with them. He was then informed that instead of none nearly all had done it, to the extent mentioned. How much more information, equally correct, he may have, I know not. — He has probably been told many things by Mr. Groves, who is now here; — a man of an excellent spirit, but one whose opinion on missionary subjects, is considered of very little value by any practical man, and whose real knowledge of the Jaffna Mission (of which in the journal he speaks highly) is next to nothing. He spent his time while there not in inquiring what was doing, but in attempting to persuade the Miss^ns to adopt his views of Mission work

Our prospects here are on the whole much more encouraging than I could have anticipated. I find Royapooram a good field for labor. We are anxiously looking for the expected reinforcement. It has been decided if the members of it are not all bound by their instructions to go to Madura one of them at least may be retained at Madras.

Rev. Mr. Poindexter.

Dated Madras March 4th 1837

Rec'd July 21

Printed Ann. S.S. Ann. 27

Mr. Malcolm.

Mr. Poindexter.

Washington.

Rev. Geo. Taylor Anderson

Missionary Room

Philadelphia

JUL 19 1837

SHIPS

Outside

I hope the Painter & Presses are on their way or will be very soon. We want them at work this moment. By the "Edward" for Philadelphia I forwarded nearly a month ago various letters & parcels from the three Missions. Please give our united love to Mrs. A. and to the Prud the Rogers and such members of the Corp. as remember me. I honor them in my heart. Yours affectionately

An Appeal to the Christian Church on behalf of the Teloogoo people with a topographical view of the principal Districts and Towns in which they reside.

Dear Friends,

Our blessed and adorable Saviour has left it on record that if two agree together as touching any thing that they shall ask, it shall be done for them by our Father who is in Heaven; and, in accordance with this gracious declaration, we, the servants of the Lord Jesus, impressed with a deep sense of the evils of idolatry, and the apathy of the Church, are desirous, relying on the faithfulness of a Saviour's promise, of seeking the divine benediction to rest on a humble effort to advocate the claims of the heathen on the sympathy, devotion, and efforts of our fellow christians. We might have presented to your view a more extended field for your benevolence to exercise itself upon. We might have enlarged on the claims of the 360 millions of China, and the 100 millions of India—but we choose rather to restrict our observations at present to the population of the Teloogoo country. Were we to exhibit to your view the whole of the idolatrous world, the numbers would seem so prodigious and the difficulties so formidable, that you might be tempted to despair of success. We would, therefore, limit your attention to that portion of the great mass of idolaters which has especially excited our own sympathies, and which we believe to be sufficiently important to deserve and to command the benevolent co-operation of all Christendom. We would first gain your attention to this interesting section of this great country, by a topographical view of its principal districts and towns, that you may see the facility with which, (suitable agents being sent,) it might be supplied with living teachers of the word of God. The whole of the Teloogoo country when taken in one view will be found to be situated between the latitudes of 13 and 19 degrees north, extending from Madras north and north-east, a distance of about 700 miles along the coast on one side in length, and about 250 miles in breadth westward; defining its limits from Madras, along the road to Bangalore, and thence to Bellary, Hyderabad, and Ganjam. To the southward of Madras, the Tamul is spoken: to the westward of Bangalore, Bellary, and Hyderabad, the Canara or Canarese, is the common language of the country; and to the north of Ganjam, there is that of Wodiar, or, as it is sometimes called, the Orissa dialect. The whole forms a rectangular figure, comprising an area of 200,000 square miles, and containing a population of more than ten millions who are chiefly Hindoos, plunged in all the abominations of idolatry, and who speak the Teloogoo as the vernacular language of the country. Of this number perhaps about one million may be considered as belonging to the mahomedan religion. They reside chiefly in larger towns, such as Hyderabad, Kurnool, &c. and they are either in the service of mahomedan chieftains or in the employment of government as seapoys.

The Teloogoo country is divided into general districts which are denominated by the natives, zillahs; and by government, collectorates. These zillahs or collectorates are, Cuddapah, Nellore, Guntoor, Masulipatam, Rajahmundry, Vizagapatam, (including Chicacole) and Ganjam. To these are added a considerable part of the Bellary and the Chittoor collectorates, as also a part of the Mysore and Hydrabad territories. The population of the abovementioned places, which are the principal towns of the respective collectorates to which they belong, varies from 10 to 50,000, and the population of each collectorate will probably average one million.

Other towns in these collectorates form what are called talooks or subdivisions where native revenue officers, under the name of tasildars or amildars reside. These places are second to the zillahs in point of importance; and it is calculated that there are in each collectorate twenty or thirty of such towns containing a population of from 5 to 10,000. In all the collectorates there are probably not less than 300 towns which might be occupied as Missionary stations besides a still larger number of populous villages in which efficient assistant Missionaries and Catechists might be located. In each of the talooks or subdivisions there are about 300 villages, the population of each varying from 100 to 1000. In these places, as the cause of religion and education advances, native teachers might be placed with the greatest advantage, and in short, if the Church of Christ were alive to its duty, the means of grace might soon be extended to every hamlet of the Teloogoo country.

Here an inquiry will naturally suggest itself as to what has been done towards the evangelization of this idolatrous people; and in reply, while we would not depreciate what has been done, we are bound to exhibit a distressing picture of the disproportion between what has been done and what remains to be done on their behalf. About thirty years ago the first Teloogoo Mission was established by the London Missionary Society at Vizagapatam. The Rev. Messrs. Cran and De Grange were the honoured means of commencing Missionary operations at that station. The Rev. Messrs. Leigh, Gordon, Pritchett and Dawson, subsequently joined them. All these labourers are now gone to their rest, having diligently sown that seed which may yet bring forth fruit to the praise and the Glory of God. Comparatively few converts have as yet appeared as the result of their labours; but it is necessary to state that we are indebted to Messrs. Gordon and Pritchett for two good translations of the Teloogoo scriptures. That the first efforts at the translation of the scriptures into Teloogoo should be perfect would be absurd to expect, but it must be a grateful reflection to all who are interested in the cause of Missions to be assured that the Truths of divine revelation are so translated into the vernacular language, as to be intelligible to the great body of the people. It is a melancholy fact that little as is supposed to have been done by the Teloogoo Missionaries of Vizagapatam they have done much more than our Missionary Societies in particular and the Christian Church in general have thought proper, with sufficient energy, to support and perpetuate. The two translators already referred to, spent the greater part of their Indian life in the preparation of those invaluable manuscripts the greater part of which are as yet unpublished; will it be believed that these MSS. have been in the possession of the Madras Auxiliary Bible Society for eight or ten years, at least, and that only Genesis, and 20 chapters of Exodus of the old testament have yet been printed and published? The new testament by Mr. Pritchett has been long in circulation; but with the exception referred to, Moses, the Prophets and the Psalms, have not yet been given to the Teloogoo community. It is perhaps natural to ascribe the blame to the Madras Auxiliary Bible Society; but it is humbly, yet firmly maintained, that it is not the Bible Society, but Missionary Societies, or rather the Churches of which they are the representatives who are chiefly to blame. The Bible Society have printed and circulated according to the extent of their ability; but such has been the paucity of Teloogoo Missionaries, that it has been with the greatest difficulty that they have been able to conduct their work through the Press, or to give circulation to the portions of scripture printed in that language.

It would not be right to omit, in this place, a reference to the labours of the Madras Religious Tract Society. About 25 of their publications are widely circulated amongst the Teloogoo people at Madras, Vizagapatam, Cuddapah, and other towns; but when it is considered that during the last year only 37,000 copies were distributed amongst this immense population, we are induced to exclaim, what are these amongst so many?

Besides Vizagapatam, the London Society has had a station at Cuddapah, in connexion with which the ordinary means of doing good have been in vigorous operation, since the year 1822. Now with the exception of some incidental efforts at Madras, Bellary, and other places, Vizagapatam and Cuddapah are the only stations in the Teloogoo district at which systematic efforts are made for the overthrow of idolatry and the establishment of the kingdom of Christ. The Church Missionary, the Gospel, the Wesleyan, and the American Societies have strangely passed by the claims of the Teloogoo country---at least, such an inference does not appear unreasonable in connexion with the fact, that not one of these Societies has a Teloogoo Missionary station. To what are we to ascribe this partiality to the Tamul, this neglect of the Teloogoo people? It surely cannot be attributed to any difference in the depravity of their character, or the danger of their state; for they are all equally involved in the abominations of idolatry, and equally exposed to the destiny of those who forget God. We presume the reason to be that the first Missionaries began their labours amongst the Tamulians, and so far removed the difficulties and multiplied the means of acquiring a knowledge of the language that their successors naturally walked in that path which promised the easiest and speediest attainment of the power to preach the gospel to the Gentiles. But if this be sufficient to account for so great a partiality for the Tamul, it is not sufficient to justify the neglect of the Teloogoo people; and we beg now to present a few considerations to our fellow christians on behalf of their peculiar claims.

Remember that every town and every village in the Teloogoo collectorates, are accessible to Missionary operation.

Let the Missionary Societies and the Christian Churches of Europe and America note this fact, that there are 300 towns in the Teloogoo country alone, in which as many Missionaries might be located---let them know that on this side the ocean, there is no real impediment to the settlement of three hundred Missionaries in these towns, either from the government or from the natives. The government have given toleration, and afforded protection, to the labours not only of those who are sent from our own country, but from other parts of continental Europe, and from America; and it be-

x omit then, if you will

comes christians of all denominations and of all nations to consider, whether, with such providential openings, they are not implicated in the destruction of those to whom they have the *opportunity*, but not the *will* of imparting the bread of life. We would here suggest that all the collectorates should be filled up without delay, that Cuddapah and Vizagapatam should be strengthened---that two Missionaries should be sent to Nellore; two to Guntoor, two to Masulipatam, two to Rajahmundry, two to Ganjam, two to the vicinity of Bellary, and two to Hyderabad. This is the least that should be done, at the commencement of a *Mission reformation;* and while these are being sent out, vigorous measures should be adopted for the supply of the three hundred places which we have already spoken of as suitable for Missionary stations. Let our Mission Boards consider whether it is not their imperative duty, following in the wake of Providence, to convey to these stations, by suitable agents, the invaluable riches of the gospel. Let our young ministers consider whether it is not their duty to leave their home congregations, for the more destitute, the more degraded, and the more needy congregations of idolatrous India. Let our pious and well-instructed young men consider whether it is not their duty to relinquish the comforts of home, the emoluments of office, and the profits of merchandize, to make known to the heathen the unsearchable riches of Christ. Is it not a fact that multitudes of young men would be glad, if they could command patronage, to leave all that is dear to them in their native land, and to come out to India in connexion with the civil or military service of the Honorable East India Company? nay, would they not forget the sacrifice in the enjoyment of the honor, aud the hope of emolument? and will *you*, as servants of Jesus Christ, redeemed by his blood, inhabited by his Spirit, and anticipants of his glory, allow carnal attachments to bind you to your native country, when the Providence of God has rendered accessible to you so many towns and villages? It is a fact that in Britain and America there are many thousand evangelical ministers, and a still greater number of active christians; while in that part of India whose claims we are now advocating, there are only four ordained Missionaries to ten millions of people. We are tempted to think that you cannot be aware of this or you could not be so indifferent to the commission of your Saviour, or the cries of the perishing heathen. We feel confident that if these ten millions were in a state of slavery, we should only have to depict, in the simple language of truth, the cruelties to which they would be subjected, to command your sympathies as men, and your resources as nations. We are confident that if they were suffering from the dire effects of famine, and dependent on your generosity for their rescue from death---you would consider no sacrifice too expensive to afford them the means of sustaining human life. And will you not, believing as you do, in the immortality of the soul, the responsibility of the heathen, and the wickedness of idolatry; listen to the voice of Him who, declaring that he has found a ransom, commands you to deliver these poor idolaters from going down into the pit? Will you, having eaten abundantly of the bread of eternal life yourselves, deny that life-giving nourishment to perishing millions? Professing such a regard for Zion that you would rather be deprived of the use of your hand and of your speech than forget her; such a love to the Saviour that there is none on earth to be desired in comparison with Him; and such an estimate of the soul that you believe it to be of more value than the material universe; is it possible that you can allow one hundredth part of the population of the world, ten millions of immortal souls, to move onward, from generation to generation, in an uninterrupted funereal procession to an eternity for which they are unprepared? We make no apology for the fidelity of our appeal. Remember, we write from a heathen land. We are eye witnesses to the abominations of idolatry. We *see* the mark of the beast in the foreheads of those, with whom we have daily intercourse. We *hear*, by night and by day, the discordant music with which they honor their gods. And we *feel* the bitter enmity of their hearts, while we tell them of the true God and Jesus Christ whom he hath sent. But not to multiply words, we would sum up our appeal with the request that you will deliberately, prayerfully, and generously consider the claims of the Teloogoo country---and that you will give yourselves no rest till you have supplied its idolatrous towns, with at least three hundred christian Missionaries! Praying that God may be merciful unto you and bless you, and cause his face to shine upon you, *in order* that his name be known on earth, his saving health amongst all nations.

We are,

Dear friends,

March 15, 1837. Your obedient servants,

WILLIAM HOWELL,
JOHN SMITH,
Missionaries.

29

Madras March 20. 1837.

My dear Brother,

I forward this appeal in behalf of the Telugoo population around us — drawn up by Mr. Smith. It will I hope have some influence in turning attention to this inviting field — If as many as two of the expected reinforcement for Southern India should remain at Madras I think one of them ought to turn her attention to the Telugoo people — Almost nothing has been done for them as yet. — Mr Day of the Baptist Board has just come here to labor among them. I hope others will follow him.

The way is opening more & more in all this region for the spread of the Gospel. The Government are in some respects withdrawing their countenance from idolatry — They no longer allow the poor people to be forced from their work & their homes to draw the idol cars. — The pilgrim tax is in the way of being eventually abolished and Christian soldiers will not much longer be obliged to escort the idols of the heathen and the images of the Romanists in their public processions — The New commander in chief has issued an order that no drummer or other musician shall be required to attend & play at the heathen Mohammedan & Catholic ceremonies.

The New Governor has but just arrived. What course he will take of this subject is uncertain — The Com. in chief, Sir Peregrine Maitland, is considered pious — as is also one of the members in Council — the Hon. Mr. Sullivan.

Perhaps you are not informed that the Propagation Society have sent a Missionary to Madura — the Rev. Mr. Thomson — also to Dindigul

the Revs Mr Hickey and are entrusting to have one at Ramn
Mrs Knight died at Jaffna on the 4th Ult — Mrs Mino
is letter — Marcia Hutchinson from the Bod. School de
at Madura a few days ago — much regretted. She was ma
ried to one of the Nat. Ass^ts — now at Madura — one of the
girls of the School Caroline Chester is about to be mar
to one of the Church Mission Catechists and go to Pinan
where they are to act as Native Miss^ns under the patron
of the Hon Sir Wm Morris, Recorder there, and recent
chief Justice of Ceylon. — "Wesley Abraham"
Native deacon baptized some months ago, by the Wesley
ord of whom there was so much hope has been entic
or forced away from the Mission premises at Rogapitta

Single Sheet.

The Revd
Rufus Anderson
Mission Rooms
Boston.

Ceylon Jan 20 1857
Rec^d Mar 2 1857
Ans^d

and is again crowded with the badges of idolatry.
That is a bad world, and with them, there is nothing
to fear, a stumbling block to many. But the prosperity of
the cause does not depend on the stability of any
man. There are but few in Madura among the Na-
tives who can be considered real Christians at heart,
very few indeed. A living church compound of
real members of Christ is what is wanted and of
these we can but a little band of such we might hope
to see prosperity — affect & servant in the Gospel
Winslow.

30

Madras March 20. 1837.

The Revd Rufus Anderson
&c. &c. &c

My dear Brother,

I have this moment learned that the Saracen has arrived in the Roads with our friends the Missionaries on board. We shall be most happy to greet them — the Washington sails in an hour or two and I have of course but a moment to give you this intelligence. If the Captain of the Ship has come on shore or is able to

communicate with the Washington you will get letters &c from the Miss^es themselves but thinking it possible they may not be able to send I drop this hasty line — The Washington was to sail last evening but has been detained. We received various packages & letters by her —

Most affect^ly Yr

Geo. Millington.

SHIPPED
JUL 19 1847

Jos
The Rev. R. Anderson
Miss'y Rooms
Boston.

Care Washington
Wine care of Capt Brown
or Thos. N. Richards Esq at Hunt's Hotel

Ship Phocion from N.Y. 21/1847
Bill of lading 21 —
Inv.: S. L. Am. 27
Sunset d'Amour.

Wesleyan and your
track to the Heathen
for a year & nine
then. He offered
that he would
bring & leave and
was carried away
by force.

31

Royapooram April 12/37.

The Revd Rufus Anderson,
&c. &c.

My dear Brother,

By the Washington, which left the Roads on the 22d Ult. I had time merely to notice the arrival of the reinforcement for the Tamul Mission. My note was written the evening previous, as the ship was to leave very early in the morning before any communication could be had with the shore. The party had not then landed. The next day all came on shore, and were divided between Dr Scudder's family and ours for entertainment. Nearly all were at Royapooram, an hour or two at evening when we had a pleasant & profitable meeting.

We were sorry to find that Mrs. Cherry's health was very poor. She had suffered much on the voyage. The Brethren previous to their arrival, in consequence of her continued illness, had concluded that it would be advisable for her to be in Jaffna with her sisters, for a time, for the benefit of her health, and that both she & her husband would better proceed directly thither.

As the alternate land & sea breeze of Madra
was decidedly unfavorable to her after landing, it
was by all judged expedient that they should proc
to Jaffna, where they have only the sea breeze, wa
as little delay as possible. The state of the wind
such that they could not proceed by water — witho
great delay — a palankeen was, therefore, taken
for Mrs. C— and he went on horseback. They l
on the 3d Inst. and we have heard from them at
Cuddalore. Mrs. C— was much better for the
journey, thus far. The next day after they left,
letters were received from Jaffna, written witho
any knowledge of the arrangements proposing, tha
they should come there for a few months.

In regard to the other Brethren &
Sisters it was previously agreed by all concern
that on the arrival of a reinforcement, if the
instructions received by them from the Prudent
tal Com. would allow, the Missionaries might
invite on or two of the number to remain in Madra
The reinforcement being so large, and the spirit
the instructions, as we supposed, not forbidding
we thought it proper to propose that two should
continue here until the wishes of the Committee
could be known. This was approved by the Brethren
at Madura. The selection of the individuals

was left to the new Brethren, and they chose the Mr. Isaacy & Ward. This choice was satisfactory to us, as far as we were able to form any opinion from a very short acquaintance. They will probably, therefore, be connected with this mission at least for the present. — The reasons for it will be understood from our former communications, urging an enlargement of the mission. If the Committee do not approve the step their Bren. can still proceed to Madura, without any loss; as we shall from a residence here. The difficulty of obtaining houses for them all in connexion with the Madura Mission, would be something of a reason for as many as two remaining here, for a time, even if they should afterwards proceed to Madura. They are both, at present, in a bungalow at Chintadripettah, having commenced house keeping together. —

The remainder of the company are expecting to leave in a day or two for Madura. They are to proceed down in bullock-bandies or carts on springs — one couple in each cart — and two baggage carts accompanying to carry articles of necessity on the way and immediately on their arrival. Also two Coolies to keep up with them, carrying provisions &c. They will go in this way very comfortably, I think, and at about

one third the expense of polentment. They will be, however, twice as long on the road.

Since their arrival, almost all have been more or less complaining, and Mrs Steele has had an attack of dyspepsia, which has delayed the whole company about a week. She is now recovering, and the others are pretty well.

Rev. Mr. Newell
Date April 12th 1834
Ans. 26 Apr. 36.

The Rev. Rufus Anderson
Missionary Rooms
Boston
Ct. 12. 1834
U.S.A.

We regret to hear of the embarrassments of the Board, as the Mission here is involved in the expectation of pretty large expenditures — especially for Bibles & tracts — I will not now go into the subject.

Through the mercy of our Heavenly Father, we are all in comfortable health; though Mrs. W. has never her strength but slowly since her confinement — Please to accept our warmest love — & believe — Mr. Wilson

32

Madras June 1. 1837.

The Rev Rufus Anderson, D.D.

My dear Brother,

By the "Bell Alliance" for St Helena, I forward several letters from Jaffna & Madura, and add a hasty line to say that we are in comfortable health at Madras. Mrs. W. is however not well and Mrs. Scudder has just recovered from her confinement of a daughter. Mr. Tracy and Mr. Ward of the reinforcement are here. The latter has had some ill turns since his arrival, but nothing very serious. By former communications, if received, you will have learnt that it was by all thought advisable that two of the reinforcement should remain here, at least for a time. By the annexed proposal, from this mission, you will understand our views on the subject. We do not feel ourselves authorised to receive them as members of the mission, without direction from the Committee; and perhaps circumstances

may show that it is still best for one or both of them to proceed to Madura. Should funds be wanting to carry out the plans of this Mission that would be one circumstance to make the immediate enlargement of it seem less necessary. It grieves us to hear of the embarrassments of the Board. We intreat Christians to remember the grace of our Lord Jesus Christ, who though he was rich yet for our sakes became poor. Will not Am. Christians feel more their obligations to the Saviour? — An "appeal from the Miss^ns at the Sandwich Islands (yet for the Soffna Mission, by way of Canton) has just passed through my hands, and I have looked it over hastily. The sentiments & reasonings are very stirring, and will meet, I hope, a response in many hearts; though it appears to me a more dispassionate view of some parts of the subject would have enabled them to present it in a manner less liable to exception, from those inclined to take exception, without any diminution of its force & reaching power. But really ex-

* "On the duty of the present generation" &c

Proceedings
1835.

Proposed by The Madras Mission.

This Mission being thought to need the services of at least two Missionaries of the Reinforcement recently received from Am., more so that at Madura of the whole number it has been considered advisable that two should be requested to remain, at least for the present, at Madras. The Madura Mission having previously consented it was proposed that the Members of the Reinforcement should nominate two for this purpose. They have accordingly nominated the Rev. H. Isaac & the Rev. F. D. W. Ward, who are accepted. —

As however, the Madras Mission, in its present form, has not yet received the sanction of the Prud. Com., and as the pecuniary embarrassments of the Board may prevent their adopting the plan of operations proposed here, it is thought proper by the present members of the Mission to invite the Revs. Isaac & Ward to remain in connexion with them for a time, as students of the language, to be prepared to continue here if information from the Board, and other circumstances, should render it advisable, or to proceed as first proposed to Madura.

Unanimously agreed to by all concerned — A true Extract from the minutes — Milburn

it remains to Millburn & Winslow, to be working around the Mission, without any proper knowledge of the way of salvation, it is difficult for them to be entirely calm & dispassionate, when he would attempt to raise a reviving Church to their rescue. — We propose this continuance to be necessary. At this station there are present at morning worship, last Sab., about 400 — and many more would attend if we had a place for them — A place (chapel) is speedily required.

On account of the low state of the funds, I have di
missed three of the Schools, and have now in all ba
fifteen, of which two are English — one in our house an
one out — In these two are more than fifty fine lads —
are now about 75 present in the Nat. Sab. School on Sa
mornings able to read the Scriptures — At an inqui
meeting held after service last Sab. five respectable
men attended three of them being schoolmasters an
two not connected with us. — In Mrs. W.'s Sab. School f
European descendants two, or five seem inquiring — We are abou
to have a protracted meeting of two or three days at Jaffnapat

Date Pondicherry June 1. 1837

Rec.d Oct. 10

Ans.d Oct. 12.

Rev. R. Anderson D.D.
Missionary Room
Boston
U. S. A.

NEW YORK
SHIP
OCT 7

Forwarded from Mr. Meigs to
Rev. Dr. Anderson
Boston
Mass.
Care of Capt

Of the fruits of the revival in Mr. Smith's congregat
and in the Fort, about 12 have been received to Communi
and as many more perhaps may be considered as candida
Dr. S. is to leave in a few days for a tour of three or four w
with 5000 Letters, Tracts & perhaps 10,000 Tracts. Wesley Abe
who was considered as having apostatized from the Wesley
has returned and states that he was taken away by force a
that he intends to live & die a Christian — We are wanderin
anxious to hear from the Com. in regard to this Mission
and the money planning it forward — Mrs W. unite with
in best regards — about Tu bra Mavinn

Winslow. 33

Madras May 26. 1837

Rec. Feb. 10. 1838

Madras May 26, 1837

My dear Brother

As I am just despatching a letter to Calcutta which will admit an accompanying Note, without additional postage, I write a line merely to mention our continued welfare. The reinforcement are nearly settled for the present, the Isaacs & Wards at Madras, Copes & Cranes at Madura, Murray & Steele at Dindegul & Cherry with his wife for a time at Jaffna. We have heard of the arrival of all, except, Dr & Mrs. Steele, who were detained at Sachinapoly in the family of a very hospitable friend (Capt Butcher) on account of her illness — an inflammatory rheumatism. — If you have received former letters, you will have learned that Mr. Cherry went down the Coast on horseback, and his wife in a palankeen. They had, on the whole, a favorable time. Her health continues to be very critical though they speak of her with some encouragement. —

Our Schools are flourishing and the Congregations here & at Chintadripettah are good. There are some inquirers, but we cannot speak with confidence of any as taught by the Spirit. — We are in general healthy. Mrs Scudder recently confined of a daughter — born late & now almost four Months is well — Mrs W. unites in tender regards —

Affect Yrs. M. Winslow.

Rev. Dr. Anderson
Corresp.

9 June 15

The Company for Madura and Dindigul suffered some inconvenience from illness, which rendered their Conveyances (bullock carts on springs) less suitable than they would otherwise have been, and in addition to one palankeen, which they had, obliged them when opposite to Pondicherry to send there & obtain two more. They seem however all to have arrived safely at Trichinopoly and to have gone on comfortably from there with the exception of Mrs. Steele's being unable to accompany them. She was ill when she left, and we felt anxious about her. She soon became much more so; and during the journey could help herself but little, and was carried to & from her palankeen. I am afraid she will not enjoy good health. Indeed with the exception of Mrs Crane, & perhaps Mrs Ward, the prospect of some of the New Ladies in this respect seems very good. — It is of great importance to secure this point as far as possible, in sending out Missionaries — that there be good reason, at least, to hope for health. — I have mentioned, in a former letter the reasons why two of the Miss[es] and their wives remained here. We do not consider them as stationed at Madras, or they are to be connected with this Mission until we hear from the Committee. They are merely with us pursuing the language, and rendering us aid to us as they are able, until more light is thrown on our path. In carrying this & other things, I shall act with more particularly by a ship to St. Helena.

We continue to find an open door for labor here. Large numbers of tracts, and many portions of Scripture are distributed. For two or three months we have been a little straitened for want of the former, from a failure of proper

Vol. V. to

Rev. Miron Winslow
Ceylon
Dated June 10, 1837
Rec'd Oct. 21
Communicates the death of Mr. Wallis
Ans'd in G. L. Nov. 27

Mr. Wallis death.

34 over

Enclosed Mr. Winslow's letter to the Rev. Rufus Anderson
Missionary Rooms
Boston
U. S. A.

Enclosure 6

Dear Sir — I send herewith a little more than one page of the proceedings of the Sabbath meeting of the church in the Jaffna Station, which was held in accordance with the authority of that body, as I stated in my last letter. Mr. Wallis died very suddenly, a short time after we left Jaffna for a missionary tour, as a Native Christian. He was a native of this house & church, & was one of the first fruits of Mrs. Winslow's labors. Mr. Wallis was a native of Tellippalai, & was one of the first pupils of the Tellippalai Seminary, & was one of the first converts of Mr. Poor & Mr. Richards. He was one of the first two deacons of the church at Tellippalai, & was one of the first two deacons of the church at Jaffna. He was a man of very little education, but of very good talents, & a Christian of very good character. He was a man of very good character, & was one of the first converts of Mr. Poor & Mr. Richards. He was one of the first two deacons of the church at Tellippalai, & was one of the first two deacons of the church at Jaffna

R. Anderson

from Mr. Hoisington informing you doubtless of a pleasing work of grace in the Seminary and also in the Female Boarding School. By the Duke of Roxburgh to touch at St. Helena I forwarded two days since on account of their removal by D'Ward, and also enclosed to you letters from Madura giving the painful intelligence of Mrs. Todd's decease on the 1st June after a very short illness. She died of inflammation in connexion with a hernia, or rupture. Her death was very happy. "It has been more cheering" writes Mr Poor "and consoling to us to be in her company to witness the blessed effects of the Christian's hope in the hour of death, and near prospect of eternity. She sang to day [the day on which she died] with energy Jesus Lover of my soul &c. going through with the whole verse and repeating the last word

The removal of our dear Sister thus early from the field to which Providence had called her is a trying dispensation. Her services seemed much needed in the Mission as well as in her own family. She was much beloved.

Madras June 1

Brother

Perhaps ere this reaches you you have heard of the death of Mrs. Todd. I think it very probable that after the intelligence reaches you it will be thought best for the Rev. Messrs Poor & Winslow to return to America

Brother Hoisington is quite well. Mr. Winslow and family are in good health. We are not

Wholly he is crying the fruit of their in the presence of her Saviour. She has left three little children Madura besides her aged father

As we have just begun here it is important that there be as little of the retrograde movement as possible — our hope is that the Com. on learning that the Mission is commenced will make some extra provision for it. — We are all I believe satisfied that the step was a good one in taking a station & commencing a Mission here. Its bearings on the other Missions, and on the conversion of the Jews, & I trust also of the Siloogoo people will be exceedingly important

(over 35)

Rev. Aaron Winslow.
Sats Madras, June 2, 1837
Rec. Sep. 25. 1837
Ans. in S. L. Nov. 27

The Rev. Rufus Anderson &c
Corresponding Secretary
Boston
U. S. A.

Forwarded from Alleppey
Mr. Winslow
Madras
June 2nd

By the way I hope the Com. will bear the Siloogoo population distinctly in mind. They offer an immense field for missionary operations — May the Lord abundantly bless & direct the Com. & Board in all their doings — Yours in the Lord Winslow.

Madras June 2. 1837

The Rev. Rufus Anderson D.D.
&c. &c.

My dear Brother,

Enclosed are communications from Mr. Spaulding which were sent open to me — By recent accounts from Jaffna we learn that there are indications of good in progress. The Brethren have just had, they say, a week of labor at Batticotta, with much encouragement — We are not without some tokens of good even in Madras. There are two inquirers now at Royapuram, who seem much in earnest about the great salvation. In Mrs W's bible class & Sab. School for Europe descendants there are some who have we trust chosen the good part and one or two others are seekers — I have dismissed three of the eighteen schools which I had, for want of funds. Indeed we are likely to be in much trouble for the means of prosecuting our work. Mr Meigs writes me that all the money sent them — on which alone we have any claim, this Mission will not be more than two thousand enough for the year — We must either borrow — or overdraw the letter of credit — or reduce the plan of operations. — The former I think nearly out of the question, and the latter in this Mission is scarcely practicable to any extent, unless we give up schools entirely and confine ourselves to promiscuous preaching itinerating & distributing of books

Madras June 17. 1837.

My dear Brother,

I enclose a letter from Mr. Todd of Madura giving an account of the happy death of our dear Sister, and a very brief Notice of my proceedings at Rayapoor in the last three months. — A few days ago I rec'd an account from Dr Ward of a revival of religion in the Seminary and Female School at Jaffna. A letter from Mr Spaulding rec'd to day and dated June 9. says "We are still encouraged at Oodooville in the School though Br. W.'s letter I fear will give you a too favorable account of our real state. At Battecotta too we are much encouraged but there too Br W—'s account tells you as much as we can calculate upon. Br Perry and I have spent three days at Manepy and are much encouraged"

Mr Meigs under date June 10th says — "There are some tokens of good also at Tillipally — especially in my English School" — "There has been and still is a great & good work in the Seminary for which we thank God and take courage. The Brn. & Sisters are generally as well as usual. Sister Minor failing gradually. Sister Apthorp better for a month past — Sister Cheney has some new symptoms — we hope she may be better but her case I suppose is doubtful" — The Wards & Hoags here have been a little ailing but are now better and expecting Dr Scudder

infant affected by the same complaint that
ours was a week or two ago [inflammation of the lungs]
we are all thus mercy comfortable. The hot
winds are prevalent now and we find a de
of heat which we were unused in Stafford

Rev. Mr. Mason
Sato Mason Penang 1837

Rec'd Oct. 21.

Ans'd in S.L. Nov. 27

The Rev. Rufus Anderson
Mission House
Boston
U. S. A.

Be good enough to remember me to my
Brother Hallock & your place and to all the
Brethren at the Rooms — May the Lord abu
dantly bless you in all your arduous labors —
affect. yrs. Mill Mason

Quarterly Notices from Ellis'low Madras

June 17 1837.

Immediately after forwarding my last Quarterly account (March 21. 1837) we had the pleasure of welcoming at Madras the reinforcement for the Tamul Mission, by the Saracen. These dear Brethren and Sisters remained with us at Royapooram, and Chintadrepettah, until on the 3d April Mr. & Mrs. Cherry left for Jaffna, and on the 17 of the same month Messrs Muzzy, Cope, Crane & Steele, with their wives, for Madura. You will have learned of their subsequent arrival at the places of their destination, and that for the present the Brethren Stacey & Ward are stationed at Madras. They have hitherto been together in a Bungalow at Chintadrepettah, but Mr & Mrs W. are now about to remove into a separate house, at Royapooram; which the state of their health seems to render rather necessary. — It is by no means our settled opinion that they would better remain in Madras, all things considered, and it is very probable they may all yet proceed to Madura. We are waiting advices from the Committee concerning this Mission.

Schools. The Tamil Village Schools at Royapooram, which when I last wrote were thirteen in number, were subsequently increased to sixteen; but for want of funds three have been dismissed, so that the number is the same as before. The three dismissed were old schools — the new ones were retained. They are all now doing as well as could be expected, under existing circumstances. The children here seem more prompt to learn than those in Jaffna. Indeed they usually attend school more hours — there being three sessions — early in the morning — then, after a late breakfast — and again after dinner — At Jaffna they often go only once to school especially if it be any distance, and never but twice. There is, however, more irregularity in the attendance of the children here, and if there is more enterprise or activity of mind here, & more promptness to learn, there is also more readiness, as there are greater temptations

tions to learn and practise that which is evil. Most of those attending the Schools are of good caste, and I am glad to say that no objection is made, so far as I know, by any to attending on divine worship at our house. Two Sabbaths since, there were 343 present — a great part of whom had been assembled an hour previous to the service in the manner of a Sabbath School. This includes the members of the two English Schools; one of which is kept in our Verandah and the other in a neighboring village. The progress of the lads in these Schools is very pleasing.

Congregations Besides the children of the schools, the teachers, and twenty or thirty other adults, usually attend on preaching at the house, on Sabbath morning; making a congregation of about 400; and were there a convenient place for assembling many more would doubtless attend. At the Schools there is occasional preaching, on week days attended by more or less adults, as well as children; and on Sabbath evening I have frequently preached in a Native School (supported by a few gentlemen within the lines of a regiment of Sepoys) A few native Christians attend but the congregation is small.

Inquirers. There have been at different times some eight or ten who have come as inquirers & appeared more or less anxiety about their spiritual interests. One of these was a Brahmin. I employed him a little while as a Writer, that he might have a better opportunity of becoming acquainted with the truth. He seemed at times tender & anxious; but at length fell under a bad influence, from one or two learned heathen, and began to talk about Caste, and the possibility of being right at heart though he should still outwardly practise idolatry, to please his friends. He now seldom comes to us, and never attends preaching on the Sabbath, as at one time he did.

Another instance was that of a head-man, in the neighborhood, who has I believe renounced idolatry. I had some hope that he had a sincere desire to know the truth, as he was very decided in expressing this desire before many people; not fearing their ridicule or persecution. But I am afraid he never had any proper views of sin. He has not been to me for some time.

Still another was a learned Brahmin who considers himself a Vedanta. He speaks openly against the prevailing system of idolatry, and has furnished me (for the Tamul Magazine) with some extracts from one of their sacred books, the Upanishad, showing that the claims of the Brahmins to reverence, and even divine worship, are without any foundation. He has been appointed to an important Post office in the interior, and has of course left Madras. I fear he will never advance farther in his discovery of truth than pure deism.

There are now five who attend an inquiry meeting; but I will at present speak of only one of them. Two or three months ago in my excursions in the towns & villages to distribute tracts, and make known the Saviour, I frequently met, in a populous street, a young man who seemed bent on opposition. He at first abused the people for taking books, and ridiculed what I said about the Saviour. He then occasionally would come, and ask me for tracts, apparently with a design to find objections against them. I however gave him books, at different times, and urged him to read them seriously. At length, as I frequently met him, he began to enter into conversation, or rather to seek discussion, on the subject of Christianity.

At one time he said concerning a certain tract "you ought not to distribute that for it states that Siva is not Omniscient, because he did not know that a devotee, to whom he gave power that whatever he should lay his hand on should be consumed, would seek to place that hand on his head and destroy him; whereas, in the Bible it is written, that when men sinned, whom God had made holy, it repented him and grieved him to the heart, so that he was as much disappointed as was Siva. At another time he said "Has not God

said "Honor thy father and thy Mother". But Jesus Christ when at the marriage of Cana in Galilee, being spoken to by his Mother about the want of wine, said to her "Woman what have I to do with thee"? thus treating her with great disrespect. — At this time he was reading the Scriptures. I had given him a new Testament, little expecting that he would make any good use of it, and subsequently also the first volume of the Old. Gradually there was a manifest change in his manner, and though he stated many difficulties and objections, as he went on in the perusal of the Scriptures, he seemed willing to have them solved. He began to come to the Station at the weekly meetings of the School Masters, and to attend preaching. Nearly a month ago he came into the inquiry meeting, and has since seemed very much in earnest about his soul's salvation. He has thrown aside all the marks and badges of heathenism — has given up his pretensions to caste — borne the persecution of his friends — and seems resolved at every sacrifice to follow Christ. He is now very active in distributing tracts, and is urgent to be baptised. It is of course too soon to express any opinion in his case farther than to say it is hopeful.

Of Mrs W.'s bible class and Sabbath School for descendants of Europeans since they were commenced three of the members have joined Mr Smith's Church and two are now under serious exercise of mind.

In the distribution of Scriptures and Tracts and in the revision of those issuing from the press much of my time continues to be occupied as well as some part of it in English preaching. I have reason to bless God for a comfortable measure of health granted to me, and generally also to my family. "The Lord name be praised"

Madras March 17. 1837.

M. Winslow.

Rec'd Oct. 21, 1837

Rev. Winslow March 17 1837

Forwarded by Mr Claudius to St Helena Care Mr Parnell Esq

38 Madras Augt 24. 1837

The Revd R. Anderson D.D.

My dear Brother,

Enclosed are two letters from Jaffna & Madura. A large number of letters for the "Rooms", and for different friends from this and the other Missions, were put on board the Sir Edward Paget ten days ago for St. Helena; but that ship has returned to the Roads dismasted in a squall, and will be detained, it is said, about a fortnight. The letters & packages I have not been able as yet to get back and shall perhaps leave them still to go in that ship.— I hope they may eventually arrive safely— There is among the letters one from this Mission stating it is as our opinion that, on account of the pecuniary embarrassments of the Board they are unable to commence the printing establishment, schools &c. here, in some measure on the Plan proposed by us, that it will be better not to attempt much enlargement until they are able to do so effectually.— We can hold on upon the schools— preach to our congregations— obtain & distribute the Scriptures & Tracts— and be preparing the way for more active operations. Perhaps, however, the Com. may have taken measures already to send a Press &c. In that case of course we shall go on as we can.— Our present views lead us to think it expedient for the Bros. Tracy & Ward to proceed at a convenient time to Madura, which they will probably do— they may not leave however before Sept— It will depend on the direction of the Madura Mission— We shall be in great want of aid from the Bible & Tract Societies— even if we do not commence the printing establishment as books can be procured or printed here in the existing establishments to a very considerable amount. They will not therefore I hope block their hand in helping us— though we should have a Press

The Missions are all at may be hoped making some progress. The retrenchments which want of funds make necessary will have an unpleasant effect in some respects but some good may come out of the apparent evil. In Jaffna they have dismissed nearly all their schools — & am afraid we must do the same here as we are depending on Jaffna for money. At Madura they have not found it necessary to reduce their schools. — You will have heard of Mr. Minors death as well as of Mrs. Todd's — Mrs. Chester we are sorry to learn by the last accounts is apparently failing

Boston Mass. Feb. 24th 1835

Rec'd March 10th 1835

Ans'd S. L. April 7th

NEW YORK
SHIP
MAR
8

Rev Rufus Anderson
Missionary Rooms
Boston
N. E.

There were some more favorable symptoms in her case but they seem most to have disappeared and she is not expected to survive long. Still she may again rally. They are in Jaffna. — Neither Mrs. Scudder nor Mrs Winslow are now well but we hope they may be better ere long —

I enclose a note to Mr from Mr Spalding on the subject of giving up the schools & which will show you his future employments & views — With our salutations to all the Rooms and to Mrs A — I am affectly Yours

39 Madras Sept 9. 1857.

The Rev. Rufus Anderson D.D.

My dear Brother,

I sent a large packet of letters, and among others a long letter on the affairs of this Mission, on board the "Sir Edward Paget", three weeks ago. That ship having dismasted in a squall returned to the Roads to refit and is now to sail again tomorrow. She is to stop at St Helena by which route we now send most of our letters.

Since I wrote we have suspended nearly all our schools here, for want of funds. The English School in our house is continued, and I have offered the teachers of the other schools to pay their rent, and give something to the Monitors, if they will continue the schools on their own account, and bring the children to church on the Sabbath. They all agreed to do so, and last Sab. our congregation was very little diminished; but I apprehend some, perhaps many, of them will gradually fall off. — It has been very painful to us to take a retrograde step so early in our proceedings here, but it seemed unavoidable. Some of our friends advised an appeal to the public; but on various accounts it did not seem a suitable time.

I hope to resume nearly all the schools on this side of the Town in Jan.— Dr Scudder has dismissed his with the intention establishing others in the place of most of them, except one or two which he may reestablish again immediately. Her schools are most of them composed of low caste children, and he wishes to collect others if possible— We have allowed Rs 10 to each station for the remaining part of the year to do what we can with it to keep along—

The Brethren Stacy & Ward with their wives are expecting to leave for Madura in about ten days. Circumstances being considered it is unanimously concluded & settled by the Brethren then & there, that this arrangement should now take place. Of course we shall be left as before. Whenever the means of the Board may allow of commencing here with some vigor, we earnestly hope they will send us a first rate man as Principal of a High School and an efficient Printing establishment

as the means of making one —

There is nothing new of special interest at any of the Stations. The accounts concerning Mrs. Cherry's health continue unfavorable though no apprehension of her immediate decease seems to be entertained. She may possibly rally again, and be able to proceed to Madura, as is now wished, but this seems very doubtful —

We are favored with tolerable health in Madras, though Mrs. Scudder has been ill with something resembling Cholera and Mrs. W. is quite feeble from a dispeptic attack — The young men at Royapoor are who gave us hopes of having embraced the truth continues to appear well (He is now residing at Chandadrepettah) and two of the boys of the English School are serious at present; but it is uncertain how long they may remain so — The obstacles to the truth are here almost insurmountable — the wickedness of the people very great. Our language still is "Brethren pray for us" —

Mrs W. unites with me in Chs regards to yourself & Mrs. A —

affy Yours —

M Winslow —

23 Sept 1832

Rev Rufus Anderson &c
Missionary Rooms
Boston
United States.

NEW YORK
SHIP
MAR
8

Beirut March 14th 1833
Beirut March 14th 1833
Smyrna 5 L. Mar 12 —

not go to their new friends for instruction for various reasons — But the hand of the Lord is no doubt in all — ; and His will be done. — Mr. Anderson a Scotch Missionary has come to reside with me which is a comfort in my solitary state and enables me for the present to keep the same house in which we were and which would be too expensive for me alone.

40 (over)

Rev. Rufus Anderson D.D.
Cor. Secretary
Am. B. C. F. Missions
Boston
N. S.

Rev. Dwin Winslow.
Dated Madras, Oct. 14, 1838.
Rec'd March 23, 1839
Ans'd in G. L. April 12.

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This is the more important as the school, and congregation on the Sabbath, are thus well accommodated there being a very large & nearly enclosed verandah and a good sized hall adjacent. In the two 500 persons are well accommodated — My congregation now consists of about 400 of whom 300 are children of the out schools — May the Lord vouchsafe to them and to us all the dispensations of his Providence — Yours truly in the Gospel — M. Winslow —

160 Madras Oct. 14. 1837.

The Revd Rufus Anderson D.D.

My dear Brother,

Enclosed I send a letter for New York containing the heavy tidings of my dear Wife's departure from this vale of te I cannot now add to the intelligence con tained in it concerning her last hours; but propose to write you again shortly. I feel that "the Lord hath chastened me sore but ha not given me over unto death" — He enables m to see the need of this chastisement and as tent in some measure to seek the benefit it is designed to bring. He more than comfor me; but I need in this distant land your sy pathies & prayers.

In regard to our work the rem val of my beloved companion greatly dimin our plans. The boys school in our Bicondah be but indifferently conducted by me without t neglect of more important labors for my han all already overfull — and the girls schoo must be broken up. — The Bible class & Sab. Sch for European children I still continue but m transfer to our Baptist friends Mr. & Mrs. Day account of the prejudice of some against hav their daughters assemble at a house where the is no lady. — This is trying as there were about 3 in the Bible class making pleasing progress & som of them under concern of mind, and all wi

141 Madras Nov. 8. 1837.

The Rev. Rufus Anderson D.D.

My dear Brother,

I send herewith a short obituary notice of my dear wife, prepared for the funeral sermon preached by our good friend Mr. Smith, on the occasion of her death. Perhaps you will think it suitable, for the information of friends, to make it public in some way. The sermon of Mr. S. will be printed here, and some extracts from Mrs. W's journal are to be appended to it, making a little book, but there will be some delay in it. The Mission, and this station in particular, has sustained a great loss. I endeavor to carry on the English School, which was under Mrs. W. but it is scarcely possible to do it justice. The girls' school in the house is dispersed. The Bib. class & Sunday school for European descendants, I intended to continue; but found there was some delicacy of feeling on the part of some young ladies belonging to them about coming to a house where there was no lady, and I therefore sent them to our good friends Mr. & Mrs. Day. I hope they will continue; but probably there will be some falling off. The young ladies of the Bib. class attended principally on account of personal regard to my beloved partner, who was very highly esteemed by them all, and much lamented.

I have previously given you an account of my bereavement. Our sweet babe was laid by the side of her loving mother in five days after the latter fell asleep. She was 8 months old

This was stroke upon stroke; but He who smote has upheld, and can heal. I feel qu calmness of mind, and trust that I shall be still supported. I know that I needed the chastisement, and do trust that it may work in me the peaceable fruits of righteousness. — I continue to occupy the house which I did, and to keep up the station. It seems rather a singular providence that the Tracys & Wards had left us only four days previous to Mrs. W's death; or had they been here, one family could have come in with me, and carried on the labors of the station without difficulty. As it is, I must, perhaps, do as well as I can until help arrives from home. The Rev. Mr. Anderson a Scotch Mission — has come in the house to live with me, which is a relief to my loneliness, and enables me also to keep the house I was in, and which is necessary for the proper accommodation of the School and the Sab. congregations. Dr & Mrs Lindley remain at Chintadripettah — Her health is not very good. — My own health is but indifferent. I have not been well, since my dear partner deceased, and have had ill turns which were threatening. My constitution is a good deal undermined. Be enough to give my affectionate regards to Mrs. and the Brethren at the Rooms. — Yours affectionately & truly, Jacob Miriadoss

Obituary notice of Mrs. Catharine Winslow.

(2)

Mrs W. was born at New York in the United States, Nov. 22d 1798 — Her father was an elder in one of the Presbyterian churches in that City. He died when this daughter was only five years old, but she retained a distinct recollection of his pious instructions and anxious care concerning her soul. — She however, continued generally indifferent to the subject of personal religion, though not without seasons of seriousness, and as she grew up, entered with great avidity into the amusements of fashionable life, for which she continued to have much relish until nearly ~~ten~~ a years after her first marriage. This took place when she was but little more than ~~sixteen~~ seventeen years of age. — Her husband was a gentlemen of respectability but not pious, and our friend, when she afterwards renounced the vanities of the world did not find in him that aid which she needed in her christian course. —

The change, however, in her own mind and conduct was marked, and decided. She was thrown into deep affliction by the loss of an almost idolized brother at sea, and the Spirit of God concurring with this Providence, brought her into deep waters where she felt herself to be sinking without hope. This state of mind continued until one evening at a religious meeting, her Pastor, in a very fervent prayer, thanked the Saviour for bearing and taking away our sins and commenced a discourse with the invitation contained in the last chapter of the Revelation "The Spirit & the Bride say come,

and let him that heareth say, come, and let him that is athirst come, and whosoever will let him take the water of life freely." — Though these words had often sounded in her ears before, they now seemed new and as addressed particularly to her. — They reached her heart. She was introduced into a new world, and was so agitated as to tremble, not with fear but joy. Her emotion was such that she caught hold of a pious friend sitting near her as though she must speak of what she felt. On her way home, and after her arrival there, her mouth was filled with praise.

As she was now enabled to rejoice in God she labored much to bring her husband to sympathise with her. She prayed for him, and with him; but never had the happiness of seeing him give evidence, entirely satisfactory, of a change of heart. He at length died suddenly of apoplexy, and left her not only to mourn his earthly loss, but to the affliction of doubting concerning his eternal state. — This almost withered her soul.

While her husband lived, she had been much in Society of which she was formed to be the life and ornament; had visited with him different parts of Europe, as well as of her native land, — but she now sought retirement and almost seclusion. She even withdrew herself from a large association of which she was principal directress, composed of Ladies, united together for benevolent purposes, because their frequent meetings brought her more into notice than she could endure. She felt afterwards that by indulging in immoderate grief, she had sinned; and it probably laid the foun-

dation for her subsequent ill health. After three or four years she looked on the brighter side of the dark cloud; and at length saw the rainbow of promise succeeding the storm.

She would, however, listen to no proposal to form a second connexion in life, until she had the offer of becoming the wife of a Missionary. This she embraced with a desire of spending her remaining days in the more immediate service of her Saviour; and she left a sweet home, and a most interesting and refined circle of friends there to devote herself to the Heathen.

An extract or two from her letters assenting to the proposal made her, will show how truly she desired to follow the path of duty.—

"Shall I tell you, my dear friend, that your letter has cost me many tears that I have prayed, as well as wept over it. I will state my feelings frankly to you, and my motives in desiring to go to the Heathen. For a long time ere I had the happiness of knowing you, my mind had been much exercised with a desire of devoting the remnant of my life to the service of God among the Heathen. I often found myself thinking of dear Harriet# and wishing to be engaged with her in her labours and in my devotions the deplorable state of the Heathen world would often so rise up before my mind, that I could, for the time pray for nothing else. I felt that my days were passing rapidly away and grew more & more desirous that they might be spent for God — the aspiration was continually in my heart. "Lord let me do some thing for thy glory, ere I go hence & be here no more" — Such have continued

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Her Sister then in Ceylon — the wife of Dr Scudder.

to be my feelings until the present time — being sometimes more deeply exercised, at others less — Of course, I had no definite plan; only the fervent desire. I could never for a moment tolerate the idea of a second marriage calculated to draw me again into the world; but when I thought of it in connexion with an opportunity of increased usefulness, I could say — 'Lord be pleased to direct all my changes for me; I desire to give myself entirely to thy guidance.' — I have much comfort in casting all my care on my Redeemer — He has not failed me. May he continue to order all things for me — If I know anything of my own heart, I have a conviction of duty in some measure independant of every creature attachment. But now in the full tide of confidence let me tell you my griefs. I have been educated more for general usefulness in the World, than for devoted usefulness as a Missionary: this depresses me. Days and nights have been devoted to general reading, but the question arises will this avail me anything as the wife of a Missionary? You must tell me all you think on this subject. When I am overwhelmed with a sense of my unfitness I fly to my Heavenly Father, and He turns graciously to give me comfort, and to show me that He can strengthen me. My greatest happiness is to lie at his feet and pour out my soul before Him.

When I think of my pleasant home, my darling sisters, my beloved brother, the bright glad little creatures you have seen springing around my path, and though last, not least, my gentle mother, mild as a Summer's evening with her thousand nameless and

constant cares about me, and for me? You will not wonder that sorrow comes over me like a spell. The polished circle too, and my great religious and literary privileges in my native city, all are at times passing in review, and each in turn are carefully examined as to whether I can give them up. — Generally, through grace, I am enabled to say "None of these things move me. I am willing to relinquish all, to be any thing, to suffer any thing if by any means I may be made useful in advancing the great work. — A pang does sometimes pass through my heart, when I think of dying in a heathen land, far from the graves of my loved ones; but I can trust in Christ, and can believe that He will place under my fainting head the precious promises of the Gospel. He can consecrate a grave for me even in a pagan land." —

It was with such views as these that our lamented friend decided to engage in that work, in which she so soon laid down her life. In course of her preparations for leaving home, which did not occur until a year later, she frequently expressed her feelings in a private diary, an extract or two from which will be given.

"Blessed be God, I feel more happiness in the thought of leaving my native land, for the sake of Jesus, than I should once have supposed possible. I firmly believe that I shall have strength given me equal to my day. — I was left for a short time this evening to the temptations of the adversary. — When sitting with my dear sister and family in the parlour, and seeing the happiness of all, I felt as though I could never, never leave them. — A

sadness came over my Spirit. I felt that the enemy was coming in like a flood. Tears filled my eyes. I could not remain with them, but fled to my own room, my lone sanctuary, where God condescends to meet and to comfort me."

A month subsequent to this, she says: "Events of importance are crowding upon me. I need great grace to guide my footsteps. May I be led by the Spirit. Teach me the way in which I should walk. Oh, my Father guide me by the right hand of thy righteousness. I would not take one step without thee."

Again, when at a crowded watering place she adds "I have no fellow feelings with the majority of those who come here to while away the tedious hours. Even amid the surrounding crowd my thoughts are on eternal things. I would keep my mind stayed on the precious promises of God, for I feel that I can take comfort in nothing else."

In a letter speaking of the feelings of her family — with whose souls hers was bound up — in reference to her leaving them she says — "My sisters carefully avoid the subject. They are distressed at the prospect of separation, and dare not trust themselves to mention it. My opinion is that we should all feel happier to give expression to our thoughts. I often long to tell them of God's dealings with me. Sometimes I am very, very happy in the prospect of going to the heathen, of being constantly occupied for my Master, and I would fain have them participate in my happiness."

She was married on the 22d of April

1835. and left her native Country on the Ship Charles Wheatland bound to Madras, on the 21st November of the same year. The trial of her affectionate spirit in parting from her friends was most severe. In her Journal written for them she says "Such sadness was in my heart as I cannot describe." She also speaks of an intense longing of heart, after her friends; but the Lord abundantly supported her. On the arrival of religion on board the Ship, which occurred in course of the passage, her whole soul was excited, and she seemed indeed, the happiest of the happy.

On arriving at Madras she was with her husband, most kindly received into the family of Mr & Mrs Smith, to whom she ever felt under great obligations; and to whom she again returned for a little time, after a visit of four or five months to Ceylon.

When at length settled in her own hired house at Royapooram, and permitted to feel that she had a station and home among the heathen, her great desire was to be doing something for their benefit. On the voyage she had paid some attention to the Tamil language, and, so far as her health allowed, she now applied to it with vigour & success as her memory was one of uncommon tenacity.

The removal of her friends Mr & Mrs Smith from Royapooram also brought under her instruction immediately a school of Tamil lads studying the English language, to whom she devoted herself a part of every forenoon, and also a Bible Class & Sabbath School for the children of European descendants which had been under the care & tuition of Mrs S.

To the instructions of all these and to the encouragement in various ways of the children of the Village Schools who resorted to the Station every Sabbath & more or less frequently also on other days of the week, she devoted herself with great delight & in visiting the schools with her husband. She was when thus employed, eminently happy. Perhaps her desires carried her beyond her strength; for after confinement of the precious babe who so soon followed her loving mother — as though their spirits could not be separated. She had never had firm health. She however added to the care of the boys' School in the Verandah of her house, a school for girls in one of the rooms, with whom she spent the hours of the morning not before occupied in hearing the lessons of the boys. In this employment her Saviour found her. She had indeed under the pressure of ill health left the Schools for four or five days, to be with her Sister in the absence of Dr Scudder from home for a time, and to recruit her own strength a little; but it was all with reference to her work.

The frightful disease by which she was removed, was, as usual, so overpowering and absorbing as to leave opportunity for little expression of her feelings, but that little was very satisfactory. On the first attack the woman in attendance having laid her on the bed, asked if she had much pain, she replied, "Yes I have pain but no matter if it brings me nearer to my Saviour." The coming of her husband who was sent for after the nature of the complaint became manifest, was looked for by her with great anxi-

ity but submission — After he arrived, he prayed with her — She followed in a most fervent supplication, praying for him — for her dear infant — for her sister — and other friends present and absent, in a most affecting manner — She did not ask for life — She seemed already to have made up her mind that the messenger had come for her, and she only wished to be found ready; and if possible to leave a blessing behind her — When asked if she felt anxious, her answer was, "No, just as the Lord may please, I could wish to live to do something in the Mission, but the Lord does not need me. His will be done" "Do you regret leaving your native Land, and coming to these shores? Never, Never — there is nothing worth living for but Christ, and his cause — He does all things well — Sweet to lie passive in his hands" "You can commit your soul to Him" "Oh, Yes, Yes. — I know that my Redeemer liveth, and He has said 'Him that cometh unto me, I will in no wise cast out.' He has passed through death: He ever liveth — I long to see his face. Sweet is his voice, and his countenance is comely." She again prayed most earnestly that the Saviour would be with her in the dark hour approaching, that he would be with her in the overflowings of Jordan. She spoke as much of her deficiencies and sins, but had strong faith in Christ —

"Jesus thy blood and righteousness
My beauty are, my glorious dress," &c

was several times repeated by her.

She continually urged those around her to lift up their souls on her behalf, but did not ask

them to pray for her recovery or even that she might have an easy death — All fear of death, and dread of pain, seemed to be taken away — She was quiet in the hands of God — Not a murmur or complaint escaped her lips. She only said once or twice "it is hard work to die." —

The world was entirely renounced — When asked if she had any thing to say concerning her babe, whom she passionately loved, but had not requested to see since her attack she said "No I have given her up God can do infinitely better for her than I can". She said two or three times "Oh, that I could speak and tell you what is in this poor heart, but I cannot, Jesus Knows all" Looking on those near, she said with the utmost tenderness, my precious sister, my dear, dear husband, and then seemed to have done with all things here — Every tie to Earth was loosened, and gently did she ascend to the regions of light, committing her soul in confidence to her long-loved Saviour. Just before she departed, her friends kneeled in prayer around her bed side, and as her soul was quitting its clay tenement a voice repeated —

"Hark! they whisper; angels say
Sister spirit, come away."

And then no doubt what she herself called her "poor, wearied, worn-out heart, full of sin and sorrow" found rest in God — Yes on the 23 of Sept 1837 at a quarter past seven O.C in the evening she rested from her labours and her works do follow her —

It is not our design to eulogize the dead, but to benefit the living. Our dear and lamented friend had many excellencies, but they cannot even be glanced at except to show the abounding Grace of God, which all may seek — in enabling her to make the sacrifices she did for Christ's sake. Considering the peculiar character of her mind, and her easy situation at home, few are called to make greater.

By the advantages of her person and the beauty of her mind, especially a delicate taste, cultivated understanding & glowing imagination, she was fitted to adorn the polished circle, in which she was accustomed to move, but those things which had been gain to her, she counted loss for Christ. The strength and energy of an intellect of a superior order, and which had enjoyed the benefits of a refined education & improvement from Books, & observation in different countries, were devoted as an offering of no value compared with what she owed to the Saviour. Her views of the duty of those enjoying many privileges at home to consider the wants of the heathen were expressed by her in the following nearly extemporaneous lines addressed to her husband, as he was visiting some of the Colleges in America to excite a Missionary Spirit —

"Say to the youthful followers of the Lamb —
Who dwell in Academic Halls, come forth
Come to the help of God against the Mighty,
Come visit heathen lands, & noting down
Their woes, show them the cross of Christ; near them

Aloft his Standard — Let not the soft delights
Of home entice thee; but learn to feel for those
Dwellers in Pagan darkness — Hear not unmoved
The story of their wants, their cry comes long
And loud o'er the wide waste of waters
I bear their message to you, given with tears
Oh, come & help us!" —

With feelings like these she herself left home, and after having been on Heathen shores for some time, she says in her Journal. "The Lord has been so good to me that I might fill pages with the recapitulation. He has given me the desire of my heart in allowing me to come hither. May I be permitted to do something for his glory, ere my life is ended — I know not how soon I may be called away. I long to be without carefulness, and to live day by day on God's promises."

She was truly a Missionary at heart, though allowed to do little more than enter upon the work. We may firmly believe, however, that the Lord accepted her with the commendation "it was well that it was in thine heart," and hath graciously said concerning her in this thing, "She hath done what she could." Blessed sentence of approbation — Oh, that we may all at last receive it.

For the last few Months of her life, she made rapid advances in self knowledge and spirituality of mind — There was a great change in all her views and plans — She was fast becoming dead to the world — Indeed she felt that

her time on earth was short; and her impression seemed to be that whatever she did for God must be done quickly — In the Maternal Association, and in the efforts made for the children connected with it, she took a most lively interest — With some of the Mothers she had entered into an agreement to spend an hour each morning in intercessory prayer, and with four or five Christian Sisters to meet once a fortnight for social and united supplication — Thus was she excited to work while the day lasted and in regard to herself, her great object seemed to be to have her souls' jewels (as she poetically termed them) faith, hope, & love — kept burning pure and bright — Her last entry in her Journal was as follows.

"This is a weary land. May Christ prove to us as the shadow of a great rock —. If I ever felt my need of strength from on high, it is now, for my own strength is perfect weakness —. There is a land where the inhabitant shall no more say I am sick, and where all tears shall be wiped from all faces — Oh, glorious hour! Oh blest abode! — I shall be near and like my God" —

The secret of the Lord is with them that fear him — Our departed friend & Sister lived a life of prayer and of faith on the Son of God — The following hasty effusion of hers on parting with a friend is added merely as expressive of her predominant feelings & with it this brief & imperfect notice will be closed.

"Though absent in body, we still can unite,
In sending our thoughts to the regions of light,

May they mingle above, in that censer of gold,
There held by the Angel of whom we are told,
On the Altar, He, offering the prayers of all saints,
Intercedes with his Father, to hear our complaints.
With such a High Priest, we in confidence plead,
That our labours and prayers through Him may succ
For our sins and transgressions, the ransom is paid
While they call, I will answer, the Father hath said
Let us pray then in faith, that his love may descend
And fill us with peace, hope & joy to the end.

Extract from the
Obituary Notice of Mrs Minslow
Recd March 9th 1838

Mrs. E. S. L. Ephrid 12 -

Decease
Opened

Nov. 4. 1837.

Three missionaries to be killed for preaching in Madura

With this you will receive various letters from Jaffna & Madura — down nearly to this date — Most of the members of these Missions have been in ill health — Mrs. Spring is fast sinking into the grave if indeed now alive. But she is ready & waiting her change. — Mr. Hoisington & Mrs. Ward are both poorly, I understand — Mr. Meigs on account of some domestic trials is about to ask leave to return to Am. with his family — Mr. Hoisington has been somewhat out of health and has lately taken a trip to the Continent and with Mr. Poor visited the Tinnevelly Mission — His health is improved and he has returned to Jaffna. The Seminary, which was suspended, is again under way — The Tinnevelly mission is in an unhappy state — there being no intercourse between the German & English Missionaries and many contentions between their people. — Principally I think on account of the state of things there, the whole system of missions in Southern India has been rather warmly attacked in the leading Journal of the Presidency under the direction of the clergymen of the Church — I was appointed by the Missionaries of the Presidency to reply to the Article which I have done at some length and will send you when it comes out. There have been various other replies in the Newspapers & one of the other journals — I hope some good may result from the discussion — though

I am afraid more evil to those who do not understand the subject — My article was submitted to the Messrs or most of them before published and to one of the Chaplains and approved —

Rev. Alexander Anderson
Board of Foreign Missions
A.B.C.F.M.
Missionary Room
Boston
Mass.

Rec'd Alexander Anderson
Rec'd March 9th 1838
Ans. in S.F. April 12 —

Rev. Alexander Anderson
Secretary
A.B.C.F.M.
Missionary Room
Boston
Mass.

May the Lord grant us wisdom & grace to suffer his will and according to all our necessities for which I hope we have your earnest & continued prayers —

Milbourne

Madras Nov. 9. 1837.

The Revd R. Anderson D.D.

My dear Brother,

Since I last communicated to you the state of things at this station there has been little change, except the lamented one of my dear wife's sudden departure from her earthly labors. I have written you on this subject already, and will not now dwell upon it. "The Lord hath chastened me sore but hath not given me over unto death."—

In consequence of this breach upon us the girls school, just beginning in the house with good prospects, has been scattered, and the Bib. Class & Sab. School for English, transferred to Mr. & Mrs. Day. The English School in the Verandah of one house for Tamil lads is continued, and I give them what attention I am able. Some of the best boys have lately been taken away from the school, by the Catholic Bishop. He has done all in his power to break up the schools where any Scripture lessons are taught, or at any rate to keep the children of the Romanists from attending them. There are some, however, still in this school, and I have one out school, taught by a Catholic master, where the children are almost all of that Communion. Great efforts were made to induce the teacher to drop the school and threats used, but he continues it and attends teaching with his children as regularly as any other teacher.— The embarrassment for want of funds, of which we had the full statement about three months ago, obliged us to dismiss nearly all the out schools at that time. I proposed

however, to those connected with Rogaporam to pay the rents of their school rooms, and to support the Monitors if they would continue the schools, and bring the children to meeting on the Sabbath. This they all but one offered to do, and accordingly did, for the month of September. In course of that month a gentleman, friendly to the Mission, learning that the schools were suspended for want of funds voluntarily offered a sum monthly, nearly adequate to their whole support, until January if they could be resumed. It was thought best consequently to resume them. Dr. Scudder had dismissed all his but one, and will wait a little before he commences any more. There are now at this station twelve schools, besides the English School in the Bicondah, containing in all about 400 children. There were present at the last monthly examination at the station 360 boys & girls — there being a few only of the latter, and the Sabbath before last there were present from these schools at preaching 311, a large part of whom were also in the Sam. Sunday School.

The congregation at the house consists in great part of these children and others but there are always some adults besides the teachers and those connected with the station — in all about 50 on average; so that, including the English School, the congregation is usually not far from 350, more frequently above than below it — that is in the morning — I preach in the afternoon also at the house, but only 15 or 20 adults attend.

My bazar & street preaching, and also preaching in the schools is more limited than I could wish, by my many other duties. The whole care of conducting the Press in Tamul for the Bible & Tract Societies is now devolved on me, as well as the editing of the Tamul Magazine; and the agency here for the Jaffna & Madura Missions takes up much of my time. The alleviating circumstance is that I thus save those Missions the full amount of my salary, in the commissions they would have to pay and the difference in the price of the Bills.—

The Traceys & Wards left Madras according to the intimation of my letter in August and had a comfortable & pleasant journey to Madura, where they now are. Had they delayed until Mrs. W's decease—and they left only four days previous—it is probable one family one would have been retained with me at Royapooram, as it is impossible for me to fill the station properly alone—But they were gone, and we may perhaps wait at least to learn what the prospect may be of help from home before making any further move.— The Missions of Jaffna & Madura have proposed that the meeting of Delegates of the Union take place at Madura about the end of February.— Some important questions will then probably be discussed. The Jaffna missions have asked for one of the Madura brethren to put at Chavagacheri, and postpone removing Hutchings to Manaqy.—

The Inquirer whom I mentioned in my Notices of June last continues to appear well, and may probably be received by us to the Church before long. He is becoming a very useful Assistant — Dr Scudder was absent on a tour for distributing the Scriptures & tracts when Mrs. W— was taken away. He returned home the next day after the interment of our sweet & precious babe.

Boston Mission House, Nov. 9th 1835

Rec'd March 9th 1836

Mail in S.F. April 12.

The Rev. Rufus Anderson
Missionary Room
Boston
U.S.A.

His health is pretty good, but Mrs. S. is not well. She feels the loss of her Sister very deeply — My own health is far from firm. I have frequent ill turns, and feel the evil of not having recruited more when in Am. — In the two tours taken by Dr S. he has distributed about 900 small portions of the Scriptures principally Luke's Gospel and several thousand tracts — With Christian regards &c.

Marinus Lowe.

Madras Nov 10 1857

My dear Br. Greene,

Allow me to make this cover an answer to your kind though hastily written letter of April. We have sympathized with the Bro at the Rooms and the Committee I trust in their difficulties from the embarrassments of the Country and desired to do every thing in our power to make our expenses as light as could be done without overbacking the waters as to make it difficult to lead them off again in the proper channel — I hope that by this time there is an improvement in your receipts and that ere long you will be enabled to help us make a suitable beginning here. There is a great field open — We have now the offer of the Church Missionary Press and might have the whole establishment at a moderate price with all their work for the Bible & Tract Societies were we able to make the purchase — As they have managed it the Press has been a source of much profit over & above supporting the Printer — but I cannot now add — Be good enough to make my Ohn. regards to

Mrs S. — [illegible]
at the Rooms
Mr Rev. D. Green
&c &c

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The Revd David Green or
" Rev Rufus Anderson D.D.
Missionary Rooms
Boston
United States.

Kind care of
Wm Carroll Esq
American Consular Agent
St. Helena

St. Minerva.

NEW BEDFORD
MAR 8
1838

Boston Mass. Jan. 11th 1837
Miss Mark 9th 1838
Mr. A. R. & G.

LEST

46

Madras Nov 15. 1837.

The Revd. Dr Anderson,
&c. &c.

My dear Brother,

We had the pleasure yesterday of receiving your kind favor of June 2 and feel truly grateful that [illegible] despite all the embarrassments of the Board, and other Societies, you can hold out any encouragements to our expecting a printing establishment in a few months. We are now in state where we seem called upon to go forward, perhaps slowly, but in such a way as to meet in part the great demands on the Press here. — The Church Missionary Society are about relinquishing their establishment, on the ground of its requiring so much attention from their Corresponding Committee here, and its Secretary; at least such is the resolution of that Committee, and they have proposed to us to make them an offer for the establishment. This of course we are not authorised to do, [illegible] unless it should be put at a very low price would it be policy for us to take it if we could, as there is no doubt much in the establishment connected with job work in English, which we should not need. —

On the other hand could we get only what we want at a reduced price it would save much trouble, — and we should immediately have all the printing of the Auxiliary Bible & Tract Societies here in Tamil & Teloogu which would much reduce the price of our printing; the presses would be kept constantly employed on a large scale. This is a great thing here, and oftentimes extra work, which would bring in a profit, could be done without at all interfering with any amount of labor likely to be needed for the mission. The profits of the Church Missionary Press, besides paying the Salary of the Printer (which is £200) has been for the last two years 8,000 & 10,000 Rupees but they have done a good deal of English work, and I think the profits of the type foundery, and perhaps of the books sold, are included.*

I know your Committee are not pleased with the idea of making any profit from a printing establishment, but if the work done is similar to what we would do on Mission account, that is such as actually promotes the great object, (as for instance

* The Printer is about to leave there.

for the Bible & tract Soc. here) it strikes me that the fact of its being paid for by another Soc. or other individuals can be no objection, unless it actually interferes with work needed for the Mission. This will depend very much on the size of the establishment. I might venture to extend the remark, and include such English printing as may have an important bearing on the Miss.y cause, as the publishing of a religious paper, or journal, or even books — the condition being still observed, of not interfering with Native work. It is to be borne in mind that a printer is to be supported whose whole time must be given to the establishment, and who, I fear, perhaps, would not be able to correct the press* in any of the Native languages, and would consequently have the more time for attending to any English work, or for conducting a large concern. — It would be an immense draft on the funds of the Board if such an establishment, were entirely at their expense, without any profit. At the same time they might avoid the other extreme of impeding printing printing — to any extent describing the Native languages and of making the Press an intended source of revenue to the Mission, or a money getting concern. — The Church Missionary Society has done this, having but little employment

* I have now the correcting of the press for all the printing of the Bib. & tract Soc. in Japanese

for the Press for their own Missions; and now
there are no Missionaries here to manage it, and
care is burdensome to the lay committee here, a
to the Clerical Secretary they wish to get rid of
Our situation will be different as we shall hav
much work for the Missions and for the Am. Bib
Tract Societies, and be sent the means of mana
ging it, without much interference with Mission

They have not come out Mod. in Madras.

Bates & Mendum, Boston 15th 1837

Recd. May 11th 1835
ans. June 21st

Rev. Dr. Anderson
Missionary Room
Boston.
U. S. A.

Rev. Dr. Anderson
Corresponding Secretary
Pres. Bd.
Missions
Boston
United States
North America

We hope the committee will consider the state
of things here in making their rules for the establish-
ment so as not to cramp our operations too
much lest "the mill should stop for want of wat
The Church Mission establishment was valued some time
since I am told at Rs 30000 but might probably be bought for
about 20000 as the valuation was thought high — There are 8 or
9 presses — 1 Lithographic Press — 1 Hydraulic binding press — &c &c
very active — Mr. &c Millinsloo

Rev. Mr. Winslow / Prin. Cey.

By my late brief communications you may have learned that my health has been bad through the damp season here. — About three weeks ago I had a serious attack for which Dr Scudder treated me as for Cholera. This weakened me very much and I am not yet sufficiently recovered to write at length. There is apparently a torpid state of the liver which in the opinion of Dr S. & of the physicians here requires that I go to sea or make some considerable change soon — Dr Lane the most skilful physician in the place & a pious man has advised my going immediately to America as he thinks in my present state I cannot stand another warm season. Dr Scudder thinks a voyage to Calcutta & Singapore would probably answer. It is very difficult for me to leave to go any where for a length of time at present and as I am for a few days better than I was I propose with Dr S.'s approbation to try the effect of a journey to Madura and a short visit afterwards to Jaffna — It is necessary for one of us to go to Madura to attend the meeting of delegates from the three Missions in Feby — and I hope to be able then to go — The Bro. there have urged my coming down to their annual meeting two or three weeks hence but I am forbidden at present to travel by land — Should not

Bet. Jan. 1837
Rec. Aug. 27, 1838
Ans. Nov. 12

Madras Dec 18

My dear Bro.

I intende
to send you a copy of the Jour
containing a Reply written
me on appointment from the
Missionaries to a serious a
on the system of Missions
as practised here but am a
now to send only the proof
sheets of the Article — The
effect of it is I think likely
to be good. There are many
things doubtless which need
correction but the writer
making the attack has take
false ground. His remark
however were aimed only
at the English Missions.

We propose to write a formal letter with the date of this letter by Helena
this is an
Bengali Brahmin who has been visiting
by Rev Dr Anderson, &c

My trip to the South have its desired effect and should my health continue to fail I must request leave of the Committee to return to Am. for a season. I have reason to think that the voyage and a residence of a few months at home is to be the means of strengthening me for some years more of labor. This is Dr. Scudders opinion & advise also in case my health is not improved. Whether the little that I may yet be able to do is worth the effort or whether I would better remain and if it be the will of God fail at my post I am willing to leave with the Com. to decide and shall be thankful for their direction. — I need not say that our Mission is suffering much in consequence of your embarrassments. May the Lord abundantly bless & direct your Com. & Board in all its important deliberations & trials.

With sincere christian regards — Yr. affectionately
Wm Wilson

48

Madras Jany. 6. 1838.

The Revd R. Anderson D.D.
&c. &c.

I write a few lines, by the overland despatch, to inform you of our general circumstances. As the communication by steam is now becoming regular, and the expense on light packages is not great I w^d suggest the expediency, when speedy information is ~~wanted~~ important of your sending to us by that route. I have written to Mr. Bell concerning a Agent in England. Perhaps some other may be more suitable than the one mentioned; but it is very desirable there should be some one.—

I wrote nearly a month since by ship mentioning my ill health, and that I was advised, by one of the most skilful physicians here, to go immediately to sea and proceed to the Cape or to America. Dr Scudder thought a shorter voyage, say to Calcutta or Singapore might answer. It was so difficult for me to leave that I could not see my way clear to take either course, unless driven to it, and as it was necessary for me to go to Madura to attend a meeting of delegates from the three associated Missions in Feby—, I concluded to try the effect of that journey, and of a visit also to Jaffna

Be good enough to mention me to my Bro. Rufus and children.

before taking any other steps. This was with the concurrence of Dr. S. — Since coming to this conclusion, my health has improved, so that I have every prospect of being benefited by the journey. It is still uncertain, however, what will be the effect of another warm (or rather hot for so it is here) season upon me, and I wish to repeat what I have mentioned in the letter alluded to, that Dr. S. & myself both think it a desirable that I should request leave of the Committee to return home for a time, if circumstances, some months hence, still continue to urge it. Dr Lane gave it as his opinion that, without a change, I should not probably survive another hot season; as my liver is become so torpid. My own impression is different, and that I have more to apprehend from the succeeding damp season, as in both of the two years I have been here, I have come near the grave; and that, should I come to the beginning of the next Monsoon as weak as I am now, it would be my duty to remove to Mussoorie, at least for a time — I hope it will not be so. But my constitution is a good deal broken up.

My health was not benefited, as it might have been, with less labor on me, when at home; and as I am again left solitary—a state peculiarly unfavorable to my health, as well as usefulness—it becomes a question whether it would not be expedient for me once more to visit my native shores, for a little time. Perhaps a few years more of mind labor might be the result.— If, however, the Com. think that my Constitution is not worth the expense of repairs, or that my circumstances do not require any change, unless it becomes more manifestly a case of life & death, I design to stay at my post. Of course I do not expect to make any move homewards, until I hear from the Com. if my health is improved as I hope it will be by the journey South.—

Your Circular was rec'd three weeks ago, and sent immediately to Madura. I mentioned the contents of it also in a letter to Jaffna; but they had not, by the last accounts, rec'd any letter addressed to them. Perhaps the one intended for them, was directed to Madura as they rec'd one there besides that addressed to me——— We shall of course endeavor to comply strictly with the injunctions of the Com— regarding retrenchments & expenditures— but it will be at great sacrifice. May the Lord enable his people ere long to contribute more liberally for the promotion of his cause

We are making a little effort in Madras to procure the means of supporting a few schools, through the present year, and shall succeed to some extent. All but twelve are now suspended. I hope we shall get subscriptions to support about this number; but it is a little uncertain. Our congregations depend very much on the schools, especially as the Mission is in a fourishing state. We are just making out a Report of the Mission, for the last year, which will be forwarded in a few days by St. Helena. On the 1st Sabb. a church was formed at Royapooram, and one native of good caste & family, born & bred a heathen, was baptized & received to communion. He is a young man mentioned in my previous Notices of this station by the name of Ramoo, who has been an inquirer for many months; and who may be considered we trust the first fruits of the Mission. Mrs. Scudder's health has been very poor for several weeks; but she is now better. The Members of the Jaffna & Madura Missions are generally well. You will have heard of Mrs. Cheney's death Nov. 4. She died in faith. Mr. C. is now at Madura. Mr. & Mrs. Day are my neighbors and he requests that you will kindly mention to Dr Bolles that they are well. With Chn. regards to all, affect. yours, W. Winslow.

Rec'd Mission Hse. Oct. 4, 1838.

Madras Jan. 5th

The Rev. R. Anderson D.D.
&c &c &c

My dearly Brother,

Enclosed are some documents mostly intended to be forwarded to the Sec. of the Pub. Soc. if you judge fitting after looking at them and taking any extracts you may wish — Dr. S. also suggests that his journal & a few lines to distribute the S.S. be forwarded in a similar manner —

Remain most truly

Yrs. W. Windrow.

The Rev. Rufus Anderson

Missionary Room

Boston

Date of Letter, Apr. 13th 1838

Date Rec'd May 11th 1838

Rec'd M. Barnard

50

Madras Sept 18. 1838.

My dear Brother,

I herewith forward our Report for the last year and a Copy of the Annual Acct for Mr. Hill — By the "Overland" a few days since I wrote a hasty letter and not long since sent packages by way of Calcutta — We all sympathise deeply with you in the pecuniary difficulties of the Board and shall do what we can to avoid increasing them. At the same time it is trying to be deprived of means to make the most of our wasting days — when such multitudes around us need our aid. The Lord will in due time provide and to Him we desire to lift our weak eyes — May He bless abundantly our dear Native land —

Contrasts do not make Matters as well as they might be — But there is room for much more to be done

Affect. Yr. &c.
W. Morrison.

The cause of education and Missions is rising in Madras. Three Missionaries for the Presidency have lately arrived 1 Church 1 Independent 1 Wesleyan — The High School of the Scotch Mission (Presbyterian) is flourishing near 200 lads — and one is about to be commenced by the Independents principally for East Indians —

Rev. M. Winslow

Dated Madras, Jan. 13th 1838

Rec'd May 11th 1838

Ans. June 21.

The Rev. Rufus Anderson A.B.C.F.M.
Cor. Sec.
Pearl St.
Cornhill
Boston
U.S.A.

SHIP

LONDON
MAY 9
FOREIGN POST

1/4 3

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Rec'd at St. Helena & forwarded by
Rev. Sir
yrs. mo: respectfully
W. Carroll
Ultan Consular
Agent at St. Helena

57

Madras Jany. 26. 1838.

Revd. Rufus Anderson,

My dear Brother,

I write a few lines intended for the next overland despatch, to inform you of an unexpected turn in our affairs. Orders arrived a short time since from England for the sale of the house in which Dr Scudder resides at Chintadripettah concerning which we wrote on our first coming here. It is the only place in the village in which a Missionary, with such a family as his, could reside; perhaps the only place in which any one could for a length of time. Any other dwelling would be at some distance from this field of labor, which, on the whole, we think the best we could choose; though the locality is by no means a pleasant one. ——— As it must be sold we thought it probable we should be obliged to leave it — the state of our funds not admitting any heavy purchase, had we been authorised by the Committee to make one. ——— The

Mrs. Scudder is still feeble in health but improving. Mrs. Scudder, who has been poorly, is better.

newly appointed Agents of the property, Messrs. Arbuthnot & Co., knowing our wish to retain possession of the premises kindly offered to make the sale, in the first instance conditional, and give us the opportunity of arranging with the bidder for rent or otherwise. It was accordingly struck at Auction to a native for the nominal sum of Rs. 2,900; which is considered about half its value. We then offered to rent the premises paying Rs 35. Monthly, as the purchaser was informed that he might take them at his bid, on condition of allowing us the possession as long as we might wish at that rate. This he declined doing, and we were reduced to the alternative of giving up the house and the station, and paying a high rent elsewhere, or taking the responsibility of the purchase on ourselves. We preferred doing the latter; and became the purchasers of the large house & grounds which used to be considered worth Rs 12,000 for Rs 2,900 Messrs. Arbuthnot & Co. kindly lended us the money at 7 ℘ Ct. Interest; until we

are able to repay them and taking the premises, and the bond of Dr Scudder and myself, as security. which we told them we hoped proved be in

There can be little doubt that if necessary the premises may at any time be sold at auction for about the same sum we gave, and until then, instead of paying, as we have heretofore done for the house R$ 50 ₱ month, the interest will be less than R$ 27. ₱ mon. and with assessment & repairs such as heretofore less than R$ 25 ₱ Mon — We preferred offering R$ 35 to purchasing on account of the restriction as to the buying of real esta and the want of funds; but when it wa between purchasing & quitting the station, or even continuing to pay for a length of time R$ 50 a month, we thought it best to buy on our private responsibility. We were willing to give R$ 50 a month to get into the station, and at first there were repairs made on the house to the amt of about R$ 400, which it was necessary to remunerate by a heavier rent, but as we have already paid in rent for the house R$ 700, for 14 months, we think it decidedly better to pay R$ 196 interest for a year as it will be a saving of at least one half

Mr Consorte paid of the loan in Nov 70 & upwards.

We consider the property as bought on our own responsibility, and are willing to pay for it ourselves. At the same time if the Com. will take it off our hands, and cause remit us the money to that amount, by the end of the present year, we shall be very

Rev. Wm. Worcester
Salem Mass. Jan. 26th 1838
Recd. June 5th 1838

FORWARDED BY
LONDON.
BARING BROTHERS & Co.

The Rev. Rufus Anderson D.D.
Sec. Am. Board Com.
Missionary Rooms
Boston
Mass.

NEW-YORK
SHIP
JUN 7

Rec'd & forwd. by
Baring Brothers & Co.
London.
Grp. June 21
U.S.A.

glad. I have written to my Brother in law in New York to send you Rs. 2000. for the purchase to be remitted to us in case the Com. are not able and disposed to take it upon themselves. It is money of ours in his hands. If neither in this or any other way the money can be paid we must sell the property & bear the loss for ever. I remain dear Sir Yours &c
Wm. Wilkinson

52

Madras Jan 30/38

My dear Bro

I forward the enclosed — An invitation to leave tomorrow for Madura & Jaffna D.V. to the former to attend the meeting of delegates & to the latter for my health

Affl M Winslow

Dated Madras Jan. 30. 1838,

Rec. July 31—

Ans. in G. L. Nov. 12.

The Revd Rufus Anderson DD
Miss. Room,
Boston
U. S. A.

(Duplicate) 53

Madras May 22 1838.

The Revd Rufus Anderson

My Dear Brother,

We write to give you the earliest information of an important step to which we have been led in divine providence, as we think, and which we have taken with much trembling, but not we trust without faith & prayer. It is a contract for the Church Mission Printing Establishment in this place. Concerning this we wrote about four months ago, stating that it was offered us, and that in our own opinion and the opinion of our Brethren at Madura & in Ceylon, it would be expedient to procure it, if it should be disposed of at a moderate price. We then hoped to get some advice from home before it should be necessary to act. At a late meeting in Madura, of delegates from the three Missions, it was recommended that an Inventory of the establishment be obtained and forwarded to the Board, with request for leave to purchase it. This we had hoped to be able to do, but as the Corresponding Committee of the Church Mission Society were anxious to get it out of their hands, and two distinct offers had been made by printers here for the whole, it became necessary for us to strike the bargain, or see the establishment go into other hands. We have, therefore, today met the Committee and agreed to take it for the sum of Rs 15,000 to be paid in 6 quar

tely instalments of Rs 2,500 each in Sept & Dec 1838 and March, June, Sept & Dec 1839 - The value of the property by inventory is a little upwards of Rs 24,000 - deducting from the original cost where it is injured by use - From this sum is taken about 37½ p Ct. which leaves Rs 15,000 This as I before stated was offered by a Printer here well acquainted with the establishment We could not of course ask it for less, and we think it very low at that.

There are 6 Iron Printing Presses (of which 3 are Columbian & 2 Stanhope)
1. Lithographic Press.
15 Fonts (or thereabout) of English & Tamul & Telugu Type.
6. Improved Inking Tables and apparatus.
1. Hydraulic Press (very superior)

Racks, cases and 2 Composing tables [granite] various office furniture &c &c also —

A Type Foundry containing punches & Matrices &c for English Tamul & Telugu Type.

A Book binding containing sewing presses, screws, ploughs & various articles. As soon as the establishment is transferred to us, which will be at the end of June, a full inventory will be forwarded you.

The reasons which urged to the purchase are

many.—

1. It is an establishment in operation. Any one who knows the difficulty & expense, in this country, of collecting all the materials necessary to get a press agoing, will feel the weight of this reason; though it cannot be so easily apprehended by you in Boston where every thing is at hand.

2. It can be carried forward without any collision with others or jealousy on the part of government. It is an old establishment, and has long been the largest and most respectable in the place. Of course if any has a right to exist, or a claim to be supported, this has. The Government approve of it, and can have no objection to its being transferred to us.

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4. The printing of school books, sermons, periodicals &c, all of which aid the Missionary cause, would much of it come into our hands, and as great an amount of other job work, probably, as we should think best to encourage. This must of course be

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3 Difficulty of managing the concern without a printer — In regard to this we have reason to hope from your last letter, that a printer is or soon will be on his way to Madras. In the mean time as there is a head printer in the establishment, a country born man, there will be no difficulty except want of time in my directing its present operations, so as to have them go forward with some efficiency. A printer is needed for my relief, as I must add this care to labours already sufficient, or leave it for appropriate mission work; and also for the enlargement of the concern, so as to do all the printing needed by us and the Societies here.

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I remain My dear Brother
Yours in the Gospel
M. Winslow.

(Triplicate)
Rec'd Jan. 1838
Rec'd Feb. 2, 1838

54 Madras May 22d 1838.

The Revd R. Anderson D.D.

My Dear Brother,

We write to give you the earliest information of an important step to which we have been led in divine providence, as we think, and which we have taken with much trembling, but not, we trust, without faith and prayer. It is a contract for the Church Mission Printing Establishment, in this place. Concerning this we wrote about four months ago, stating that it was offered us, and that in our own opinion and the opinion of our Brethren at Madura & in Ceylon, it would be expedient to procure it if it should be disposed of at a moderate price. We then hoped to get some advice from home before it should be necessary to act. At a late meeting in Madura, of delegates from the three Missions, it was recommended that an Inventory of the establishment be obtained, and forwarded to the Board, with request for leave to purchase it. This we had hoped to be able to do, but as the Corresponding Committee of the Church Mission Society were anxious to get it out of their hands, and two distinct offers had been made by Printers here for the whole, it became necessary for us to strike the bargain or see the establishment go into other hands. We have, therefore, met the Committee, and agreed to take it for the sum of Rs 15,000 to be paid in 6 quarterly instalments of Rs 2,500 each in Sept & Dec 1838, and March, June, Sept & Dec 1839. The value of the property by inventory is a little upwards of Rs 24,000 deducting from the original cost, where it is injured by use. From this sum is taken about 37½ ℘ Ct. which leaves Rs 15,000. This, as I before stated, was offered by a Printer here well acquainted with the establishment. We could not of course ask it for less, and we think it very low at that

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I remain, my dear Brother,
Yours in the Lord,
M. Winslow.
&c
A.M.M.

P.S. - We have also purchased of printing paper stationary &c Rs 3000 on the same terms as to payment with the Press. This makes the instalments Rs 3,000 each quarter instead Rs 2,500 but as this will be paid for as it is expedient being bought to enable us to carry on the work on hand it need not be reckoned in the remittances.

My dear Brother, May 29. 1838

The foregoing is copied to send by way Calcutta — and the original goes by the overland to England. I returned from my visit to Madura & Jaffna a fortnight since with health much improved. The warm weather (it being now the hottest season) has taken hold of me since I came and I am not quite so well but trust with divine aid to stand by my post and go on with my duties. — The letters &c received from the Rooms while I was absent gave us great encouragement.

Some letters ought to be answered and shall be as soon as my press of business may allow — The Bro & Sisters are generally well — Dr Steele has gone to Sincapore for his health being quite low and was accompanied by Mr. Chung to take care of him. — We have not heard of their arrival at the place of their destination. There is much to encourage us in this field yet it is mostly preparatory work. We need a constant interest in the prayers of our Christ friends —

My kind regards to all who know me — affect. Yr in the Gospel

M Winslow.

FORWARDED BY
CHARLES
HUFFNAGLE
CALCUTTA

MADRAS
Paid

Rev.d Rufus Anderson D.D.
Missionary Room
Boston
U. S. A.

Kind care of
Jno. W. Rulon or
Thos. Ryan Esq.
or other Amer. gent.
Calcutta

Bengal Mag. 22 Aug. 1838.

(Duplicate.) 55

Madras May 22. 1838.

The Rev. R. Anderson D.D.

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I remain My dear Brother
Yours in the Gospel
M. Winslow.
Sec
Am. Madras

June 14. 1838.

My dear Brother,

The original of this was sent by way of Calcutta in the end of May. This goes by the Overland despatch by which we hope sometimes to hear from home. — the communication being so much more expeditious — a little over 4 Mos to & from England. I mentioned to Mr. Hill a gentleman in Liverpool who might be employed as Agent to receive & forward parcels &c. If any arrangement has been made with him it may answer for the present, if not we shall send to Mr. Joseph Symmes No 27 Hatton Garden London — He has offered to act for us and will receive & forward anything sent to him ——— Since writing the above I have received communications from our Bros at Madura & Jaffna — approving our proceedings in the purchase of the printing establishment — They are generally well — My own health I am happy to say is much improved, and I am, in consequence relieved from the contemplation of the unpleasant contingency of being obliged to leave the field — It would be very trying to me to do so even for a time — Should the Board have given permission I do not intend to avail myself of it — At the same time I think in case of severe illness every Missionary ought to be allowed to be allowed to send off its members when advised to do so by the attending Physicians.

Indeed if they do not and are dependent on the English Physicians of the company they must in India be without any proper medical attendance. The Physician who has ordered a patient to sea will not attend him if he does not go.

Bath Mass. Nov. 22, 1839

Mr. Hoare

Rec'd Jan. 1. 1839.

Rev. Rufus Anderson D.D.
Missionary Rooms,
Boston,
United States.

Calcutta April 4

NEW-YORK
SHIP
DEC
20

The Rev. A. McCherries died at Palamcottah & Mr. 1838 of Hopkins — His death will be lamented. Millington.

Hoping to get more recent news from Adm. ere long — I remain affect. Your Surgeon & brother in the Gospel

Millington

P.S. Steele embarked from this for Singapore for his health a little more than a Month ago. We have not heard from him since

Madras June 22. 1838

The Revd R. Anderson D.D.
&c &c

My dear Rev.

This will be handed you, I trust, by the Revd J. Knight — whom I need only name to make you at once acquainted with him. You will be gratified in seeing him, and learning by personal conversation the state of things in this part of the world, especially in Jaffna, where he has been so long & intimately and cordially united with our Missionaries. You can place the fullest confidence in his representations, as he is not inclined to take too sanguine views, or to be carried away by appearances.

Rec'd Nov. Dec 14, 1838

His advice in regard to the selection of Missionaries for this field will no doubt be deemed by you valuable as well as concerning the general method of prosecuting the work here —

Perhaps he may be with you at a season when public statements from him will be acceptable —

I will not add, as I shall of course write you in a more detailed manner — but subscribe myself

Yours in the Gospel

M Winslow

The Revd Rufus Anderson D.D.
Missionary Rooms
Boston.

Revd J. Knight

Mag. June 22, 1858.

Rec'd Aug. 24, 1858.

Ans. 9427

Missionary Station.

Madras June 23. 1838

My dear Brother,

Inclosed is a letter of which the original & duplicate being sent one by way of Calcutta and the other by Overland dispatch) it is not necessary now to speak. — We hope the contents will not prove unacceptable to the Com. — In view of our Brn. at Ceylon & Madura, as well as of all our best friends here, we have done wisely.

This letter goes by the Rev. J. Knight of Jaffna as far as St. Helena — He expects to proceed on to England but soon to visit the U.S. when I trust you will have opportunity to see him — and learn many things concerning us all — He has with him Mr. Spaldings son Edward. — Since I wrote little public interest has transpired. In my last Overland, which left yesterday I mentioned having given up the thought of returning for a time to Ceylon, which had been forced upon me by my ill health and lonely circumstances, and which led us to think it well to ask leave of the Com. — The journey & visit to Madura & Jaffna did me essential good, so that my health is in a great measure restored. It may be proper to mention also (though I do not wish it at present to be made public) that I have a prospect, through a kind providence, of finding a suitable companion here to whom (D.V.) I may be united sometime in Oct. The lady is Miss Anne Spiers, who came out from England about two years ago under the patronage of the Ladies Committee in London for the promotion of Female Education in India &c. (She is not under the control of that Com. as she came out

at her own expense, ~~only~~ having their countena
the young ladies whom they send out are restricte
from marrying for five years unless the expense of the
outfit & passage are proportionably returned. One who
with Miss S. (a Miss Beaver) is about to be married to
gentleman here on those conditions — Miss S. is here
free from any engagement of that kind. She is at present
Assistant Governess in the Female Orphan Asylum for the
children of soldiers. She is a very pious and devoted

Mr. Rufus Anderson D.D.
Missionary Rooms,
Boston,
United States.

SHIP

Mr. Knight
Beaver
Miss Stella
Beaver

Mr. Knight
Beaver
Miss Stella
Beaver

Madras, Jan. 23, 1838

Rec'd. Jan. 15, 1839

young lady of 26 of very respectable connexions,
a member of the Church of England, but by no means
bigoted in her attachments to it — Her friends here appr
of the Connexion as do mine; and I cannot but feel
grateful to God for his goodness to me regarding it — es
pecially as offers which we judically be considered more
eligible than mine had been declined. Mr. Knight is acquai
with the lady, and to him I beg leave to refer you — Jas. Mill

Madras July 20. 1858.

Rev. R. Anderson D.D.

My dear Brother,

By the last Overland, and also by way of Cal. & St. Helena, I wrote you at some length, informing the Com. that we had purchased the Church Mission Printing Establishment, for Rs 15,000 – besides Rs 3,000 for Stock – to be paid for in 6 quarterly instalments, ending with next year. The reasons for this step are detailed in the letters mentioned (some one of which will in all probability arrive before this) and need not be repeated. The object of these few lines is to mention the fact, lest the other letter overland should have miscarried; and to say that we hope the Com. will enable us to meet our engagement by arranging with the Bible & Tract Societies for the loan of their grants in part, or by making remittances for the purpose. I think we shall be able to meet 1/4 or perhaps 1/3 of the instalments from the profits of the Press – possibly more. It is now in our hands, and by continuing in the office an Indo Britannian superintendent, and employing also another as a writer, the business in printing, book-binding, and type founding goes on without any very great demand upon my time. We

Facts – Mutt. Hon. reports to all the Presidents & Bombay & Madras Sec. & Gov. Gen. in Council

need, however, a good Printer from home. The Press is now occupied in printing for the Bible Soc, and doing a little job-work. There is also an English & Telugoo Dictionary being printed, which will occupy some 5 or 6 months longer. There will be no want of work. The Tract Soc. will soon be printing. We shall not do much printing on our own account just now nor until the day of meeting the payment for the Establishment is clear, but shall probably print some Tamil Tracts, and perhaps some portion or portions of the Sam. Scriptures.

I will here merely give the contents of the Establishment, as before — the Inventory not being ready to send —

8 Printing Presses — 4 Columbian 2 Stanhope
1 Lithographic Press.
15 Founts English Tamil & Telugoo Type.
6 Improved Inking tables & Apparatus
1 Superior Hydraulic Press,
Racks, tables, Cases, 2 composing tables with granite slabs & various office furniture
A type Foundry — with punches — Matrices &c for Eng. Tam & Telug
A Book Bindery with sewing presses presses plough &c &c. —

The whole, as is mentioned, is put at about 37½ p. Ct. below the nominal value in the Inventory, and as all consider at a very low Date. In taking the account accurately, some articles are found to exceed

the inventory as before taken, so that the whole amount may be three or four hundred Rupees more than 15000, besides the stock. The payment for the latter will of course be made principally from its sales — that is in the work done. I shall send herewith to Mr. Hill a list of other articles which we shall need.

There is little of special interest, I believe, to communicate concerning any of our Missions. We hear from Singapore that Dr Steele & Mr. Cheng were there last month, the former little if any better. There is but a slight prospect of his recovery. — Mr. & Mrs. Murray have buried their little boy (while at Jaffna for its health) and Mrs. M. is quite feeble. Mrs. Apthorp is also very feeble and Mrs. Ward of Jaffna not well. Mrs. Ward of Madura was the 16th Inst. confined of a daughter. All we this will be pleasing intelligence to her friends in New York (Mr & Mrs Robert &c) if you find time to communicate it. — The Madura Mission have agreed to recommend to the Committee to allow Mr. Todd to visit Ann. His spirits are very low, and he cannot well remain alone. He very much needs a suitable companion, as does also Mr. Minor of Jaffna. I learn that the Jaffna Mission have agreed to send for three single females. The services of one or two are very much needed in the Oodooville School, and other branches of the Mission work. Besides there need be no hesitation in saying that one or two are needed for wives of those now widowers. You will perhaps

You are doubtless informed that the Board of Madura Mission have recently changed Pudoo for Todd

have learned that the Lord has graciously provided for me in this respect — which I consider a special cause of thankfulness. I am to be married (D.V.) at the end of September to a young lady who came out from England on her own account, but in connection with the ladies com. thereto, to promote the cause of female education. She has since her arrival here, about 18 mos. been Gov. Governess

Rev. Mr. Spencer
Madras
Sept. 20, 1850
Rec'd Jan. 1, 1851

Rev. Rufus Anderson D.D.
Missionary Room
Boston
U.S.A.

BOSTON
SEP 20
1850

the Sem. Orphan Asylum — Her name is Anne Spiers and her age 26 — In many respects she resembles my first wife — Is intelligent, pious, humble, & devoted to the cause of missions — Please mention my prospects to my brother Hubbard, as I cannot now write him. My health is through mercy pretty good. Mr. Smith has his office to leave Madras for Mills Wells and I shall probably

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Madras Aug. 30. 1838.

Rev. R. Anderson D.D.

My Dear Brother,

I have but a half hour to write by the boat which brings to day (being unexpectedly engaged) and as it seems wide to let you hear from us, you will please excuse short hand &c. You will have learned the fact & reasons of our having purchased the Church Mission Printing Establishment. The cost including stock for nearly a year was Rs. 18000, to be paid in six instalments, two the present year, and four the next. We propose to pay if these allowed, in the greater part, by a loan from the American Bible & Tract Societies, taking their appropriations for the purpose so far as may be necessary (leaving it with your Committee principally to decide how far this shall be) and repaying them subsequently from appropriations of the Committee, and the productions of the Press. Something will be realised in way of profits, but these will not be very large, if we do much printing for ourselves, and do not go into the sale of books on a Depository as did (and still do) the Church Mission. I will now only add that the purchase of the Press has met with the approbation of all our Brethren, at Madura & Jaffna; and that it is under good way in our hands. We took possession on the first of July. We have the printing for the Bible and Tract Societies, and sufficient job work, in addition, to keep the different parts of the Establishment in motion. It is now prepared to commence printing in Hindostanee, and we must have a fount of types prepared for that purpose. No printing has yet been done for either the Bible or Tract Societies, in that language here, although there are probably 100,000 in Madras who use it —

Our fellow Christ. about two years ago to aid in furnishing Female education. Mr. Ward (B.) will be able to give you full information on this subject.

2. We have been going on with our schools to a limited extent, from funds raised at the Presidency — We have now fifteen. It will be difficult to continue them by local subscipo subscriptions, and we hope the funds of the Board may enable us to do it ere long without. The Brethren at Madura received a grant from Government of Rs. 3,000 this year, and have made application, with some prospect of success, for a similar grant the next year; but their situation is peculiar. By the way, it may be proper to mention that at a meeting of the Mission in Jaffna, where I was present, the remark in one of the Circulars concerning funds remaining in the Treasury of a Mission or obtained in the Country, being deducted from the allowance to the Mission was considered, and it was thought not applicable to a case like that of the grant to the Madura Mission, by Government, or to subscriptions obtained by us in Madras for a specific object; as the effect would be in that case to prevent the grant, and the subscription. If no more could be expended than the allowance from the Board, the schools could not be carried on, and consequently the money could not be obtained for them. It is so much clear gain; but the advantages of any Mission for obtaining local aid, may, it was considered, very properly be taken into the account by the Committee in appointing their funds. —

3. We have bought from the Bible Society to pay for as soon as funds allow One thousand New Testaments in Tamil, which have been distributed by Dr. Scudder, with about 12000 single Gospels, and many tracts, in a tour of seven weeks to the South. He went as far as Negapatam, and has recently returned. We are intending soon to print, for the Tract So=

city, several tracts to be bound in a volume for distribution among the more intelligent of the native community. We have already distributed not only small tracts but the Scripture History prepared at Jaffna, containing 156 pages, to some extent, in addition to its use in the schools. I may mention in this connexion that in consequence of Mr. Smith's illness the Secretaryship of the Madras Tract Society has devolved upon me.

4. Our congregations, both at Royapooram and Chintadripettah, continue much as they have been except at the former place it is larger in consequence of several now attending who are connected with the printing Establishment. There are some inquirers of whom two or three give us hopes. The young man baptized near the end of last year, by the name of Samuel Downer, has continued to give us satisfaction, & is now gone to Jaffna for a wife from the Oodooville School.

5. The Jaffna Mission seems recovering, in fact, from the great shock it sustained in the dismissal of its schools &c, and the schools and Congregations are reviving. The members are in pretty good health except two or three of the Sisters. Mrs Apthorp & Mrs Ward are poorly. The former has been very ill for some weeks, but is now better.

6. The brethren at Madura are going on, I believe, as rapidly as funds allow, with their five new houses, and other operations. The Tracys & Murrys & Mr Crane are now at Jaffna for health. Mr & Mrs Murry have buried their babe, & her health is very poor. Dr. Stickle accompanied by Mr. Cherry are still at Penang. The Doctor by last accounts somewhat improving.

7. We are in tolerable health at Madras. Mrs Scudder has been poorly of late, but we trust there is nothing alarming in her indisposition, and Dr S. has had an operation performed since his return which confined him a few days. My own health has suffered more than I hoped it would from

the hot winds this season, but they are now nearly over, and I trust that my strength will soon return. My duties are rather heavy, being increased by the case of the Press. We hope to welcome Pinder, if not some other fellow laborers before long.

8. The brethren both at Jaffna & Madura have I believe expressed their views of the subject of Missionaries returning without leave from the Committee. It is a subject no doubt attended with great difficulties. It is probably intended that a direction which seems necessary as a general Rule but which if applied in all cases, to the letter would be the sacrifice of valuable lives, should have some exceptions. Where a judicious Mission, in conformity with the advice of pious or candid physicians, decide that the removal of a Missionary is necessary for the preservation of his life, we suppose he would be justified in removing if possible; or rather that he would not be justified in remaining unless he was convinced that laying down his life, in this way, would best promote the cause for which he ought to be willing to live or to die. This the saving of a little expense would not probably make apparent either to him or his friends. To refer the case home from India so to speak would most complaints here would be out of the question, and no English physician would attend a patient who would not remove when seriously advised to do so. The method almost constantly resorted to in obstinate diseases and which is found not only the safest, but most economical, is to effect a change of air & occupations. Whether allowing the expense of time & money to be equal, it would be advisable for a missionary to go to Am. or some other part of the world, in case of a change being absolutely necessary, might perhaps rest with the Mission unless the Board think it best to decide that question definitely themselves. They can better determine whether in itself considered good or ill will be likely to result from the visit of a missionary to his native country at a given time and under given circumstances. But I did not intend going into this subject and it may be proper to add that Dr. G. has not seen what I have written.

I am my dear Bro. Yours in the Gospel — M. Winslow.

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Madras Oct. 18. 1838.

The Rev. D. Anderson,

My dear Brother,

I forward enclosed a letter intended for the Bib. Soc. — By former letters you will have learned that we propose to avail ourselves of the grants of the Bib. & Tract Soc. in part to pay for the printing Establishment; hoping to be able to return from remittances of the Com. to the Mission what may be thus borrowed at farthest in course of two or three years — aided of course by any profits there may be from the Press — Since we purchased the Establishment the Conductors of the Vepery Mission Press have offered to do work of the Bib. Soc. somewhat cheaper than we do it at the Church Miss. Press. We must of course reduce our price — though only a year or two ago a large reduction was made by the Church Miss. Com. — As however profits are not a first object with us, but to print the Scriptures for circulation, and what we may lack in profits will be gain to the Bib. Soc. here we do not regard it — There will be work enough for some time at least, should even a large proportion of that for the Bib. Soc. be given to the Vepery Press, but the Com. will probably only transfer extra work at least for the present which we can print for them ~~as we will~~ as we now do. — The amount which we could use for the Bib. Soc. we have stated but it is larger than, other claims considered, they

ought perhaps to give, and larger than we can calculate on — The British & For. Bib. Soc. have lately informed the Madras Aux. that for one year at least they will undertake to do what the Soc. has asked furnish £5,000 to give some portion of the Tamil S.S. to one in thirty of the Tamil population so far as may be practicable — This will enable the Soc. to make a beginning especially

The Revd R. Anderson D.D.
Missionary Room,
Boston,
United States.

Oct. 18. 1838.
Rec'd Nov 6. 1839
Ans.
Ordd. Jan 5 27

with the aid of the donation from the Am. Bib. Soc. — or so much of it as we shall be able to bring to their aid — If the Am. Bib. Soc. can give us $5000 annually for four or five years it will be an important help in the great work — I remain as ever My dear Bro in the Lord M Winslow

Madras Nov. 20. 1838.

The Rev. R. Anderson D. D.

My dear Brother,

Your kind letter to D. L. & myself of April 12th, by the "Brighton," was rec. Sept. 1. as also a letter & cover to me by the same ship & your communication on the subject of my ulterior home, but a month later by way of Calcutta, arrived on the 15th of the same month. A letter on the subject of purchasing the house at Chin.h by Overland, dated in June, was rec. on the 5th Inst. at the same time with one from Mr. Hill. A week previous, his of July 6th, by the Overland came to hand — 87 days after date, and 55 days from England! This is the shortest passage which any letter to us, has ever had, and we had intelligence by this same dispatch near a week later! — Certainly the ends of the world are being united. — For all these communications our best thanks are due. I feel particularly grateful to the Com. for their considerate & kind decision on my case, and thankful also, I trust, that the kind Providence of God has prevented the necessity which I should have deprecated, of using the liberty given me. If you have rec. my former letters you will be prepared to hear of my better health, and of my marriage to a deserving young lady of the English Church, Miss Anne Spies. This event took place on the 12th Sept. with the concurrence & best wishes of all our missionary & other friends, and Mrs. H. is now fully engaged in missionary work. She has taken up both the Bible Class & Sab. School for descendants of Europeans (which have been continued by the kind attentions of Mrs. Day &

I was obliged to relinquish them) and the superintendence of two schools in the Mission house for Native children — one for boys & the other for girls. The latter is not large, there being now only 7 or 8 girls who may be considered regular attendants — the former contains more than 20 boys, some of them of good promise. Mrs. W. hears their lessons in English daily, and is herself studying Tamul, which she reads without much difficulty, and is already able to use, to some extent, in her intercourse with the children & others. — My health has decidedly improved, the last two months, so that I am at present better than I have been before for nearly two years. — May I be enabled to render to the Lord according to the benefits I have rec^d. —

We are thankful to the Com. for their approval of the purchase at Chintadripettah; and shall make arrangements, when the state of our funds allows, to repay the loan contracted for the purpose. — It is with some anxiety that we wait to hear the decision of the Com. on the purchase of the Printing Est^t. It is going on well. We have reduced the price of printing for the Bible Soc. to correspond with terms offered by the Press of the Soc. for Prop. the Gospel (Vepery) but there will still be some profit on the work, and for some time at least very full employment. We shall for the present have four or five presses at work for that Soc. and one for the Tract Soc. — besides the "South India Repository" &c. There is a Temperance Journal (Monthly) commenced, which with job work keeps about two presses busy. We have eight presses but one of them is mostly confined to proof sheets and slight jobs. — We are printing at the expense of the Tract Soc. several tracts to form a volume, as before proposed, and intend to print for the

O.S. You will observe one by Friends not to be able to write them at the time, and to fix a time & place for meeting.

Bib. Soc. a selection from the Scriptures in Tamul making a book, compound of Genesis, Exodus, Psalms, Luke, Acts, Romans, & 1st Ep. of John a little smaller than the New Testt. The Madras Bib. Soc. are to publish an edition of the same ——— Dr Scudder has lately returned from a tour of a month a little to the West of Madras, in which he distributed about 2000 portions of the Bible & many tracts. The Bible Soc. here is entering with some zeal, with encouragement of funds from the British & For. Bib. Soc., into the work of Scripture distribution; but they will need much aid in distribution as well as in preparation, to carry their designs into effect. In fact we must all "make haste slowly", if we compare what we can reasonably expect to accomplish with what it seems desirable to do.—

In answer to your inquiry what proportion of the grants of the Bib. Soc. it will be advisable to send in paper & ink, we think usually about one third, if the expense of distribution is to be taken into the account one quarter. The expense of binding is about equal to that of paper & printing, or one half the cost in case of small portions of the Scriptures, and on an average the binding, printing & distributing may be perhaps to the price of paper as three to four.— In the grants of the Tract Soc. of course a larger proportion might be in paper; but we shall sometimes find it convenient to do as they do in Jaffna unite with the Tract Soc. here in publishing, & use their paper. The London Tract Soc. is very liberal in grants of paper, but does not make grants of money, and the local resources of the Madras Tract Soc. are so small as to cramp its energies very much.— It has become necessary for me to take the Secretaryship of the Tract Soc. as Mr. Smith, who was the Secretary, has left the Presidency on account of ill health. I feel, therefore, more anxious than before to give it all the efficiency in my power by suitable co-operation.

I have mentioned that the Press sent to us was forwarded to Jaffna by request of that Mission.

Of course it is in case of wholly gratuitous grants. Her cale entirely or in part from the Madras Tract Soc. for which we are bound separately.

We shall probably need about three presses more than we have, before long; but there is no haste. It is more important that we have a good Printer than that we enlarge the Est. at present. Should presses be sent out, however, there would be no difficulty in using them. We have disposed of the binders press, which was sent, and of 250 Reams of the paper, expecting that supplies of paper would be on the way. It has been sold at some profit, being an addition of about 50 P. Ct. to the first cost, without expenses, which are of course considerable in Am. & India — We have done it only in consideration of being in debt, and with the expectation that a large supply would ere long reach us. — We must use a good deal of English paper, and for this purpose we took nearly 100 Reams of the Church Mission. Our sales go to meet this purchase and to a further supply which we must now order from England. —

In answer to your inquiry about packages of letters for Madura & Jaffna being sent to me it occasions no trouble of consequence and where the letters are in a package together, and sent by ship, it is a saving of expense to have them directed to me — The ship postage is the same on a packet as a single letter and usually, if they are to be forwarded by mail from Madras I can so arrange the packets as to save in the land postage also. — There is a mail sent monthly from Madura by whom the letters &c for that Mission are usually sent as well as those from the Mission. —

At the meeting of Delegation in Madura it was voted to recommend the Board to establish a Central Mission, on the Coleroon River this side of Pichinopoly. My impression is that such a Mission or a Mission to the Telugus of this Presidency (which would open a promising field almost wholly neglected) would be preferable to an attempt at present in the Mysore Country. — With the sincerest wishes & affection — Your affy. M. Winslow.

We have not yet received any of the returns of the health of Dec. was not received.

(2) Madras Dec. 18. 1838.

Rev. R. Anderson D.D.

My dear Brother,

The enclosure to Mr. Hill is a duplicate of one sent by the last Overland, and which I accompanied one to yourself. I may now repeat in part perhaps what I then said, designing only to give a brief review of our affairs since we received news of Mr. Cottrell's death.

We are glad to find that the Board are encouraged as to the propriety of carrying forward their operations; and that they have been able to relieve the Jaffna mission from some of their restrictions. I am not aware what course they will advise Mr. Hoisington to pursue, as to going home. The Board of Examiners lately gave them £200 — and Dr. W. Norris of Penang has sent $100 — so that their prospects are now bright as to funds. They have recently taken a class into the Seminary, and are resuming their schools. I trust the effect of their enlarged views will not be so disastrous as they at one time feared — the suspension of the schools at Jaffna for a short time.

At Madura they have been going forward as fast as circumstances would allow in preparing dwelling places at their new stations. These are in a state of some forwardness. The Cooper are at Sheyaganga, Crane at Irogpuranum, and Lawrence at Dindigul in their new habitations. At Tuticorin and Palamcotta they are building two houses, for Tracy & Muzzy, the work has gone on more slowly, but one of the families has removed thither. Mr. Tracy has been a good deal ill but is better. Mrs. Muzzy is very poorly and probably never will be well. Mr. Poor has lately bought a house in the Fort for Rs 900 — they consider it quite a bargain, and the Mission will, I suppose propose to the Committee that they have leave to buy it as permanent mission premises. Dr. Steele & Mr. Chenery after having been absent since April, have just returned. The health of the former is somewhat improved. They have the prospect of having the whole Mission together again. At their annual meeting in January the meeting of Delegates is to be at Madras, in February, instead of Jaffna.

Mr. Poor's letter to the Prudential Committee will be a few days later. His father has left the same for the Ceylon Mission. It will be best, I think, to have it delivered at the Rooms.

Brief Notices of my Station.

(3 mthly) Preaching. During my absence at Madura & Jaffna, a little more than three months, Dr. S. kept up the service at Rogapooram, by preaching each Sabbath in the afternoon; having held a similar service at his own station in the morning. The congregation was, however, pretty much confined to the children & teachers of the schools. Since my return, & especially the latter part of the year, the attendance has very much improved. Our large veranda, and the larger room of the house, are nearly filled, and we feel the need of a Chapel. The number of adults, usually between 50 & 100, including the school teachers, and several workmen in the printing office; and the children from the schools about 200, or something more. But few attend who are not in some way connected with us, yet there are always some, either heathen, Catholics, or Protestant Christians. It is one important object to bring the truth to bear upon the nominal professors of Christianity here, who have a name to live and are dead. — If they remain in communion with their own churches, but become living members of Christ our principal object is gained, though our labour may seem to have been in vain. — Besides preaching occasionally in the schools, I have lately commenced a weekly service at evening in a private dwelling house, which is well attended. — An English preaching our services are still sometimes required in the Scotch Church & Independent Chapel, though of late I have but seldom been able to comply with the request from our English friends to this effect.

Schools — The number of schools is eight, besides the English school at this house, and a small Girl School under Mrs. H.'s direct superintendence. Seven of the out schools are for boys, and one for Girls. — The number of children in the eight schools is not far from 250 in average.

The children all attend preaching, and are also formed into classes for a Sunday School, one hour & a half before service commences on Sabbath morning. On every day afternoon of each week, the two first classes, composed of those who are able to read the Scriptures or tracts, are assembled to be practised in reading and received in their various lessons. The progress they have made in Scripture knowledge is very pleasing. They are at times put upon questioning each other on Scripture history & doctrine, as well as on other lessons, and certainly display great quickness of apprehension & real acquaintance with the Bible. — May the rain of the Spirit water the seed which is sown in these young hearts. — The English School, which was much reduced during my absence and afterwards suffered for want of proper superintendence, has greatly improved under Mrs. W's care. It is rather a nursery for the Higher Schools in the Presidency than anything else, but has its use in various ways as a nucleus to other operations, besides affording the hope of some favorable impressions upon the hearts & consciences of the pupils themselves. If they do not remain with us to finish their education, any religious influence felt by them will be useful wherever they may be. — It was our hope when the school was commenced, that we should eventually have a High School ourselves, but our prospects, at present, seem not very bright, for want of men & money. Indeed the size of the General Assembly's School, in which there have been lately more than 250 boys, and that of the Native Education Society in which are now 100 with a head Master recently from one of the English Universities, and Bishop Corrie's Grammar School receiving some Natives and the Vepery Grammar School which has lately received a donation of 100,000 Rupees for scholarships, in part Native, lessens very much the necessity which we at first felt for a strong effort to establish Native Seminaries. There is still nothing likely to be nothing, however, to take the place of a Boarding Establishment for Natives with a view to their higher education, and a station of Christian preaching to be upon ascertained in the Mission work —

Church. The language used by the Church Missionaries here are very different from that of the Portuguese priests who are at Goa. The Portuguese priests have long been in the country, and have adopted the Hindoo idolatrous language, and have adopted the Hindoo idolatrous customs. This has been an insurmountable obstacle to their success. The Protestant Missionaries have generally adopted the Hindoo language, which is a great hindrance to their success. The Wesleyan Missionaries have generally adopted the Hindoo language, which is a great hindrance to their success. The Wesleyan Missionaries have generally adopted the Hindoo language, which is a great hindrance to their success. The Wesleyan Missionaries have generally adopted the Hindoo language, which is a great hindrance to their success.

J. Hamer & Overland via Bombay.

Rev. Rufus Anderson D.D.
Missionary Rooms
Boston.
United States.

~~Shipped by Messrs Bussing Brothers & Co.~~
~~Millwardlow & London.~~

Bombay Apr. 18. 1838

Rev. Mr. Hebard

Rev. Mr. Anderson's letter with the Rev. Mr. Hebard's enclosure in it, and the letter of the Rev. Mr. Hebard to the Rev. Mr. Anderson, are forwarded herewith.

Rev. Mr. Hebard's letter to the Rev. Mr. Anderson is a very interesting one, and I hope it will be published in the Missionary Herald.

Rev. Mr. Hebard's letter to the Rev. Mr. Anderson is a very interesting one, and I hope it will be published in the Missionary Herald.

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Madura Jan 11. 1839

Dear Bro Winslow.

Our mission have unanimously requested me to visit America, by the first opportunity & return as soon as circumstances will permit. I cannot now give you the reasons for this order. I now intend to leave Madura in about ten days & hope to be at Madras on or before the 15th of Feb. I do not intend to wait for an American ship, but embark on an English ship to Calcutta or the Cape or St. Helena or England. Perhaps you might assist me by making some inquiries about a passage. If the American ship from Calcutta has not left Madras please just say to Mr Anderson that I am coming to America. I expect John will come with the Delegates (Washington & Allen) from Jaffna. I expect Sis. Apthorp will accompany me to Madras. Should I go to St. Helena or Boston perhaps I may go in company with Bro Smith.

We (the mission) have now been in session three full days, I think we shall not continue but one day more. We shall however have much business indeed. We have had a very pleasant time. Br. Stoll is stationed & Bro Chester located for the present at Madura. I am unwell this morning & have much to do today. Hence I can write no more at present. Love to Sis W. & the children.

Yours affly Wm. Todd

P.S. Br. [illegible] the

53 Madras Jany 15. 1839.

My dear Brother,

I yesterday rec'd the letter from Mr. P. and forward it as containing information respecting his movements. As he has not given the reasons of the "request" from the Mission it would be improper for me to say any thing about the apparent wisdom of the measure, but I may say that I regret they should have thought it necessary to do what seems in opposition to the Rule laid down by the Board in regard to the return of Missionaries. Mr. Todd has been talking of going home and I believe that he or the Bedmore have written for leave but I am not aware of any new circumstances requiring it — He is a very worthy brother — The Captain of the Valparaiso now here informs me that the Charlemagne formerly a Packet Ship is expected out immediately and will be at Madras on her way home in about 6 or 8 weeks — There will therefore be no necessity I trust for Mr. T. to go by way of England — It has also been decided by the Jaffna Mission that Mr. Meigs & family have leave to go to Ceylon. He may perhaps avail himself of the opportunity by the Charlemagne though I think it doubtful as he is now about leaving Jaffna for Madras to accompany Mr. Hoisington to the meeting of Delegates and could not probably well have his family in readiness — The members of the Mission are in usual health — Young Mr. Maclean has called and given me his letter of introduction. We shall be most happy to do any thing in our power for him — Very truly Yours in the Lord

Minister

Allen, Jan. 15, 1839 — Rec'd May 6

Madras Jan 17. 1839.

My dear Brother,

I enclose a copy of our Rules of Union though I suppose they have been previously sent — also a letter from Mr. Todd with a few lines from me on the subject of his return home — I have expressed my views to the Madura Missions regretting that as a Mission they should make the "request" intimated — though they may have reasons unknown to me — I feel very anxious that all the Missions should so conduct their concerns as to have the confidence of the Coin. and prevent the necessity of your explaining those things which they ought to understand better than their friends in America — I send also herewith but not in this enclosure (which contains many letters from Madura & Jaffna) an Inventory of the Printing Establishment, so far as it could be made out — directed to H. Perkins Esq Philadelphia to be sent on by first conveyance — I am not quite well to day but through mercy my general health has greatly improved — My dear wife unites in kind regards to your friends — affectn. Yours. M Winslow

Oct. Clayton, 1839.

Rev. Rufus Anderson

Rev. Dr. Wm. H. Cleveland

Missionary Rooms

Boston

to the Board that there is great wants for such a Choice
Picture some might be educated to contribute to it was
expected not to meet general objects — thought I do not
see the least prospect of any Office as Office as really
Pleasing, or satisfactory as a Pleasure
& Pleasure
Thankfully yours

Dear Sir My Maclean has breakfasted with
us this morning. His health appears impro
ving. The Lord will make him a friend
Mr. Wright has been with us whe
Thanks —

N.B. I have forgotten to state in the brief Repo
from Mission that we have decided on the
necessity of building as soon as possible
a Native Chapel at Poryapoorum. I pro
written to one or two of my personal frien
mentioning the object and trust if any thing
is contributed through the Board it will be
well received. Should you think it best to intima

Madras Sept. 17/39

My dear Brother,

I send herewith to be forwarded by private conveyance various productions of our Press mostly the productions of a Month or two — On the whole it has gone on well though we much need a Printer. The burden upon me is too heavy to have charge of the whole Establishment in addition to all my

other duties which
are in the meadows
quite enough. Nev
not my health very
much improved
of late I could not
possibly go through
with the labours.
With the sincerest
Christian regards
I am,
My dear Bro
Yours in the
M Wright

Rev. M. Winslow.

Madras, Jan. 17, 1839.

Rec'd May 22

Ans'd July 29

The Rev R. Anderson
Missionary Room
Boston

Madras Feby 27 1839

The Revd R. Anderson D.D.

My dear Brother,

The Overland leaves to day, and as I lately wrote by Ship to say that Mr. Todd would soon leave for Am. I take the opportunity of informing you that he will probably not leave but remain at Madras until at least he hears from the Com. — The Delegations think this course decidedly advisable, though they have no authority to interfere with the decision of the Madura Missions except by way of advice. — We feel that at the present time we must be conservative, and while the ship is labouring in the waves, stand by the ropes and leave others to manage the helm. —

Dear Brother
and will probably close on the 19th

The services of Mr. Todd are much needed at Madras — if he can make up his mind to fend himself at home here. The pressing demands of the Printing Establishment are very heavy upon me in connexion with my other duties —; and he can relieve me from these without settling the question whether he shall remain here permanently or not ——— One meeting of delegates consisting of Mr. Hosin from Jaffna and Mr Todd & Mr Dwight from Madura — and myself from Madras with Mr Meigs Jaffna & Dr Scudder of Madras as Associates has been very interesting & I trust profitable. Rather full minutes will be forwarded to the Rooms as soon as opportunity may offer after they are made out. — Mrs. Apthorp is n

her from Jaffna with her health somewhat improved — The members of our Missions are in general health — except Dr Stulz — He is now at Dindigul — not much the better for his voyage to the Straits &c — It is not probable that his health will ever much improve — His present station is Madura but he is at Dindigul in Mr. D's absence — Mr. Chenjis temporarily placed also at Madura. We hope the Board will enable us ere long to commence a Central Mission on the Coleroon River this side of Tuticorin — It seems to us better to do this than to extend our views at present to Mysore. — The Telugoos have also a strong claim on the attention of the Churches at the present time — The cause of education continues to advance in Madras. The Church Missionary Society have lately opened an Institution for the Instruction of Missionary Assistants

which promises well. Mr Anderson of the Gen. Assembly Institution has a Colleague recently arrived — the Revd Mr Johnston —

Calcutta, Feb. 17th 1839

Mr. Bryce

Calcutta

Cannot there be some regular communication now with us from the Rooms by papers or letters through the Mediterranean either by England or direct? — We are at times very much in arrears for intelligence. A ship from Calcutta is soon expected here

With sincerest regards Mr Bryce

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Madras Feb 20. 1839

The Revd. R. Anderson D.D.

Dear Brother,

The Delegates from the three "Associated Missions to the Tamil people" now closing a session here, have directed us to express their views more fully on the question of recommending the commencement of a Mission in Mysore. Their Vote on the subject, as you will find in the minutes, is — "It is agreed to state our views of the claims of the field in the following order" —

"1. The Central Mission on the Coleroon to be established, and the existing Missions enlarged.

"2 A Mission to the Seloogoos, or a Seloogoo department added to the Madras Mission.

"3. The Western coast for a Mission at Tellicherry, Calicut or elsewhere in the Canara County.

"4. Mysore.

5. Northern India. —

"It is thought that in answer to the inquiries of the Board concerning Northern India it should be put after the other fields now named." —

1. In explanation we have to say briefly that it seems to us altogether better to "lengthen our cords and strengthen our stakes" among the Tamulians than to

go farther if the means of enlargement are not very ample.

The importance of the Central Mission is discussed in a separate letter as also the necessity of strengthening the existing Missions, by the addition of two members to Madras and three to Jaffna even before commencing that, which it is proposed should be done in connexion with an enlargement of the Madura Mission by four Missionaries & a Physician. — It is of course only necessary to say here that by proposing that "the existing Missions be enlarged" we mean not by the reinforcement of the ten laborers thus asked for only, but by a further reinforcement of at least two for Madras, and one at Jaffna, if not some additional strength at Madura, before going beyond the bounds of the Tamil country.

2. As to the Telugoos, though perhaps the finest race in this part of India, they are the most neglected. There are only about six Missionaries actually devoted to as many millions of this people. The Scriptures are in part prepared for distribution among them, as well as many tracts, and to afford room for the Bible & tract Societies we seem to need at least a Telugoo Department of the

Madras Mission. We would advise move, in preference to a greater scattering of the forces, unless a large reinforcement should be sent out.

3. The Western Coast for a Mission at Tellicherry or its vicinity. This Coast offers great inducements to Missionary effort, and is too much overlooked. At Tellicherry the Malagalim is spoken, which has the same character as the Tamil, and differs very slightly from it. A mission of the Board there would form a connecting link between the Mahratta & Tamul Missions. It would afford more choice of climate than there now is for Missionaries whose health is suffering from the greater degrees of heat of the Eastern Coast, and if extended to some parts of the hill country would afford sanitary stations of much value. At Belgaum they have ice some part of the year. There is one Missionary of the London Society at Belgaum, and there are some Germans at Mangalore, but there are no Missions in the region of Tellicherry or Calicut.

4. Mysore. The claims of this country should not be disparaged. It is thought only that they should be put lower than those of the fields above named, because the London Missionaries and the Wesleyans are already in it, and are intending to enlarge their operations. The former have long been at Bang-

alone, and have recently taken a station in the town of Mysore itself; & the latter have four or five Missionaries in the Mysore country. Could a station be taken in connexion with one of our Missions in some part of the hill country where the Tamil language is spoken, and when yet the climate would be favorable for invalids, as is the case at Bangalore, it would be an important object from the value of the station for immediate Missionary operations, as well as for a retreat for those enfeebled below without sending them among the people of another tongue. For enlarged operations, also, whenever the Board may have men & money at command, the Mysore Country in itself offers many indicements; and whatever advantages there may be in Northern India from the extent of the field, we think that unless a very large Mission could be sent out Southern India should be preferred by the Board ——— While all India is open, and presents very strong claims on your attention — claims greater all things considered than almost any other part of the world — we think that Providence especially directs your views at this time to Southern India. Wishing you the Divine direction & blessing ——

We are, dear Brother
Yours in the Lord,
M Winslow.
H. A. Hoisington

Station, Feb. 20, 1839
Rec. June 21

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Madras Feby 28. 1839.

The Revd R. Anderson D.D.

My dear Brother,

If you have rec^d a letter from me by the Overland of the 1st Inst. you will not expect to receive this by Mr. Todd. In accordance with the views expressed by the Brethren, met here for the Delegation, he had concluded to remain in Madras until he could hear from the Committee. The Madura Mission, however, objected and seemed to regard the advice wh. we had tendered (not as Delegates but as individuals) an unnecessary interference, and pressed Mr. T. to follow the vote of the Mission. This he has with reluctance consented to do, and expects to embark to day on the Monsoon. He has been much tried as to the question of duty, and has I believe most sincerely desired to know and do it, and though I differ from him, or rather from the members of his Mission, as to the propriety of his going without leave

from the Com. I am sure he has desired to do what is right; — and he has my most sincere love & sympathy. His situation has been trying. — We should have been glad had he & the Missionaries have seen the way open for him to remain with us at least for the present, for there is much more to be done than we can possibly do, and consequently some departments suffer. Mr. T. will inform you of all the circumstances so I need not enlarge. The Brethren from Jaffna were of the same opinion with us to the propriety of the course pursued and the views of the Delegation on the general question you will have in our minutes, — sent herewith. — Mr. Todd is a much valued brother but he has not made such progress in the language as to feel himself at home in it, and his bereavements have also tended to depress his spirits and make it more of a question I suppose, whether he could be as useful here as in America. He seems to encourage the hope of returning to us, but he may alter his opinion on getting home. — We send by him Joseph Scudder the eldest son of Dr.

S.— after those at home; and the expense will be charged the Mission—. This I suppose is in accordance with the Rules of the Board.— Dr. S. will of course write you concerning him.—

We have had an interesting and I trust profitable meeting of the Delegation. It closed on the 25th inst after 8 days of business. Some important subjects were discussed and with great harmony. We are happy still in the assurance that if on any points we may differ from each other we can agree to differ and love one another— but in reality, particular there was entire unanimity of opinion as well as union of feeling. The minutes rather hastily concocted after a bad copyist will be sent by Mr. Todd who was the chairman of the meeting—

I write in great haste— through mercy my health is good. We are anxiously waiting for an answer in regard to the Printing Establishment— and for the arrival of help from home.

Your affectionate bro. & fellow labourer in the Lord—

M Winslow.

P.S. Mr. Hovington & Mr. Meigs left us on Tuesday the 26. with Mrs. Apthorp who was quite ill while here — Mr. H. wished me to say that he intended to write you but he was so poorly that he could not. When he made the request he did not expect that Mr. Todd would go, and wished me to urge his need of some one to help him

Mrs. Robt. Apthorp
Rec'd June 21 —
Sept 5 1859

For Mails.

SHIP
G. I. Anderson & Co.
Shipping Room
Main St.
Boston.

3 Pb

G. Montezuma.

in the Spring — but as Mr. T. goes he will be able to do all that is necessary — Mr. H's health is entirely suffering from over work and I am afraid he will be obliged to make some change ere long if he is not relieved — The Dickinson at Dorfna is reviving from its depression —

sent me to forward by the Governor's Mail
write a few words to accompany it.
Perhaps it may arrive before Mr. Todd
who left this on the 28 Ult. by the Am.
Ship Montezuma, accompanied by
the three Orphan children of Mr. Woodward
and Joseph Scudder. After my last,
by the Overland of Feb, you will not
be prepared to see Mr. Todd. He had
concluded not to go, before hearing
from the Com. but was rather urged
to it by the Bro. of his Mission. At
first the Capt of the Ship, as it was full
declined taking him, and this also
seemed to settle it again that he
would stay with us for a time, but
they at length concluded that they
could make out accommodations,
and he thought it best to improve the

Rec. 20, 1839

opportunity — It seemed so doubtful whether her health & spirits would bear up under a residence at Madura, for any length of time, that we felt be inclined to urge her staying with us (as we had invited him to do) after the Madura Mission had so much pressed his going — individuals remonstrating against what they thought an interference on the part of the Delegation. — The delegates from the other Missions were of one mind on the subject, and as individuals strongly advised Mr T. to wait for a from the Com. but as a delegation they did not interfere even so far as to advise, and when they found that the members of the Madura Mission, or some of them, were disposed that they should give advice, even as individuals, they with decision that also — fulling that the responsibility did not rest on them. — The Delegation without any dissenting voice entered a Minute

on the general subject of our relations to the Board, expressive of our opinion that we are bound by the rules laid down for us, though we may not approve them. That if they press too heavily the remedy is in respectful remonstrance, and if this does not avail, in asking a dismission if necessary rather than in disobeying important regulations ——. We mean to be Conservatives, and not Nullifiers; and do not hold, as some do, that a rule laid down by those who have the direction of the Missions can be suspended by a remonstrance on the part of any Miss^ry, or in other words that their assent is not necessary to its being binding upon them. I am sorry to learn that the Brn at Singapore & Bombay have sent home printed objections to the Rule forbidding the return of Miss^ies without leave from the Com. —— Bro. Todd will I am sure be kindly received by you for his own sake — as he is a very worthy man — though I do not suppose the Com. will think the Missions have taken

The minutes were forwarded by Mr. Todd

a right view of the subject — They will please to understand that the Madras Mission has no part or lot in the Matter, though they have embraced the opportunity of sending one of D.T.'s sons in Mr. Todd —

Mr. Todd

Madras Mission Chapel
Madras, Nov. 13, 1839

Rev. Wm. Ward

The Rev. a Rufus Anderson D.D.
Cor. Sec. A.B.C.F.M.
Missionary Room
Boston
U.S.A.

Dear Mr. Anderson
Permit me to
Yours
Joshua Leavitt

Per Overland & Steamer via Bombay

12 d

LONDON
21 MAY
1839

Rev. Wm. Ward's letter

We do not yet receive any answer from the Comm. regarding the Press, and are anxious to hear. The Establishment is going on as well as could be expected without a Printer whom we m[illegible] need. There are 7 or 8000 shuts of the Scriptures in Sa[illegible] Tolugu & Hindostanee struck off daily besides teach[illegible] English printing — We are just asking subscript[illegible] for our Schools, which must be discharged if [illegible] cannot raise money here. I am intending ere lo[illegible] to open an a subscription for a Native Chapel at Royapoor

Madras May 11. 1839.

The Revd R. Anderson D.D.

My dear Brother,

As I have occasion to write Mr. Hill a few lines I take occasion to give a brief precis of our affairs by this Overland. It is not my intention to send large communications in this way for usually the ship conveyance is sufficiently speedy. The Overland has not always the advantage even in time and it increases expense. Still as direct communication by ship is only occasional we hope sometimes to send and sometimes to receive by the more regular despatch.

We have rec^d the boxes & parcels by the Augustus and the parcel sent by way of England containing the last Reports and the Heralds to Nov. By the Augustus which however does not go direct to Am. I sent a Duplicate of the proceedings of our Delegation at Madras and a Statistical view of this Mission. — The original of the proceedings of Delegation was sent by the Montezuma. That ship with our letters passage will arrive before this letter. If you have seen Mr. Todd you will have learnt many particulars concerning the meeting as well as other concerns which could not be written. The Madura Mission have sent by Overland a letter explaining the reasons of their vote, in which they have made out a pretty strong case and shown a conservative spirit wh, I am sure must be gratifying to the Bom. Your last letter to them did them much good, and will tend to check the tendencies to ultraism in which have appeared in one or two cases more than any rigid measures would have done. The point that labored in my mind was the necessity of haste. I did not see why they could not wait for the

Pay all the Rooms
John & Harriet
Wilson

Pay my family & all the
other Stations

expected favorable answer of the Com. - When at length Mr. S. was at Madras and a ship which could take him there was certainly a reason for not waiting which did not exist at the time the Mission came to the decision they did — They seem now generally of opinion I believe that Mr. S. will not return. He is an excellent man but will be liable to the same trials as before and on that account perhaps more likely to be permanently useful at home. However he will be himself probably the best judge as to his prospects in case of a return.

It is a time of general health in the missions. A few are suffering from debility. Mr. Hoisington is expecting to visit the Hills near Dindigul two or three months for a change. There is some reason to fear that he must eventually go to sea — Mr Meigs contemplates leaving for Am. about Sept next. He now talks of coming to Madras for a passage. The Bro. in Jaffna have recommenced a great part of their Schools. — At Madura they are going on with their buildings as funds allow, commencing small boarding Schools containing most of their day Schools, and beginning a new station at Maloor (20 miles N. of Mad.) for Mr. Cheng. — Their claim for money is so strong that at Madras we do not insist on any for Schools but are carrying on such only as we are able to support from local contributions. There will be much less this present year than the last because our friends then gave for the emergency not expecting to continue aid on the same scale. Our fund this year for all the Schools will not probably exceed R 1000 — of course we have been obliged to dismiss some, and may dismiss others. — The Press is going on well, all things considered; only needing the Con of a Printer

In consequence of the offer of the Vepery Mission Press to print for the Bible Soc. at a reduced rate we were obliged to lower our terms compared with those when it was the Church Mis. Press. — It is however all the same as it regards the cause to be promoted. We might have left the work to the Vepery Press but it wo not then have been done. Both the Establishments cannot just now meet the wants of the Society — We of course do almost no job work, though that would be more profitable and are occupied with the exception of the Monthly Record for the Ch. Mission and the Temperance Journal nearly the whole time in printing the Scriptures & Tracts in Tamil, Telugu & Hindoostanee.

Dr S. was prevented going on a tour for Tract & Scripture distribution the beginning of this Month by a severe illness which however mercifully lasted but a few days. He is now better and hopes to leave in a Month or so for a tour of a few weeks. — The Rev J. Smith has just left for England. I am obliged to continue as Secretary of the Tract Soc[illegible] which is now enlarged to be a Tract & Book Soc and [illegible] occupies some part of my time. It is all in the work. I am more & more convinced that in India much very much is to be done by the Press — The Press & Schools afford the most effectual helps to the preaching of the Gospel. They are the machinery of the work, brought in aid of the oral preacher, as the steam engines in aid of Manual labor. I like much your treatise on "Missionary Schools."

You have doubtless heard of the goings of the Lord in Bengal. At Kishnagur not far from Burdwan more than 50 villages of Hindoos & Mussulmen, or of tribes composed of them blended and not exactly in either religion but a sort of Deists, or pure Theists, have nominally embraced Chr. Archdeacon Dealtry on a visit to them from Calcutta with the Missionary laboring among them the Rev Mr. Duff baptized 530 individually and found 1200 who were thought to be prepared for the rite. In all the villages are more than 3000 persons who have put themselves under Chr. instruction and endured persecution more or less on that account — It is evident that whatever

amount of chaff there may be there is some wheat also ——— In this part of India there is no special movement, but certainly there is some progress in good things. In Madras Bishop Cotton's Grammar School & the General Assembly's School each having two efficient & educated Instructors from England are doing well. The Native Schools are rising — the Church Mission has lately begun a New Institution for preparing Native Catechists & preachers,

Rev. Stephen Olin
Wesleyan Mission House
Bromley, London
Oct. 18, 1859
Rec'd Nov 8
Ans. Nov 15

Mission House
Library
Amer. Board Commissioners for Foreign Missions
Boston

The number of Missionaries from different Societies is rather increasing in this part of India. The Wesleyans & London Mis'ns have both commenced in Mysore — the Tinnevelly Mission has mostly come back under the Church, and the prospects of the Mission stations are brightening. All the Societies want men — and we all need a fresh baptism from the Holy One. My dear Bro. you do I am sure endeavor to visit the Church to more prayer for those who are abroad. I am happy to acknowledge your kind letter concerning my marriage and to congratulate of my dear

Madras May 25. 1849

The Revd R. Anderson D.D.

My dear Brother,

I am almost afraid that I may cause you unnecessary expense, by too frequent sending overland, and that you will not even be paid for the trouble of reading what I write; but to day is the last of sending for some time by steam; so, notwithstanding I wrote by the last Steamer, I send a few hasty lines. — Yours of Feby giving us the pleasing information of a Printer being appointed to this Station, and Mr Hills of March 4th were rec'd on the 13th Inst (two days after I last wrote) in 67 days from Boston! — This is very speedy intelligence, and also very cheering. We hope you will be able to obtain an early passage for the Printer. His help is much needed — The Jaffna Bn. have written to the Com. for leave to be granted Mr. Minor to visit Am. — they will, I think, find it difficult to spare him; but it would be some relief if they could be visited in his absence by a Printer from Madras. — Mr. Meigs now talks of coming to Madras to wait a passage home. If so he will probably be here in Oct. — Should the Com. send as proposed one or two unmarried females to Jaffna perhaps Mr. Minor would remain —

The Mission there are in usual health except Mr. Hoisington who with his family are about to spend a little time on the Continent for his health which continues poor —. "Thirty one members of the Seminary are to be ordained to the Church in a few days." This is stated in a letter of Mr. Meigs rec'd yesterday —

All are pretty well at Madura. Mrs. Tracy has lately been very ill but is better. Dr Steele & Mrs. Muzzy are as usual feeble. — Dr. Scudder has had an ill turn which has prevented one of his tours but is now pretty well again. —

There has been a great excitement of late at Bombay in consequence of the conversion of two Parsee youths in Dr Wilson's school. Their friends made great efforts to get the persons of the youths in their power, and threatened violence to the Miss^rs. The cause was brought before the higher Court whose decision we have not yet heard. In consequence of the sensation a great part of the youth were removed from the Gen. Assembly's School; but these excitements are usually only for a time.

Two or three months ago there was a great movement here in the Gen. As. School, under Mr. Anderson, in consequence of a pariah boy being admitted. Nearly 100 of the youths left; but many of them have since returned. That School, like its contemporaries & prototypes at Calcutta and Bombay, is doing well. These institutions at the three Presidencies are important blessings which the Gen. As. of Scotland is conferring on India — I do not think, however, that the system of these Schools precludes the necessity of giving to some the advantages of Free Boarding Establishment. Those who are to be trained up as active & working Assistants for the different missions must generally be of a class not likely on account of poverty to attend a day School long enough to be fully educated for such a work, and if they should the influence expected on a student living in a heathen home cannot be what it is on those surrounded by Chr. The Gen. As. School here is principally for Natives but there are several East Indian Children & youth in it and some of European descent. Three of Dr L's sons attend it — "Bishop Cotton's Grammar School" is making good progress — It is mainly for East Indians & descendants of Europeans

There are a few respectable Native youths in it who are of advantage to the others in the study of the Native languages as the East Indians in the Gen. A. School are to the Natives studying English.

The Native Ed. Soc. School is not so well just as now as it did. They have failed of getting a suitable Master. Still it is doing something and the cause of education is on the whole prospering in Madras. There are not many conversions to Chy in connexion with any of the Missions, but there enough to prove the work possible, and to encourage effort.—

6 Our Free Schools are doing well for their number and the Press is in full work.

7. Our Congregations as usual. We need the quickening influences of the Spirit. ——— Just now we feel somewhat anxious on account of the warlike appearances when the last Overland left. May the Lord avert so great a calamity as a war between England & Am.— the only countries doing anything of consequence for the Conversion of the World—. My dear Wife unites in best regards.

Yours in the Gospel

J Winslow

P.S. The "Chaplain" has not yet arrived. Would it not be well for the Com. to give Notice at the end of the Herald what letters have been rec'd each Month— that Mess'rs might see if their communications were rec'd and their friends also know that they had been heard from? This is generally done in the English publications ——— By an English Ship I rec'd a few days ago the Herald, down to November (inclusive) and the last Report. We have recently not been so far behind in our intelligence from home as formerly. We do not yet learn the decision concerning the Gen. Assembly— It was many months after the division before we heard of it —

[I have a copy of this. H.H.] May 25. 1839

Henry Hill Esq.

Very dear Sir,

I wrote by the last Packet on the 11th mentioning what Bills I had drawn &c — Since then I have passed no Bills but shall be obliged to soon — As I mentioned of the Letter of Credit received only £50 remained undrawn I have since had notice of £1,500 being sent which I have not

Rec. Triplicate
Mundy, Imrie & Co.
Rec. May 25, 1839.

Rec. Triplicate
Mundy, Imrie & Co.
Rec. May 25, 1839.

Henry Hill Esq.
Indemnity Room
Mercantile W. I. Co.
Boston.

Per Liverpool & Boston Packet Steamer

LONDON AUG 12 1839

NEW YORK SHIP LETTER

Mr. Hill
Boston
Mr. Hill
Boston

received — Perhaps it was forwarded by the Champlain which has not arrived. — I shall be obliged of course to draw without waiting for it if it does not come soon — There is some difficulty in disposing of Bills now and I am afraid it will be increased by the fear of War. The direction to pay the $1000 to the German Men will be attended to as soon as I can learn that they are in a state to receive it. — Mr Schaffer has joined the Church Messrs Joe & it is a little uncertain whether Mr Müller will remain at Gnadenfeld or join the London Messrs Joe — We do not need any more

Rev. Mr. Hoffmann
Rev. Mr. Wheelwright

Madras Sept. 13. 1839.

The Rev. R. Anderson D. D.

My dear Brother,

There has been little of variety to communicate of late from this station. The Congregations and schools have continued much the same as before, except that we have for the present discontinued the boys' school in our Verandah, and in place of it paid more attention to the Girls' — though the number of these is just now reduced to 11 regular attendants. The Romanists have taken away some of the more forward of them.

On the 4th Inst. the joint Communion of our stations was held at Royapooram and one member admitted to the Church by baptism. His name is Savaroyen a Schoolmaster in the neighbourhood. He has been for more than a year a Candidate for admission and on the whole appears well. There were five other Candidates examined most of them of several months standing but it was thought best on the whole to postpone their admission for a time. It would be very easy to bring a large number into the Church but if not living members they would be worse than a dead weight as they would corrupt others. There may be danger of our being too strict or requiring too much on account of the general lapness here on the subject. But if we must err that is the safer side.

This is only the second we have admitted from several applicants. — The other, Samuel Downes, continues to appear well. He is with Dr. S. as an Assistant, at Chintadripettah, and gives him much satisfaction. This is cause for gratitude. He has a wife from the Vodooville School, who is a real help-meet, especially in spiritual things. These three are the only Native members of our Church, though three others from Jaffna now em=

ployed by us. Wm. S. Ladd, S. Brittian & Kasie are occa=
sional Communicants. These were present, on the occasion
mentioned, as also Mr. Minor on a visit from Jaffna,
& Solomon a native member who accompanied him.

Our Communion season, & the admission
of the Native Candidate, received some additional inter=
est by the baptism of our infant son, by the name of
Charles. — A large audience, for this place, was pre=
sent, who gave good attention to a sermon from Dr. Scud=
der, and were manifestly much interested in the other
services. The Simplicity & yet solemnity of our form of
worship, & of the ordinances, appeared to impress both
Heathen & Romanist, compared with their own noisy
& showy ceremonies — addressed principally to the sense
generation & passions, through the outward senses.

The Candidate admitted has lately had
a large & flourishing school, but the Roman Catholics
since his baptism, have commenced so active a perse=
cution, that his scholars are nearly all scattered, and
the prospect now is that for the present the school will
be broken up. — It is no easy thing for any one here
to be a real Christian. He may be a Romanist, a
Mahomedan, a Heathen or an Infidel, and suffer
no persecution from any other sect, however different,
but if he becomes a decent Protestant, he may ex=
pect opposition from all. The world will love its own,
in whatever form, & it will hate those not its own. They
therefore especially need the prayers of God's people.

The Press, which is under my superin=
tendance, continues to be actively employed and
principally in printing Bibles & Tracts — of which
upon an average about 60,000 Octavo or Duodeci=
mo pages, or their equivalent, are struck off

each day. A part of this is done for the Bible & Tract Societies here, and a part for the Mission, on behalf of the American Bible & Tract Societies — thanks for their generous liberality and that of the American Churches, which enables us to do it. The streams that flow out from them water & refresh many a thirsty spot in this wilderness. The Lord prosper them a hundred fold, for thus watering others. They shall be watered also themselves. ——

I had an attack of fever nearly two months since which brought me rather low for the time, and obliged me as soon at able to try a change of air, and to escape from the constant pressure upon me here, by going to Pulicat, about 30 miles distant. The change produced a very favourable effect, and I returned after a months absence nearly restored. —— My family is in comfortable health as is that of Dr S. and our prayer is that our lives may be more wholly devoted to the Lord.

I remain, My dear Brother
Yours in the Gospel
M Winslow.

Rev. Mr. Anderson

Madras Oct. 13. 1839

Rec'd Oct. 5, 1840.

Ans'd June 30/41

The Rev. R. Anderson D.D.
Missionary Room
Boston
U. S. A.

Madras Oct 12. 1839.

The Revd R. Anderson,

My dear Brother,

I wrote you a short time since by Mr. Hoisington and briefly also by the Overland — We have to day had information from Bro. H. — Colombo that his health is improved since he left here so much that with the advice of his physician he thinks of returning after a short residence at C — without prosecuting his voyage to Am. Sister H is now here having left Jaffna on account of ill health in hopes of joining her husband. Her health is somewhat improved so that now in prospect of her husbands return by & by she may not perhaps continue her voyage. — Bro. Minor left on the 8 Sept for Singapore. There is some reason to hope the voyage may restore him. Bro Cheney is now here having arrived yesterday. He is pretty well. The expected ship with the Painter has not yet come, nor have we advices as we hoped to have Overland of his having left — The

debtors shipped for us on the Nerus
came from Galle two or three days
ago —— It will be usually but not
to send any thing of importance to
us except in a ship to Madras unless
the case is urgent —— Galle is nearly
as far from us in point of communica
ty Bartow —— In the case of debtors
by the Augustus it was a great saving
to us that the ship finally came here
and now that an opportunity of send
offered so soon —— Had it been a few
days later we must have been without
~~them~~ for three months longer during
Monsoons ——

The Wife of Samuel, Native Ass
at Chentadrupettah, formerly Experienced
Carpenter of the Bod. School, died yes
terday of the Small Pox —— This
is a loss to us as well as to her husba
but the Lord does all things well —
Dr Scudder is now absent on a tour
for the distribution of Scriptures &
tracts —— We are encouraged in
this work and generally in the
prospect of being useful here by
means of the Press —— The Estab
lishment is doing as well as could
be expected perhaps without a Rain

We baptised one man at Rayapuram a month ago — Since then he has been led astray to a mission by the Romanists, as well as violently persecuted by them — and I have some fears as to the result. There is very little true piety among the Natives (though I hope a little more than Mr. Malcolm seems to have found) and if any one would live godly he must expect trials even from false brethren as well as professed opposers of the Lord. The Roman Church is very powerful in Madras —

We greatly need help — and I do earnestly hope that in addition to a Printer we may have at least one Missionary soon for Madras — I have suggested also a Zenana Department for two Miss^es — When ill a part of the time quite ill of a fever a few weeks ago. I was led to think of the subject in the bearings it would have in case of my removal, and I could not but feel that we are too weak for such

important interests as are here committed to us — On all account the Mission should be enlarged — With Christian regards to all at the Rooms — I remain,

My dear Brother
Yours truly
D. Abbott

Madras, S. India, Oct. 12, 1835

Rec'd Feb. 24, 1840

Presented
The Rev. R. Anderson
Missionary Rooms
Boston.

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Madras Oct. 18. 1839.

The Revd R. Anderson,

My dear Brother,

Will you be good enough to inform Mrs. Hall widow of Revd Gordon Hall, that her letter with power of attorney to Dr. S. & myself, was duly rec'd; and that on the legacy mentioned 70 p. ct. has been paid, as a dividend from the Estate. It is expected there will be something more eventually, but it is now uncertain. Before the arrival of the power of Attorney Messrs. Perry & Co. had rec'd on the legacy 2 Govt. bonds of Rs 3000 which have been transferred to us. They must be sold which can probably be done soon (at the loss of 12 or 15 Rs —) and then we shall have Rs 3500 to remit to Mrs. Hall — I hope by the next overland to do it, by requesting Mr. Hill to pay the money to Mrs. Hall. —

Mr. Cherry is now here from Madura waiting the arrival of the expected company. We have not heard of their having left Boston. The goods by the Nimrod came to us about a fortnight since from St Helle — Mr. Hoisington came here on the 7th Ult and proceeded to Calcutta in expectation of going to Am. Mrs H. was taken ill soon after he left and is* now here for the purpose of joining her husband to proceed home. By a letter from Mr H., however, I learn that his health is so much improved by the passage to Calcutta, & residence there, that he thinks of spending a few weeks in that place, and then

Received Oct 17 1839
Answ. Nov. 1

returning by this route to Jaffna. Should
health or that of Mrs H. (who also now seems
better) require him to prosecute his voyage
he may probably come down here on the
Washington, a Philadelphia ship now at
take in Mrs. H. & the children from Madu
and proceed homeward. Mrs. H. comes here
expecting to go to Col. but probably may
Mr & Mrs. Meigs, and their children, are now
here waiting a passage to America —

Dr Scudder has just returned from
of his tours for distributing the L.L. & tracts
While he was absent the wife of his native
Sam Dowson (who came here last year from
Jaffna) died of small pox. This is a loss to
as well as to the afflicted husband —
rec to the Church by baptism a School
of Royapooram (Sawavany) on the 8th ult. when
our little babe (Charles) was also baptized
the Schoolmaster has since been pretty
astray by the Catholics, but we hope he is
yet recovered in the right way —
Schools and congregations are much as
usual. — The Printing Establishment is
doing as well as could be expected without
a Printer — whom we hope we long to see
At Jaffna Mr. Hutchings has removed to
Chy and Mr Eckard to Tillipally — Mr Cope
of the Madura Mission is at Batticotta —
I had an attack of fever the middle of Jul
and was obliged to spend the Month of August
away from my station for change of air but
my health is now again pretty much restored
Mrs. W. is also in comfortable health and desires
her Christian regards. Yours in the Gospel Milbury

The Revd R. Anderson D.D. 75

Aug 31. 1839.

My dear Brother

On the 16th of last month I was attacked by a fever while Dr. S. was absent on a tour and confined to my bed about 10 days when the Physician directed me to make a change of air by going to Pulicat about 30 miles to the north. Residence there and going out on the water produced a favorable effect and I returned home with my family on the 25 of the month able to resume a part of the duties of my station and with the prospect of soon being entirely well — Dr. S has returned from his tour to Jaffna during which he distributed 500 Testaments 3000 Gospels & nearly 6000 of a stitched Volume of tracts besides many single tracts under very encouraging circumstances — He & his family are well — as are my dear wife & little son now nearly 3 Mos old.

Mr & Mrs Cope of the Madura Mission are on a visit to Jaffna on account of Mrs. C's health — Mr & Mrs Lawrence on account of Mrs L's health. The Copes do not I believe expect to return to Madura if they can find room in Jaffna as the former place is unfavorable to her health — Mr Hoisington is much out of health and is expecting to go to sea to come here — go to Calcutta and if necessary to Ava — Mr. Minor is not well and is on his way here — Mr. Poor is in Jaffna and the Bro with him to remain there for a time to take charge of the Girls in Mr. H's absence but the Madura Missions seem unsettled — The Nelsons arrived two or three weeks ago at Colombo — We have as yet no letters from her but a few letters — All anxiously waiting to hear of our Printer being on the way — It might be a very good move perhaps for him to go to Jaffna & Minor to come here — at least we may need an experienced man than they — but

Madras Aug. 31, 1839

Rec.d Nov. 25

Ans.d Nov. 26

✓

INDIA

BRITISH FOREIGN

Case —

~~Messrs Baring Brothers & Co —~~

~~London~~

~~Mr Hullinshow~~

~~Madras~~

Minute of the Mercers Company — Mr Smith & Mr Lennox — Mr Smith — have been all the Mercers — Great Office of Mercers — Knight & Co. was one of the Witnesses examined on the part of the

Madras Nov. 14. 1839.

The Revd R. Anderson D.D.

My dear Brother,

Since writing on the 18th Ult. we have had the pleasure of receiving Mr. Hill's letter of July 31st and of learning indirectly that Mr Todd had arrived and that Mr. Hunt was about to embark. Mr. Chenery had come here expecting the ship would come to Madras. I have supposed information would be sent by the Overland in season for them to ascertain at Madura and Jaffna the probable time & place of arrival so as to make necessary arrangements; but Mr. Hills letter has been delayed more than usual. It would be better at this time of the year had Mr. Hunt taken passage for Calcutta — and so always when passengers or freight must be landed between the 15th Oct and the 15th Dec. (the season of the N.E. Monsoon here) unless they can come to Madras direct — there is no passage usually by water even to Jaffna from Colombo at this season — nor to Madras unless by some chance ship but always from Calcutta. — Mr. Hoisington is now in Cal. and his health is so much improved that his physicians think it not necessary for him to go to Ava. Mr H. is here and he will probably come down soon and perhaps take a short voyage or trip to Singapore or Galle. — Mr Meigs & family are here and awaiting a passage which they may take possibly on the Washington expected in a short time & bound to Philadelphia. — Mr. Hoisington's young girl (Lyman) died here on the 5th Inst. of a lingering complaint. — Mrs Hoisington's health is improved since the death. The members of the Resident Mission are generally well and the Missionaries are getting on much as usual. — We hope that there is coming upon a little prosperity. — You know something of the state of the Community. Perhaps it was some time expected and by most of us hoped that after the Princess death it would return to her

Church Missionary Soc, or if any could not, they would so far remove as to put a stop to the struggle of party which has been so long maintained there. — The London Mess. on that side, however, seem to have given to the advice of their Bro. of the Madras Dist. & invited Mr Muller & Mr Lechler to join them and remain in Tinnevelly. The proposition, however, on being referred to the Society was not confirmed. Consequently Mr. Lechler left Tinnevelly and joined the London Missionaries at Coimbatore. —

Mr. Muller remained on his own account, and has received support from some friends of Missions in the Country, and perhaps something from Germany. He has the best part, probably, of the whole that was in connexion, to the number of more than 5000 souls, & there are Church Mess. enough in the District to take charge of all and his remaining keeps up much of the former spirit of division. It is not desirable that for us to encourage it. I say this only in reference to any proposition from the friends in Eng. to become auxiliary to Bombay & yet support the Mission — and not that I feel any objection to paying over the money to the Society.

Rev. Thos. Bayne
Tinnevelly
Madras
Mar. 24/40
Rec'd 1835

has to day come to hand. [illegible] I take the
a few lines to Mr. Hall, by the Overland
opportunity of the kind given for it. — Dr S. has not
seen it, as he is now absent on a tour for the dis=
tribution of Scripture & tracts. — We have en=
couragement to persevere in this work, and in
the preparations. — The Press is actively engaged
for ourselves, and the Madras Bible & tract Soc.
in Tamil, Telugu, Hindustanee; and English work
as circumstances allow. The proceeds of it the
last year in a pecuniary way will be quite as high
as there was reason to expect, though less than was talked of a few years
profits since we have had it, one to a half year will
be at least $3000 though I cannot tell exactly.
We have been obliged to purchase a good deal of
stock, which is on hand, so that the proceeds do
not as yet much relieve our debt. The last
instalment, however, will be paid this month
& that then will be no foreign debt. We
rejoice in the prospect of a Printer. I have not
been able to do justice to the Est. with so many
hours almost wholly unavoidably lost, and
my own many cares, in connexion with the Mission
& the Madras Tract & Bible Soc. etc, have prevented
my doing what I otherwise might.

Mr & Mrs Harrington are here he
having lately come down from Cal. they are about
to proceed to Jaffna probably by a dhoney. Mrs H.
labors under (one of the most respectable physicians)
to Nyt. who he thinks needs quiet & the use of some
medicines of home to make a thorough restoration of health.
and Mrs H. has thus [illegible] sent home change of air & scenery

Western Area Bureau

RECEIVED
NOV 18 1876

Hon. Geo. R. Anderson
Cor. Secretary
Army Board of Mines
Care of the Secretary or Agent
of the A.B. & F.M.
Agency Office
New York

[illegible]

[illegible]

[illegible]

Brief Report of Royapooram Station, Madras Mission. for 1839.

There has been little of change or variety in the proceedings of the Mission the past year.— The Congregations have remained much the same and the only change in the schools of importance has been the giving up of the English School at Royapooram about the middle of the year. This was in owing in part to its interference with Mrs Winslows Girls School at the Station and in part to the want of a suitable teacher to carry forward the boys as was desirable in their farther study of English. It was deemed better for them to go to one of the valuable Institutions in town for this purpose. Some few of the boys had also left through fear in consequence of one of the number having fallen into the well on the premises and been drowned. He had as it appears gone down the steps inside of the well, which is large, near to the water, but that being a little lower than usual he probably stooped down to reach it, & lost his balance, by which he fell & could not recover himself. As the boys and their parents are alike superstitious & the former feared that their children, contrary to express orders, would go into the well Some of them were kept at home. They would however have returned, it is probable, after the first alarm had subsided.—

Schedule of the Schools.

Sangeeragan Pettah	3	5	12	9	29
Maritimankady	5	2	19	5	31
Sambodass	8	7	14	10	39
Armenian Street	4	5	7	9	25
Vannarapettah	"	"	2	13	15
Royapooram S.	7	3	4	11	25
Royapooram N.	8	7	4	17	36
Mrs Winslow's Girls' School	4	6	2	"	12
					212

This Schedule is according to the examination at the station, when some who belong to the School were absent. About 25 of the above number are girls. The Children in the first class are studying Scripture History and reading the Bible, also Mental Arithmetic, Grammar, Dictionary of Words &c. In the second class, the Large Catechism and reading the Gospels, Vocabulary of Words & Arithmetical tables.— The third class are studying large & small Catechisms and with moral sentences committed to memory and Spelling.— The fourth class are learning the Alphabet and smallest Catechism by dictation.

The public examination was on the 24th December when the children acquitted themselves well, and several received small

rewards, they generally attend, on the Sabbath, the Sunday School which commences at 8 O'C, and preaching at half past nine, and on Tuesdays, all who can read come to a Catechetical & Bible class — The progress they make in Scripture knowledge, as well as in an acquaintance with other studies, is very pleasing; though we see no decisive evidence that the good seed is so springing up in their hearts, as to bring forth fruit unto life. ——

A communion season was observed for the Native Church at Royapooram on the 3d Sept. when one Native was baptised, and admitted to the Church. This is only the second accession of the kind. — This was a School-Master named Savarogen. He has since his reception been beset by the Romanists who have succeeded in leading him into some inconsistencies of conduct, but not, we hope, so that he will make shipwreck of faith. At the time he was received, our babe was baptised by Dr Scudder. Several Natives besides the members of the Church communicated with us, and it was an interesting occasion. There are now some four or five Candidates for admission to the Church, of whom two or three may be received in a few days. ——

My engagements in connexion with the Press and as Secretary of the Madras Tract & Book Society, occupy so much of my time that, except preaching on the Sabbath, & occasionally on a week day evening, I am not able to do much statedly to make known the Gospel. — A part of the year an evening service has been held in a part of the suburbs not far from my house and pretty well attended — It is just now discontinued for want of a suitable place for meeting. — I sometimes go out among the people in the streets & from house to house, and distribute tracts, but not regularly, and day by day, as I could wish. —— There is in fact in this great City but little street & bazar preaching, compared with the call for it, but still, to some extent, light and truth go forth & knowledge is increased —

The Lord has been pleased to grant us comfortable health the greater part of the year and to add to our family. About the middle of the hot season, I had an attack of fever which was rather severe at first but soon yielded to proper medical treatment, except that it left me debilitated and made it necessary for me to remove for a month to Pulicat, about 30 miles distant, for a change of air. Except this there has been no interruption of my labors which is cause for gratitude in this land of disease & death —— My dear wife has also been able to take the oversight of her small school of girls and in other ways to promote the efficiency of the station. Her School is included in the above list though it is not supported by the Mission. — It is at her own expense — The girls in it are some of them quite promising, and we are not without hope that these or some others may soon be collected in a Boarding School. This is a result to be much desired — May the God of all grace follow the feeble instrumen-

Jany 15. 1845 ——— M Winslow

tality of his servants with his blessing. We need your continued and fervent prayers.—

Madras Jany 15. 1840

My dear Brother,

Mr. Meigs leaves this afternoon. I send the above very hasty Notice of this Station for the last year. I also forward the public Acts for Mr. Hill but have requested Mr. Meigs to forward by private conveyance— Getting them ready and preparing Report for the Madras Tract & B. Society whose Anniversary is this evening must be my Apology for not having [illegible] a Report of the Mission and for the above Notices being so very brief— My hands have been more than full for the last few days. By the Overland next week I may write briefly and Br. Meigs can tell you about us— The Printing Establishment is fully answering our expectations and may be made a source of some profit as well as an important instrument for extending a knowledge of the truth— D.S. has just returned from one of his tours. Through mercy we are all well and waiting & trust for the Spirit to breathe upon the dry bones around us— Please give my fraternal regards to my dear Bro Hubbard and say I could not possibly find a minute to write him

to day — Also be good enough to remember me affectionately to the Brethren at the Rooms and to the Members of Com. whom I know — Yours in the Gospel

W. Winslow.

Madras, Jan. 15, 1840

Rec'd May 12th.

Ans. Report for 1839.

By Mail
from Philadelphia.

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CENTS

The Rev. R. Anderson D.D.
Cor. Sec. A.B.C.F.M.
Mission House
Boston.

Ship Washington
by Rev. B. G. Wright.

Madras Jany 22. 1840.

The Revd. R. Anderson D.D.

My dear Brother,

I have time but for a hasty line being more than occupied in preparing to leave for Jaffna on the 27th Inst. and in getting the Report of our Tract Soc. through the Press, in addition to the usual business at the beginning of the year; but I must say a few words —

The "Black Warrior" has arrived at Colombo and very favorably the Janey, a small coasting vessel, was just about to leave for the Northern port of the Island; so that the passengers are probably at Jaffna by this time — Her is much better than I expected. — The meeting of Deputies is at Jaffna this year, to commence on the 4th prox; — and soon after its close there will probably be opportunity to come from thence here by water. The Printer will therefore, probably accompany me back. Mr & Mrs Hoisington have arrived safely at home in improved health —

Mr. Meigs & family left this on the Washington on the 16th Inst. bound to Philadelphia — Mr. Minor is still at Singapore. He was married on the 18th Ult. to Miss Sage of the reinforcement for Siam, I believe — and so is likely to reinforce Jaffna. — His health is improved. But you doubtless hear from him direct. — Mr. Ira Foss of the Singapore Mission is now at the Philippines. I had a letter from him and from Mr. Ost of the A. Board a day or two since. The health of both is better than when they left Singapore. — Mr. Dwight and Mr. Wood have left, I believe, to go to Jaffna for the delegation. — The members of the missions are in usual health. — There has been some uncommon attention to religion in the Seminary & Female School in Jaffna; but the most favorable prospects of a revival have I believe been in a measure dissipated.

Your favor by the Black Warrior forwarded from Madras was rec'd two weeks since — and that of Nov. 9th Overland 5 days ago — We grieve to hear of embarrassments and curtailments but know that "the Lord sitteth on the throne judging right

We shall certainly try to aid the Board & Com by seconding their wishes as to economy so far as in our power — As to this mission the expenses will not be large, though we did hope to be able to do something in the way of getting a small Chapel and something like mission premises on this side Madras before long, and to commence a High School, at best in a year or two, but we must wait a more favorable opportunity. As the Press is now paid for, except the debt to the Bible Soc, there will be some income from that, if all goes well, towards paying what has been expended for it. —

We on this day to receive one member to the Church at Royapooram — On the whole there is a little progress in the work of the Lord — We wait for the Spirit to be poured out from on high —

Yours affy in the Gospel

M Winslow.

Have a number of letters from Mr Lowrie

for and I have drawn on you in favor
of Mrs Hall for $2000 — and in favor of
J N Richards Esq for $1133 — in part for passage
of Mr. Mugs & family — It did not occur
to me that the Bills in favor of Mrs Hall
should be at 30 days sight, but they are sent
to your care and you can arrange the matter
so as not to be put to inconvenience — by
mentioning the time of payment on reading the

London, Jan. 22, 1840.

Received April 14, 1840.

Liverpool

18 MR 18 1840 LONDON

Geo. & R. Hudson & S.
Mercantile House
Boston
United States.

Madras March 21. 1840

The Revd. Anderson D.D.

My dear Brother,

I returned eight days ago from the meeting of Delegates in Jaffna; & had the pleasure of finding here your letter of Nov 21. by Overland and Dove also by the Revd Mr Van Hasten who with his wife arrived a few days before us. They did not go to Calcutta, but transferred themselves into a ship bound to Madras, after entering the Hooghly — they proceeded yesterday from this place on their way to Nellore, whither Mr. Day had removed before they arrived. — I have sent copies of your letter, by Overland, to the other missions that they may understand more distinctly the importance of our keeping within the allowance. I shall certainly do all in my power not only to prevent the allowance being exceeded, but the letters of credit anticipated. Of course, where so many are concerned, and such a variety of stations involved, and the accounts of all adjusted only once a year, that control of the expenditures, either by the Coms. or the Missions within some respects, seems desirable, is very difficult. Uniform expenses must sometimes be incurred or much loss & suffering experienced. I believe, however, that with the exception of £100 which the Madura Mission had in excess for 1838 and which they used for buildings in over the allowance (on the ground partly that money sent by the reinforcement for building had not been expended while the erection of dwelling houses had become essential) there has not been an overdrawing of the allowance, though there has been of the letters of credit actually received — that is

to say if the Rib. & Foot Soc. have paid the what we suppose they have, and if the Com. with the allowance included the price of the Press &c. at Madras. On the contrary the £600 now due the Rib Soc. on account of the Press (there being no other debt) should have been drawn for to make the accts even, with the exception of the £1,000 before mentioned.

This I believe, will be sufficiently plain from my statement forwarded Mr. Hill Dec. 20. 1859, and that accompanying the Annual Accounts — I shall, however, add on this sheet a further statement to Mr. H. — The amount drawn the last year for Tiffra & Madura, respectively, was according to a Vote of those missions, in which the sums paid for them in Am. and the stock not were intended to be considered. The grants from the Rib. & Foot Soc. were of course included; — and the Votes were then founded on the allowance. — I have before mentioned to Mr. Hill my apprehension* that we were in advance of the Com. in our reckoning, which I suppose has arisen from their year closing in July, and ours in Dec. or better perhaps, our year always commencing with Jan. and your financial year with August. — It has seemed at best that in remittances of a given year we have supposed them intended for the current civil year, and expended accordingly, while the Com. have considered them as extending into the next year so far as the end of July. — However that may be, the letters of credit since the limitation of the funds, have required a careful adjustment of the accounts, have fallen short of the allowance in what we have supposed to be the same period of time. I am anxious that this should be set right, if it is not, that we may "start fair" without a burden of arrears; and then if the Treasurer will kindly inform me how much may be drawn for the expenses of any civil year (and not exceeded) and so long as I am agent for the Missions, I shall endeavor to keep within the limit. We are fully sensible that it must be perplexing and injurious to have any unauthorized drafts negotiated.

* The grants for Madras were kept for the Press, that the allowance considerably

If the Estimates of the different Missions are fully
reasonably made out, and acted upon carefully by
the Delegation, so as to make a proper adjustment of
the claims of the missions to the disposable funds,
and the Missions & Com. in all ordinary cases only
provide for such expenses as are included in the
estimates, there will be hereafter little reason for
any difficulty on the subject.

The meeting of Delegation in Jaffna was very
harmonious, interesting & profitable. Nearly a fortnight
was spent in important discussions. By a rule adopted
to send down the Minutes for approval by the Missions,
before they are forwarded to the Com., they will not be
sent (except the Estimates) until three mos. have elapsed
from the time of meeting. — Mrs. accompanied me
to Jaffna, and it was interesting to her as well as to me, to
visit that promising field of labor, and the beloved fellow
laborers there. There was affecting drawback at most
of the Stations to my much preparatory work in the
way of being lost for want of strength to follow it up.
Chavagacheri & Pandateripo are both vacant of a mis-
sionary, and the Brisbois, Hutchings & Apthorp
families at other stations are but poorly, though the ill hea
of the two latter, it may be hoped, is only temporary.
There was an interesting meeting of the Native Evan. Soc.
while we were at Jaffna, and the Monthly prayer
meetings in Feby. & March were hallowed seasons.
I regretted not seeing the Native Church together; but
the Lunatic Com. had just passed. At the different
stations where I preached I had the pleasure of
meeting most of them. At Tod. the leading men of
the neighboring villages also came together, the day
before we left, and gave a few words of exhortation.
Mr. Cherry & Miss Lathrop were married by me
Martyn a Native Preacher to one of the girls at Tod — while
the members of Delegation were there — One day besides
the prayer meetings was spent in meeting with the Bns.
of other Societies in discussing the subject of Caste
and one with the Sisters present in considering the
extent of female responsibility.

The Rev. J. Crowther Dr. of the Yoruba Mis-
sions here, went with us to Jaffna, and Mr. & Mrs. Hunt
returned with us to Madras. The latter now resided in the
Mission connected with the Printing office. They are both
much pleased with Madras, and the Press. — Mr. & Mrs.
Minor came here from Singapore a few days sooner and
have accompanied us to Jaffna in the same vessel in

Henry Hill Esq. Treasurer Dr.

March 21. 1840

Statement of a draft to Nisbet & Winslow

Bills drawn for 1839 — $44,758½

Orders on Treas. of Mr. Hall — 2,000

Orders to Rev. W. Todd — 1,452

Balance to the Missions by the Treasurer — $37,917

Allowance for the Missions from the 1st of last Jan. — 41,200

From the 1st of last Jan. to March 21 — 8,700

Philadelphia Rib. Soc. 100 — 200

Rd. Joe Kowaas Jun. 20 — 200

To this of the balance — 3,000 — $52,400

pay for the Rev. Nisbet & wife at Madras — $30,000 — Nisbet

Forwarded by the Rev. Mr. Hall who left on the 16th for Northampton & should he have arrived please give him my love

Rev. Silas Nisbet

Madras, March 21, 1840

Rec. June 27, 1840

Rec. in New York

Henry Hill Esq.

Treasurer of the Missionary Society

Boston

Madras

The enclosed letter of credit for £605 of the value of £500 was given to the Treasurer this morning for the Missionaries Nisbet & Winslow

Yours very truly

Thos. Dickinson

Madras 31 Dec. 1839

Sterling to the 31 Dec. 13. Rs.

36 " " Mr. Hall

31 " " Mr. J. Hutchinson 500 — Rs.

32 " " Mr. Winslow 500 — Rs.

Received for Mr. Winslow's Mother 2000

Received for Mr. Todd 20 & Sis. 12 — 1000

Received for the Bible Society 31. 1839 — 2000

Received for the Tracts 31. 1839 — 2000

Received for the Tracts 31. 1839 — 2000

Received for the Tracts

Extract from the minutes of the meeting of Delegates of the Associated Danish Missions convened at Batticotta Jaffna Feby. 4th. 1840.

"The estimates of the Madras Mission for the year 1840 amounting to Nine Hundred & Fifty Pounds Sterling - 50 ~~Stg~~ less than the amount of estimates presented last year & subject to a deduction of the amounts which may be charged to the American Bible & Tract Societies & of local contributions — Also for the year 1841. amounting to One Thousand & Seventy Five Pounds Sterling. subject to like deductions & some profits from the printing establishment were fully approved"

R. C. Dwight Secy.

Madras March 20. 1840.

My dear Brother,

The above extract from the minutes of Delegation I forward according to the rule adopted at the Meeting. By the last overland I wrote hastily giving some account of my visit to Jaffna and return with Mr & Mrs Hunt. — They are now settled in the buildings connected with the office and seem happy in their new home. He will not be able at first to take the Establishment upon his shoulders but he will at once lend in the direction of it; and

at the same time attend a little to the Tamil language which he is beginning to study. We feel much encouraged and gratified by his arrival. The Press is doing well and throwing off a great amount of work. Our Bill to the Madras Bible Society for the last two Months was more than Rs 2,000 — A New Weekly Newspaper for the defence of Protestantism against Popery has been commenced and a Semi Monthly Literary Journal of a few pages. The principal Press work is however in the Native languages. Our Schools are continued on the reduced scale for want of funds. We are very anxious to commence a Boarding School for Girls at Rayapooram, but must probably wait for more favorable times. A High School of what is called the Native Education Society has been for some Months in a languishing state and the Comm have talked of offering it to us — could we take it with the Subscription list and retain most of the Subscribers and add as we could some others it would not draw much upon our funds and would be a most valuable acquisition. There are about 40 or 50 Native Lads in it, most of whom would

remain in it were it transferred.
Being a member of the board I have
occasion to know something of its state.
The principal difficulty in our taking
it would be the want of an efficient
teacher. Could we have such a man
whether this school should be taken as a
new one commenced most important
ends would be answered — The Lake
Mission are now suffering much for
want of help. The Lake is not half ma
ned and is carried on at every at
disadvantage. Five stations are entirely
vacant. Pressing as interests are
Jam Yours affectionately

Rev. Wm. H. Anderson
Missionary Rooms
Sept. 3rd 1844.

Rev. Wm. H. Anderson
Pharsalia, Chenango Co. N.Y.

(Private Letter)

Madras April 21 1840.

The Revd. R. Anderson,

My dear Brother,

Having occasion to write by this day's Overland to Mr Boring Brothers &c. I enclose hasty letters to yourself & Bro. Rollock. The New Postage Act allows half an ounce weight via Falmouth to be sent for one shilling — and our inland postage here for one rupee weight to Bombay is 1/3 — Any thing therefore less than a rupee weight (180 grains Troy) may be sent or rec. without additional expense either here or in England — I do not therefore write to day because I have much to communicate nor because I am particularly in a writing mood being ill from the effects of a severe cold and overworking since my return from Africa, but because I can do it without expense to both sides. We have heard of the Mission's safe arrival at Sierra Leone — We understand that they are boarding with the Hatchings. In the present embarrassed state of the funds I suppose they will not proceed as was proposed to assist on the Gambia River just now at Mercy. This has always seemed to me a very doubtful expediency — does in fact the removal of Hatchings to that station while Per detained & Sierra Leone is distitute but I believe the Missionaries are quite satisfied that it is expedient — The Estimates for the buildings recd. at Sierra Leone have been presented to this Delegation to be acted upon, having been previously provided, and it was my wish not to be called to act in them — I say this only by way of explanation and because if the subject has been discussed with Mr Mugg he may perhaps have mentioned my views of it — Hence I would

not have prejudiced the Mission for
I consider that my long case of its more
concerns has made rather over cautious
of expenses especially for buildings — &
this perhaps should be "inter nos."

The Mission at Jaffna needs help
very much indeed, and I am very strongly
inclined to think that until they get it
labor upon the Press (Native in the preparation
of books &c) and more in preaching in the
villages would be advisable. There is our
danger of making books, keeping schools
and doing every thing else except more
appropriate work — For want of funds from
the Bible Soc. the Jaffna Press has required
work from Madras which if I can obtain of
the Bib. Soc. here, or otherwise I shall send for
It is desirable (or it is desirable) to keep the
wheels of the Establishment going, and with
the least labor of preparation by the Brethren
which may be — The Brn & Sisters
both in Jaffna & Madura are I believe in
usual health, but to one of them I am sorry
will — The Lady at Bat. had been suffering
for a few weeks on account of Cholera in
the neighborhood but was recommenced
last week — I do not know of any other
likely to be made to the Minutes of last
meeting of Deputation & that I hope they
will excuse Only the foregoing —

Dr. Duff is now two or three days
Calcutta — The Mission circle there has
sustained a great loss in the death of good
Mr. Pearce — Surely the death of the

There is a call upon all to be found
ready — If he could be found who cannot?
I believe that Mr. Burgess is one of the rare freemen
of Bombay — If you could find such a man
how he would be exceedingly valuable for conducting
a Native School — He has taken interest in a
Madras University which is commenced
in prospect that and which is to give education
without the Bible on the plan of the
Hindoo College in Calcutta — Hitherto education
in Madras has been almost exclusively
in the hands of Christians. It is desirable
it should remain so as far as possible —
Exactly unmixed evil is to be apprehended
from any other form of introducing the
knowledge of that science which must
overthrow idolatry in the minds of the
pupils & leave them infidels. —

As the postage is now so moderate
and we are anxious on our own account
and that of others to get the New York Observer
regularly I have to request that the Editors
will kindly send my Copy weekly or otherwise
by packet to the care of Mr Joseph Lynn London
to be forwarded by him via Falmouth by
the Monthly Overland Mail — and I will
thank Mr Hill to pay on my account the
expense incurred by the Editors — Mr Lynn
will send me his bill of postage — I have
just received from Bombay for back numbers for
this Mission and that of Madura — What
expenses are incurred by Mr Hill for in-
dividuals whether for postage or freight of boxes
or otherwise, it would be well to have mentioned
to us — that they may be charged — By the
way the practice of sending out boxes of donations

April 21.

Dear Mr Hill

Inclosed I send you a Bill of Exchange drawn on Messrs Baring Brothers & Co April 10. 1840. Bill No 33. for £ 500 — of this Letter of Credit was recd by Capt Vallette this morning in advance of the amount £ 100 —

Yours very respectfully

[illegible]

Mr Hill

Mr Hunt

Recd

Brief Notices of an excursion to Conjeveram at the time of the principal annual fest at one of the temples, for the purpose of distributing Bibles & tracts by M. Winslow in a palankeen

Conjeveram May 14. 1840. — Left Chintadripillah at 5 O'C. P.M. yesterday in company with Bro. Scudder taking leave of my dear wife and babe at his house. — Our first stage was at Cannatore. — This seems a place of some importance, at least as a thorough-fare. The Country from Madras as thus far is somewhat populous and the soil good. We passed the College, and many splendid garden houses, stretching to the South, and left St. Thomas Mount about two miles at the East. After that the road which the bearers took (not the main road) was part of the way through paddy fields. — The soil on this side of Madras appears better than that lying directly West or North of the town. — We stopped again a little time about midnight at Sriperamboor, which is a large two story building in which some English gentlemen usually resides, and long ranges of Choultries for the accommodation of native travellers. — The population about this place is not very large. The road thus far from Madras is through a Country where the soil is more or less clayey. At Conjeveram it is more alluvial. — We reached the latter place a little after sunrise — a distance of 46 miles with one set of bearers in 13 hours!

9 O'C. The people have begun to come for tracts & books. — I have conversed with two Companies and distributed some books while Dr. S is resting. —

Friday 15. — The people have not come much from the country. There were calls, at intervals, through the day yesterday, of small companies of from 5 to 10, who came into one of the rooms, sat down and were addressed from 15 to 20 minutes or more, both by Dr. S. & myself, and then presented with tracts & books. They were all very quiet and some seemed quite intelligent. — There were several Brahmins. — We distributed perhaps 75 Calendars, as many of the Blind Way and about 50 Gospels. — All seemed anxious to get the books and there is no reason to think that they will abuse them. — The Corner stone of a small School Edifice was laid at evening near the Cutchery by the Collector of the place for the General Assembly's School — likely commenced here.

16. Yesterday but few people called, but some of them were interesting. — An old man said he entirely rejected idolatry, and the heathen system, but he seemed ~~to was~~ very near being an Atheist. Another very old man was more teachable, and more

in earnest though not quite so ready to give up the Brahmin system. A young man showed much knowledge of the writings of the deistical poets among them & preferred to be attached to the Vedaola system. — We distributed about 40 Gospels, 50 Calendars and as Many of the Blind Way #—

Afternoon. — Today has been a busy day. We have distributed nearly 400 of the Blind Way and as many of the Calendars. Of the Gospels about 350 — Some of our conversations were quite interesting. Most of the people seemed to hear the word with good feeling. The Revd Mr. Anderson now on a visit to his school here called on us at evening & I walked out with him to see something of the place, and to look at the fireworks, which were certainly rather splendid. #—

18th — Yesterday was Sabbath. The number of people was not so great as the day before. We had consequently more time to talk with them which was more consistent with the proper duties of the day.

Afternoon — Today we have been rather busy and have had some pleasing opportunities of making known the truth to those disposed to hear. Some few seem inclined to gainsay, but generally they hear with apparent interest. They have this one opportunity at least to learn something of the way of salvation. ~~of the Blessed Saviour.~~ Not more than one in twenty, probably, of those who come before us, have ever heard of the Saviour — It is pleasing to make known to such his precious name; though alas, it may prove only as a "savor of death unto death". Called this evening on Mr Anderson who leaves in course of the night.

19. Evening. A number have called to day though not so many as on some preceding days. They seem afraid to come into the room as we require them to do and subject themselves to being questioned and talked at such disadvantage to themselves. — Most of those who do come in are very quiet and apparently more or less interested, though no doubt when they go from us they may speak against what they have heard. Some who came in very careless, when they go out are said to be quite excited — they may lead them to think of what they have heard, it may be hoped, though sometimes perhaps also to destroy the books they have received.

They were in the principal street of Cowlooan, which is nearly a mile in length, & the crowd was so great that we could not see the end of it.

It is pleasing however to find very little evidence that the books & tracts given away have been abused. I walked at evening down to the temple in the other part of Conjeveram and saw only a small part of a Calendar, one day. Others have said that one or more of the Gospels and some of the Blind Ways have been torn. — On my way back saw the High Priest of the Brahmins come out of his house (which is large & in the best part) and ascend his car with sound of triumph & in state. The people prostrated themselves, as before a God, which they in fact call him, and that is the highest blessing they hope to lay his hands on them. The number of people collected is much smaller than in former years on account, it is said, of short crops &c in the country. It may be owing in small measure to the light which has gradually gone forth to show the folly of idolatry.

There is now in Conjeveram a flourishing school supported by the General Assembly and under the care of the Rev Mess Anderson & Johnson. — It contains about 30 lads and promises much good.

20. Afternoon. We leave for home this evening. It is "the last & great day of the feast." — The people will begin to scatter and to set out on their way to their places of abode (some of them two or three hundred miles off) this afternoon, though quite a crowd doubtless will remain through the week. As several Missionary agents are here, who have some of them been entertained by us occupying the ground before them, and as our Gospels are all distributed, we think it best not to remain longer than to night. — We have from early in the morning been very busy & great numbers have called. The distribution has been larger than any preceding day, but on the whole very satisfactory. Very few of the books will probably be destroyed. The natives have collected in greater numbers to the feast to-day, so as to make up in a measure the discrepancy between this & former years. — There are seven of thousands here, at least. They however had difficulty in getting the car started from its place this morning, laboring for the purpose two or three hours, before it would move, and then when taken to its resting place, at the Mandapum, they could not get it back. — They may perhaps succeed this evening. In attempting to return, they ran against the corner of a house & were obliged to take down a part of the wall & to remove some of the tiles from the roof. The car is now on its

way back but has not reached the temple. Some of the young men who remain heathen, ridiculed the bragging when the steam car passed saying if it be a god why does it move on?

The Rev Mess Burt & Pope Wesleyan Missionaries have been with us and assisted us somewhat today — they both do very well in the language considering the time they have been out — which is the former, 2½ years & the latter 1, about that. We have distributed in all —

1,250 Gospels
150 Epistles
1,400 Bleed Way
1,400 Tamil Calendar.

and have addressed more or less particularly generally from five to fifteen or twenty minutes, in companies of from 10 to 20, about 1500 individuals. They have mostly been respectable people & the greater part adults.

May the Lord now water the seed sown with the rain of his Spirit.

21 We arrived here safely at this place.

Note. Perhaps a remark or two concerning Conjeeveram may be acceptable. It is one of the most sacred places in India. All who die there are sure of bliss! It is the reputed birth place of Siva one of the Hindoo Trad, and is much celebrated in the Scando Purana. There are now there 4 principal temples each consisting of three or four immense towers, from 100 to 250 feet in height on the sides of the outer walls inclosing the choultries & fanes. Some of these are very ancient. One was occupied for a time by the troops of Tippoo Sultan, but has since recovered from the pollution thus occasioned. For fear the idol of one of the temples would be taken off by the Moslems, as it was of gold, it was secretly conveyed in a hay bundle of hay to Tanjore, where it now is, and cannot be recovered from the Rajah. The place is not only sacred to Siva but also to Vishnu in honor of whom the principal festival is now held as his temple is the richest. The Goo[illegible] are now gradually withdrawing their support from

the temples — the people are now forced to offer a price for a priviledge to enter the temple — the Goo[illegible] will of course be left to decay — the priests will be left to shift for themselves as well as they can.

Received Sept 11 1856

Madras June 10. 1840

Rev. Rufus R. Anderson D.D.

My dear Brother

I was not able to write at any length, by the last Overland, as it left just as I was going to Conjeveram, on a short tour for the distribution of books, with Dr. S. — A brief account of what we did, rather than what we saw, is enclosed. It was encouraging to find so great a readiness in the people generally to obtain books. But it must not be supposed that they of course lay them up carefully and read them understandingly. Several who had previously received some book, mentioned it, in applying for others, but with two or three exceptions could give no satisfactory account of what they had read. They may no doubt have learned something, though unable to express it; yet it would be a mistake for our friends at home to suppose that the seed thus scattered in the wilderness is as likely to take root, and spring up, as that sown in cultivated ground; or that, except the distribution of books is accompanied by more or less oral instruction, and is made where those who receive them may have access to a missionary for a more full explanation & enforcement of the truth, usually much can be expected from them. Now & then there may be an instance where, even among the Heathen, the Bible alone is made effectual to their salvation. But, if the books even spite preying, or effect any thing like a "preparation of conditions" for the spread of the Gospel, by other means, as schools, and preaching the word, great good will be the result. One of the most obvious effects at present of Bible & Tract distribution is a gradual increase of Chr. light which is affecting to some extent the state of society, wherever Christianity is not received or idolatry abandoned.

That has be a little too much
leave to
Sir the
Sir is
quite
you can
imagine
for

We heard while at L— of an instance of direct usefulness of one of the tracts called the Blind Way which had been given by Dr S. to a Pandooman some time before — in consequence of reading it he had renounced his begging profession thenceforth & sacrificed his yellow garment & commenced attending on religious instruction from a Missionary. ——

As I have not communicated any regular Notices of my Station this year I will mention that just before leaving for Jaffna a Meeting of our Church was held, and a Candidate admitted to Communion. His name is Sandosiyam. He was for some time a school master in my employment but is now in the Printing Establishment. His Parents were Protestants but he had received almost no instruction and was little better than a heathen when he was first employed as a school master. But he gradually improved and there is reason to hope that he has really passed from death unto life. He was married a little more than a year ago and his only child was baptized at the time he was admitted. At this Communion season (Sept 22°) several other Candidates offered themselves for admission but it was not thought best to receive them at that time. They are still Candidates. Our Congregations have recently been very good and the schools are in a state of tolerable efficiency.

Mr. & Mrs. Hunt continue to live in the House occupied by the Press. There is some apprehension that we shall be obliged to leave it as the Proprietor talks of selling it. This will be a serious inconvenience. Mr H. has been poorly but is now better. Mr. Hoisington at Jaffna is better. Others in general health. Also at Modura. — Dr S. is looking for a tour in 8 or 10 days to be absent about 6 weeks. He takes about 9000 Blind Way (stitched) 6000 Gospels 2,500 Tamil Calendars &c

to distribute in the Circle alone Dr S. & brother Jesus & Wallerstow

85

Madras 19 June 1880.

The Rev R. Anderson D.D.

My dear Brother,

I merely put these under cover to save you postage and have only time to say we are all through mercy well as also the members of the different missions, and usually prosperous. As I [illegible] frequently with a few lines that by Overland [illegible] by steamer becomes old I anticipate [illegible] before reaches you —

We have just seen by way of Ceylon the Herald's for Sept & 2nd papers containing an account of the meeting of the Board in Boy — I am much interested in the discussion concerning Mess'n printing appeals & returning home — The conclusions which the Board come to are I think very right —

Yours in the Gospel

M. Howe Barlow.

Rev. M. Wilson
Malden, June 15, 1840
Rec'd Nov 2, 1840
Ans: June 30/41

L 1/4 oz 1,00 4

SHIP

The Rev R. Anderson D.D.
Missionary House
Boston

SALEM
NOV
1
MASS

Per Mr & Henry
Via Salem
St Helena

Madras ~~Aug~~ 17. 1840

The Revd R. Anderson,

My dear Brother,

I have nothing of special importance to communicate; but having occasion to write a few lines to Mr Hill I fill a small shut by this Overland. Dr Scudder has not yet returned from his tour South, but we expect him in two or three days. — Mr. Hunt is doing well in the Press, but he cannot of course at first take the entire charge of it. Some time must be allowed to learn not only the ways of the business, but the ways of the Natives, and of Europeans also. — There is plenty of work on hand, and more offered than we can do.

They have written to me from Jaffna to obtain some work for them, but it is difficult to send any so far. — Mr. Hoisington is again poorly, and they fear will yet be obliged to go home. Mr Cope has been appointed to assist them in the Seminary I should think he would do well. — Mr Apthorp has also been suffering from returns of fever. His station is not altogether a healthy one. There is too much decaying vegetation on all sides. On the whole the Jaffna Mission is weak & needs strengthening. — They ought particularly to be able to do more pastoral labor or to preach more in loco in the villages

Mr Woods of Singapore has left for Am
Mr Tracy who is at the Nilgheries feels, but lit
benefit. He was somewhat better by last
accounts — Dickinson, you will have learn
has left the service of the Board and gone
into the principal school at Singapore —
(2 inclosed)
In regard to the work around us in India
there are here & there indications of some
good. — At Juggunaath, this year, in conse=
quence perhaps in part of Govt having re=
moved the pilgrim tax, the number assem
bled at the principal feast was very small
— not more, it is said, than 5000 or 6000
whereas in Buchanan's time a lack or 100,00
it is reported, would hardly have been seen.
At Conjeveram, where I went with Dr.
S. at the time of the principal festival, the
number present was much less than
usual — and at Chillambrum, visited
afterwards by Dr. S. on his present tour,
not more than half as many as common
were present. — Even the Madras Govt
is gradually withdrawing itself from con=
nexion with idolatry, and the effect will
soon be manifest. At the same time
the Scriptures & Religious tracts are exten=
sively circulated. Schools are increasing
— Missionaries are multiplying, to some
extent, and the Spirit of God is not altogether
withheld. There is pleasing progress at
Tinnevelly of real religion, as it may be
hoped. At Kirkmagee of which you doubtless

have agents the work seems to be really of the Lord. More than 1000 persons are at least inquirers, of whom about 1000 have been baptized — 10 small Chapels have been built, and a family of Sorcerers who have had 6000 or 8000 disciples have put themselves under Chn. instruction. — In Madras we can say but little more than that there is encouragement and that there is work enough for 100 Miss.ries. Going to a School yesterday to preach, I encountered what I almost always do, a crowd begging for tracts & books with an importunity which would scarcely be denied. One can distribute, in course of an hour, in any of the principal streets, at almost any time, two or three hundred tracts, and small books very satisfactorily. Of course this could not be done often in the same place, but the demand is certainly very great. — One d[illegible] is that education is increasing. There is a spirit of inquiry concerning Christianity, though giving no doubt, in part, from opposition. In a Tamil Newspaper some strong objections to Chty. have been stated, and a little book has been published and is being sold, called the rebuke of Christianity. — Amidst all, what we especially need is the outpouring upon Miss.ries, and the Native Church, of the Holy Spirit. — The Miss.ries at Madras have prepared a number of questions as to the state & progress of Chty in the Country, the obstacles — ways of remedy &c. which are to be put to all the Miss.ries. — There is reason to hope that good will come from the movement.

Henry Hill Esq.

Aug 17. 1840.

My dear Sir — I had the pleasure receiving by the last Overland Notice of a Letter of Credit, dated April 29. 1840 for £1500 — In consequence of the demands of the Missions, and it being a favorable time for negociating Bills on England, I have sent there passed Bills on this letter to the amount of £1400 or 100 less than the amount of the letter

Mr. Moses
Madras, Aug. 17. 1840
Accepted
Madras.
Rd. Nov. 3. 1840.
Nathaniel Wallich
Nov. 30/40

Wickham via Rembay & Falmouth

U.S.A.

The Rev. R. Anderson D.D.
Missionary House
Boston.

or Rev. H. Hunting
Care Mr. J. Grimes Am. B. Com. for For. Mis.
Office of
Rev. Thos. Lane
Nathaniel Lane
Merchants
New York
London
U.S.A.

Insurance — Gurney Brothers
Gr — Gurney Brothers

This leaves the state of the Acct of course nearly as before. I shall not have occasion to draw again for more than a Month — probably six weeks — I mentioned in a letter last Month that the reason of the Bills of last year not specifying what letter of credit they were drawn against was that I did not receive the letters requiring this until Mr. Hunt's arrival

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Chittoor 20 Oct. 1840.

The Revd R. Anderson D.D.

My dear Brother,

I am here on my way to Bangalore for the health of Mrs. W— and our eldest little boy, both of whom have been very ill and the latter at the point of death. When we left Madras indeed, it was very doubtful whether he would not sink on the journey; but the physicians gave it as their decided opinion that there was no other hope for him. Through the mercy of God, he has improved, and the prospect now is that he will recover. Mrs. W— was not in a state of immediate danger, but her whole system was so deranged that without a decided change of air the physicians said she would become a confirmed invalid. It was, therefore, the unanimous opinion of the members of our Mission, that we should go to Bangalore for three or four Months. It was the opinion of Dr Lane, one of the most skilful physicians in Madras, who attended on Mrs W— that a change to Bangalore would be sufficient, though Dr Scudder is inclined to think it will be necessary for her to go to the Neilgherries. As the colder season at B. is now coming on I think there is reason to hope it will restore vigor to her system — if not we can proceed thence to the Hills. I should myself return to Madras from which it is very difficult for me to be absent after seeing my family comfortable at B.; but Mrs W.'s nerves being much shattered it would not be safe for me to leave her. It would probably defeat the object of her going — if a longer stay than is expected, should be found necessary, and she should be so much better as to allow of my leaving I shall do so. It is a great trial for me to be separated from my station and accustomed labors. — But the Lord will [illegible] own work in his own way

should be able there to carry forward the Mission

We had the pleasure of having Dr & Mrs. Scudder, in health — as also the Hunts — Mrs. H. was daily expecting her confinement. Mrs. W. was confined of a daughter on the 28th August. The affairs of the Mission are generally prosperous. We feel, however, our weakness, and how much we need an addition to our number when one is removed, as in the present instance even for a time, from the station. The Press itself requires much attention, aside from the preparation of books &c for it; and Mr. Hunt has not of course sufficient experience to do all that is needful. He does very well considering his age, and the time he has been in the Country — The Congregation at Nagapattam has been very good, for several months past, and some are candidates for admission to the Church. We are however very cautious about admitting those who apply, as in a place like Madras there are many temptations to a false profession, and many difficulties in maintaining a true one. — Dr Scudder has recently been out on a tour for the distribution of the Scriptures and tracts for six weeks. He is anxious to go out with his wife, and a part of his children, living in a tent and going from place. I have many doubts myself as to the success of the plan but on our return to Madras he may perhaps make an experiment, in this way — We have in the Press an edition of bound tracts, the Blind Way &c, of 20 000 — and have the same number of 20 000 Luke & Acts bound together, now in the hands of the binders. — Of an Edition of selected books of Scripture, containing Genesis & Exodus Psalms Luke Acts Romans & 1st & 2d Ch of John published by the Madras Bible Soc, we are to take 3000 — This will be a valuable book for distribution — both in most respects for the Heathen than the N.T. or any single portion of the Old —

The smallness of our Mission, and

the amount of work which must be done, make us exceedingly anxious that at least one or two suitable persons should, with the least delay possible, be sent to join us. — If one were sent with a view to the Telugoos, by way of commencing a Mission to them, and superintending the Telugoo department of the Press, as has been suggested to the Com. he would be a most important aid to us. — One Mission is too small for its purposes, even when all are well, though we do not feel disposed to plead for a large Mission at Madras for the present.

Mr. Bell of the Singapore Mission has lately been with us, and left for his station. His health is improved. Mr. Tracy is at the Hills — poor dear better than he was. — Mr. & Mrs. Murray have gone to the Hills for her health, which is very precarious. — Mr. Knight of Jaffna, has been very ill since his arrival in Ceylon, and has not been able as yet to proceed from Colombo to Jaffna. The last accounts from him were more favorable. — The Brethren at Jaffna are much as they have been of late. — [illegible] are weak & need help. — Mr. & Mrs. Poor have gone to Colombo to see Mr. Knight. — They left when it was thought he would not live to proceed to Jaffna.

We are now with our friends Mr. & Mrs. Graves, of whom you have no doubt heard. The former was for some time at Bagdad, several years ago. — He has here a large establishment where it is intended to make a self supporting institution. They cultivate the mulberry & feed silk worms, &c. &c. There are now in the school 48 girls and 46 boys. — My Br. is young but promises well, and will I hope, prove what I have long desired to see ascertained that self supporting schools, can be formed among the Hindoos. — If this cannot be done, how are the youth of the Country to be generally educated. Mr. Graves has some peculiar views, but is an excellent man and a great philanthropist. —

Mr. M. unites with me in sincere regards to yourself & Mrs. A. — And I remain My dear Brother Yours in the Gospel — Miron [illegible]

Chittoor 20 Oct. 184

Henry Hill Esq.

Very dear Sir

Since I last wrote I have ha
the pleasure of receiving your favors of May 8
June and the Duplicate of the former — I long
of leaving Madras and it being the most favora
season of the year for sales of Bills I disposed
of Bills on the letters of Credit for May 16. and Jun
6. 1840 to the amount of £2,000 — This will co
the greater part of the expenses of the Missions for
the remaining part of the year —

Rev. Henry Hill
Chittoor, Oct. 20. 1840.
Rec.d Jan. 26. 1841
Wrote Mr. Meigs by Capt Rowland.
Ans.d June 30.

Rev. Mr. Hill.
Chittoor
Mad.s

Rev. Henry Hill
Madras
Pay to my order Twenty Nine ca
in discretion by notice
Rev. Henry Hill

Mr & Mrs Lechard of Jaffna
have been called to part
with their little Jane (a
child) by death. —

The Rev.d A. Anderson D.D.
Corresponding Secretary
Missionary House
Boston
U.S.

Commencing with the letters of Credit as before
mentioned I leave of those of which advice has
been rec.d the letter of June 17. 1840 undrawn —
have not the books by me to ascertain how much
it places us in advance of your Account, but it is
I think about £5000 — In answer to your inquiry
as to the difference between bills at 6 Mos & 3 Mos sight
it will be on an average about 2 p Ct, the difference
has sometimes been considerably greater —
I have information from Calcutta that Rs 200 has been
paid to our Agents there on the Order on Mr Morton.

Dear Sir
Yours affectly
D Anderson

88

Bangalore Nov. 19. 1840.

The Revd R. Anderson, D.D.

My dear Brother,

By the last Overland I wrote from near Arcot on my way hither mentioning the reasons of my leaving Madras with my family for a residence of about three Months at this place. The health of my dear wife was completely prostrated, and our eldest child at the point of death. I am happy to say that the journey and a residence here of more than three weeks already have operated very favorably, and that both are doing well. This is a delightful climate, and especially at this season of the year, to those who are suffering from lassitude & exhaustion occasioned by the heat of the low Country. The whole of the Mysore is an immense terrace of table land elevated about 3000 feet above the level of the sea, and supporting a range of granite Mountains, called the Nilgheries &c, some of which are 5000 feet higher, or 8000 feet above the sea. It is altogether a splendid country much superior to that on either Coast, especially the Coromandel, which is burnt up by the sun, and though very fruitful near the rivers, and wherever water abounds, is in many places exceedingly barren. The Mysore country has a climate many degrees cooler than the plains below, is generally well watered by rivers from the hills and tanks on the higher grounds, and fertile. It is now open to Missionaries, and is a promising Missionary field. Even in the town of Mysore, where the Rajah resides, two Missionaries, one of the Wesleyan & one of the London Mis. Soc. are settled, and are pursuing their Missionary work, under favorable auspices. At Bangalore there are now three Miss.ries of the former Society — with two at Tooby on out Station — and of the latter, four Miss.ries, one of whom, Mr. Crisp, has lately returned from England after an absence there of about four years. He is to commence a Seminary for raising up Native Teachers, and other Assistants. One half of their Mission is devoted to the Tamul, and one half to the Canarese which is the prevailing language of the Mysore country. of the Wes. Mis. only one is at present devoted to the Tamulians.

Though these Societies have thus made a beginning in this extensive & populous country, there is abundant room, on every hand, for others. Considering the real eligibleness of the field in itself, and the desirableness of having Mission stations so arranged as to afford for variety of climate to those in the same general field that there may be changes when health seems to require it, and that the peculiar constitution of each Missionary may be consulted in some measure, in his location I feel inclined to urge the claims of this field upon the Committee of the Board. A Missionary almost worn out in the Carnatic, would be capable of perhaps many years active service here. One can hardly imagine the feeling of invigoration, which we had as soon as we had ascended the ghauts, compared with the lassitude which we experienced below, only a few hours before.

Our journey, after I wrote you, was through Wallajapettah & Chittoor, at each of which is a Mission station; and there are no other on all the road between this and Madras—a distance of 200 miles. There are many eligible places for the location of labourers — the country being, in most parts, populous. At Chittoor is an establishment of Mr. Groves who was several years ago at Bagdad. He has a plantation of about 100 acres and is cultivating mulberries extensively, to grow silk. He has a school of 40 boys, and nearly as many girls, and says that when buildings are erected and a plantation under way the profits of 100 acres will support 100 children and the necessary superintendents including a Missionary & his wife. If this be found true, he will have worked out a problem most important to this part of India, that there may be self supporting Institutions for the education of the Natives.

By other channels you may probably have learned that our valued brother the Rev. T. Knight rests from his labors. He died at Colombo in great peace on the 11th Ult. Mr. & Mrs. Poor had proceeded to Colombo and were with him at the time of his decease. They returned immediately afterwards to Madura. We learn from the Hills that Mrs. Murray is somewhat better but does not derive very manifest benefit from the change. Mr. Gracey also continues poorly, and may probably have recourse

Mr Dwight lost an infant a few days old a short time since and Mr. & Mrs Crane had a daughter born — their third — eight or ten days ago — Mr. & Mrs Hunt from Micronesia have a daughter. They seem no news of consequence but I believe the affairs of all the Missions are usually prosperous — We shall not I am afraid be able to send any Delegate to the next meeting, which is to be at Madura, from my dear though it must depend a little upon the time of my return, which will be at the earliest the physicians will allow. I am occupied in preaching, writing &c and continue to perform my duties as Treasurer & Secy as far as practicable. — There is a little very good Church Society here and it is refreshing to be with those so much devoted as some are — The greater part however, are much infected with Millenarian Notions like what are called the "Plymouth Brethren" in England or the "Groveites" here. — They administer the Sacrament among themselves — contend for the purity of Church members — are looking for the speedy appearance of Christ in person &c. —

If my brother Habbard has returned from Europe be good enough to inform him that I received by the last Overland his letter written on the eve of leaving Boston but I cannot now answer it and give him our united love accepting the same for yourself & yours —

affy. D. Wisner

P.S. I had the pleasure of receiving my letter of May and it was to him immediately. Would wish to be informed of this fact also if convenient.

to H. Hill

written to a gentleman at Mysore, who has applied, that if he will take at 1/11¾ the Bills at 3 Mo. he may have £1000 and he may perhaps accept the offer. I have previously mentioned that the Revd. Mr. Müller has been restored to his connexion with the Church Miss. Soc. and consequently I suppose the donation from the Sermon F. M. Soc. is not to be paid over to him. Indeed I believe the conditions specified in their Vote would themselves prevent it.

Rev. Rufus Anderson D.D.
Am. Missionary House,
Boston,
U.S.A.

Bangalore, Nov. 15. 1850.

Rec'd March 10/51

Ans'd March 10.

Mar. Jun. 30.

Rec'd 12 Jany. 1851

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Bangalore Jany. 23. 1841.

Rev. R. Anderson D.D.

This is I trust the last letter I shall have occasion to address to the "House", from this place, as we hope to leave for Madras at the end of the month. The Lord has been pleased to make our residence here, for three months, the means of very sensible improvement to my dear wife's health, and the restoration to health of our little boy, who was reduced so low. He may now, I hope, be able to bear the heat below. Perhaps both he & Mrs. N. ought to have had the benefit of the more invigorating climate of the Neilghirries, and for a longer time; but it seemed too great a sacrifice. It was extremely difficult for me to leave Madras, only for three or four months, and it would have been of little use for my wife to have gone alone to the Hills. We must now return to our station, trusting in the Lord. — On account of my absence here, we are not able to send a delegate to the meeting this year, which is at Madura. Since the Madura Mission have decided, in conformity with the suggestion of the Gen. Com., to advise Mr. Poor's removal to Jaffna — pending, however, a reference from him to the Com. — there is no very important question to be settled, which would make the presence of our delegate necessary — though certainly it would be desirable. Perhaps, if our Missions are not larger, it will be found advisable to have the meetings triennially, instead of annually, except in case of some important question requiring a special meeting, which might then be called for the purpose. When a mission is so small as ours, it is quite a tax for one of the members to attend a meeting at a distance, and be absent two months from his station. There are certainly many benefits connected with the meeting, in actual good done, which is manifest, as well as evil prevented, which may not be so obvious. But a triennial meeting, if regularly attended, and accompanied by interchange of communications &c. in the interval, would answer most of the purposes of an an. meeting, and at less expense. Would the Com. however, devolve upon the Delegates the settling of any questions, affecting the different missions, which would otherwise be referred to them it would more frequent meetings necessary.

My last but most dear Father — I scribbled at the last moment to get a letter off.

Since coming to Bangalore I have felt, more than previously, the desirableness of the Board having a Mission in the Mysore Country. When the subject was before the meeting of Delegates, at Madras, and the claims of Mysore, the Tellicherry, the Western Coast, & the Country on the Coleroon were considered, we thought the latter more pressing, and the claims of the Western Coast greater than those of Mysore. But setting aside the Coleroon, concerning which some of our number now have more doubts than I am not one of them — the relative situation of the Western Coast & the Mysore is changed. The latter should now have the preference as a number of German Miss^ns have ~~now~~ settled on the West Coast, and neither the Wesleyans nor the London Miss^ns have occupied the Mysore fully as well as expected. I have formerly mentioned, I think, that in all this fine country are only three Missionary Stations, Bangalore, Mysore, & Tooby, at which are now only eight missionaries, five Wes. & three Lon. Soc.) though there are three more absent from ill health. There are to Ministers to 3,000,000 of Heathen, speaking Tamul & Canarese — principally the latter. There are also about 1,000,000 more Canarese in Canara, Cuddapah &c among whom there are four Miss^ns at labouring. Now considering that the Mysore has a fine climate — a much better soil than many parts of the Carnatic — a large class of aboriginal inhabitants, uncontaminated by intercourse with Europeans, and yet not remarkably bigoted — and that the land is still really unoccupied, there is, I think, much reason for bringing it to the especial notice of the Com^rs. A central station might be taken, say at the City of Mysore, near which is Seringapatam, or at the French Rocks, and other stations occupied at suitable distances in the Country, for the Canarese. At the same Bangalore might will be occupied by two Missionaries in the Tamul department, and one or two, in the Canarese. The Tamul station at Bangalore, and one also on the Neilgherry Hills, would, I think, be very desirable, and if a Mission should not be established in the Mysore among other reasons for the purpose of resort for health, or for the residence of Miss^ns whose own health, or that of their families, should be such as to prevent labors below. It might be the means, as in the case of Mr. Graves at Malcolm Peth, of keeping some usefully employed in the field, who would else be obliged to leave. The station of Bangalore might be connected with Madras and that at the Neilgherries with Madura.

We account of my absence from the Mission I have thus rather abruptly broken off the regular course of the Report. I hope it will be a little delayed — I hope to be able to get the Report forward before the meeting of the Mad. Mission

Some circumstances, in connexion with the Canarese Mission, have encouraging. It was at first considered doubtful whether the Rajah, who resides at Mysore, would be pleased to have a Missionary and especially two Miss^ns — one of the Wes. & one of the Lon. Soc. — settled in that City. But they have the pleasure of finding him quite friendly. He has allowed a publig discussion of the claims of Chr in his palace, and in his presence; and he has declared that he thought the religion a good one. They also after witnessing the operation of the School established by the Wesleyans, for English & Canarese, in which the Scriptures were read, Catechisms taught, and which was opened & closed by prayer, offered to take it under his own patronage while Christian instructions were continued; and actually does support it at the expense of Rs 130 pr mensem.

The Wes. Miss^ns have just established a small Printing office (one Press) for Canarese at Bangalore. The Type &c. have been furnished them from our Office. Printing is also done at Bellary in Canarese; but should we have a Mission among the Canarese people, we should print in that language at Madras.

As on other accounts so also to give the most efficient direction & employment to our Press at Madras, a Teloogoo Mission or at the least a Teloogoo department to the Madras Mission, is desirable. The Tamil Missions should certainly be strengthened, and perhaps another formed, but Southern India claims more than this of the Am Churches, and the Am. Board. The Teloogoos are the finest race, and have the most perfect language, of any of the tribes on this Peninsula. About as numerous as the Tamulians, they have labouring among them only five Missionaries, and only two of these at present have any considerable knowledge of the language. At Madras, while we are constantly printing in Teloogoo, there is no Missionary to superintend the Press. Should this unaccountable neglect continue? I must affectionately urge the Com. to do something for them, as altogether a more hopeful attempt than sending Missionaries to countries still in an unsettled state, or under a heathen government. The Common estimate of the population of the Tamul people is 10,000,000 with about 75 Miss^ns of the Teloogoo 8,000,000 with 5 — and of the Canarese 7,000,000 with 12 — The

estimates of the population are perhaps all rather hi
It is evident however that there is great inequality
in the distribution of the Missionaries. — The Canon
as well as Sacred Scriptures are in print, but there are
few other books. The Telugu New Testament, and also the
Pentateuch & Psalms, are now in print. The whole of
the Old Test. was long since translated; but there bein
no Miss.ry until recently prepared to superintend its
publication, it has been left in MSS. — The cause of tran
labour & invention in Telugoo has just sustained a great
loss in the death of the Rev. Thos. Reid of Bellary. (Lon. Mis.

Rev. Thos. Reid

Anderson D.D.

Missionary House,

Boston

U. S. America.

Pleases mention

Rec.d 15 Mar. Sympm

Bellary Dec. 1st. and Sept. Council
Rend. on the 3rd. I suppose will
be received long in advance of
your direction of this letter
I regret to have to inform you of
my have written through probably they have,

Rev. Messrs Wood & Gou,

Dear Brethren

Bellary Jan. 23rd 1861

Rec.d Mar. 7.

Mr. Wood's 30/41

Pleases mention.

The cause of Chy in the East has suffered greatly in the death
within a few months past of Peace, Pittard, Parsons & Wybrow in
Bengal, Squarebridge & Reid & Knight in this region and Hughes
& Evans at Malacca. I am sorry to learn that Mr. Wood at Madu
proposes writing to the Sec. Com. for leave to retire on the ground of
not being able to acquire the language &c. I hope he has made the
proposal only in a season of despondency & lowness of spirits, to w
he is sometimes inclined, as in regard to the language &c. s
one of those who come with very rosy hopes, I believe, of a better
prospect of usefulness. — The Edwards have been I understand appo
stationed at Pondicherry and Tillipally left for the present to be look
after by Mr. Spaulding as he may be able. Mrs. E. does not recover a
the shock from the loss of their child. The members of the Mission
are generally well. Mrs. Murray at the Hills is somewhat better.

Madras Feby. 19. 1841.

The Rev R. Anderson D.D.

My dear Brother,

After a comfortable journey on the whole from Bangalore I had the pleasure with my family to reach home on the 12 Inst. and to find every thing in as favorable a state as I could expect. Bro. Scudder is laid aside at present by a Complaint in his arm, which affects his general system, and I am afraid will prove more serious than he is willing to believe. We must however hope for the best, as we are very weak when all well. My dear Wife, as well as our Child, who was so ill, returned much improved. The remainder of our Mission are in usual health.

The Rev I. Hoag and family, and Miss Brown from Ceylon, are now here waiting for the Washington, expected in about a week from Calcutta. He seems feeble. — I do sincerely hope that ere long the Board will be able to strengthen their Eastern Missions, and that Madras, & the Telugoo people, will be remembered. At Jaffna they have pressing need of help, the more as Mr. Eckard's health makes his stay in the Mission doubtful. —

I did hope to have our Annual Accounts Report &c. ready for Mr Hoag, if not to send by the present Overland; but the An. Meeting of the Tract & Book Soc. has been delayed on account of my absence, and is to take place next week. I have the Report on my hands, and other business connected with that as well as with our own Mission, which has fallen in arrears. — Shall get off documents &c as far as may be able. —

We have not had the pleasure of a letter from you hard for a long time. — Nor from the House except from Mr. Hill in regard to Bills &c. — The Herald down to August and Newspapers to the same date have been rec'd by Calcutta & England. — We rejoice and give thanks to God for the wonderful displays of his

grace in the Revivals of Religion in our below Country. We certainly rejoice with those that do rejoice, and I trust also weep with those that weep. May the Lord abundantly bless his Church, in that glory of all lands, and make it a blessing to the ends of the earth. _____ I long to see Christians in Am. doing more for India, where is on every side is an open field. _____

Rev. Mr. Hamilton

Oct. Feb. 1842

Rec'd May 6.

Ans. Sept. 1842.

17/06

The Rev. R. Anderson D.D.
Missionary House
Boston
U.S.A.

PAID
U.S.
17 AP 17
1841

A. Hamilton

My dear Wife joins me in sincere Chr. regards to yourself & yours — I am anxious to hear if my brother has returned safely from Europe.

With Chr. love to all at the Mission House

Yours in the Gospel

M. Winslow.

P.S. We earnestly hope you will not give over writing to us ~~at least occasionally~~ though we know they are many calls on your pen.

91

Madras March 20. 18

The Rev R. Anderson D.D.

My dear Brother,

We have availed ourselves of the favorable opportunity offered by the Ship Washington to send to America two sons of Dr Scudder Samuel & Ezekiel about 12 & 14 years of age who ought to be kept no longer here — if they are to be fitted for the most extensive usefulness. They are very nice boys and I hope will find friends to take them by the hand and trace them up to be missionaries — the eldest especially seems to love the Lord. I suppose Dr Scudder has written you. Mr Hoag takes them under his direction. Places are to be provided for them and perhaps you may know of some friend who would aid — I send by the Ship an Ann. Ad.ts & Hotchkiss & Brief Report also the body of the Report of the Tract & Book Soc. The remainder is not printed. Dr Scudder has been loud & made by an affection of his arm but is better. He wishes some of the young men of piety & talents to come over & help us — Mr Hoag will be able to tell you something of

Rev. Mr. Nisbet Missionary.

Madras, March 20/41

Recd. Aug. 10, 1841

Ans. Oct. 29 —

PHILADELPHIA
APR 8
Pa.

OHIO

Rev. R. Anderson
Corr. Sec.
Missionary House
Boston

the enemies. We have been gratified with the opportunity of acquaintance with him — I send also some Copies of the Statement & appeal of the Madras Mission just printed for circulation here — It is to be submitted to the Com. before given in Am —

By Mr Tracy I send my Journal kept while absent at Bangalore which may give some little information about the Country and I hope being more distinctly before the minds of the Com. as a Miss. field.

I remain
My dear Sir
Yours truly

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Madras March 22/41

The Rev. R. Anderson D.D.

My dear Brother,

The "Washington" cleared on Saturday and we took leave on board of her of our good bro. & sister Hoey (whose acquaintance we have been happy to make) Miss Browne, and two sons of Dr & Mrs. Scudder, Samuel & Ezekiel, who by a vote of the Mission, it being a favorable opportunity, are thus of an age when by all means they ought to go, if they are to be fitted for the greatest usefulness. They are nice boys, about 12 & 14 and I hope some kind & able friends, may take them in hand for their education. Samuel is we hope a child of God, as well as a lad of good talents, and Ezekiel has at times appeared well. The Com. will I hope approve of our sending them. — I have forwarded by the Ship, our Ann. Accounts — Report (though brief) Statistics — and a Journal kept at Bangalore — Also Accounts & letters for the Bible & Tract Societies. — Since coming down from Bangalore various accumulated business has pressed upon me, so that you will excuse me if the documents are not all as full as they should be.

Neither D. S. nor myself could attend the meeting of Delegates — and we requested Mr. Poor to act for us which he very kindly did. The proceedings have been forwarded to us — and are generally such as we can approve. The particulars in which we differ will of course be reconsidered. I only allude to the meeting to say that, in reference to one question (discussed at the meeting in Jaffna, and alluded to in your letter for the Ceylon Mission, received since I sat down to write, and for which I thank you) "to what extent is it desirable that the associated Missions should be reinforced? — they declined giving any opinion as to the comparative claims, but decided that Nine Men" for Jaffna & ten for Madura are needed — and that Madras should have six or eight without delay if continued!! That is, it should be strongly reinforced at once or given up!!! Now were there men & money enough, and other fields had not at least equal claims, such reinforcements might be put down as desirable, perhaps; but in the present state of things, they cannot, we think, be

Affairs is very much as I left them in Colombo — but will see Chandler & Poor — Lord bless you — Farewell — Yours in Christ

D. Oliver

Nothing but the intrinsic merits of the Measure
that I to say nothing of what I do as a Member
of Civil Board in the Bill relative to the Ceylon Mission

on the Pentecostal Collection for Jaffna — A mission may be too large as well as too small — there may be too much concentration as well as too much diffusion. A team with too many horses would be difficult to manage. Besides other parts, even of Southern India, are equally ripe as fields of labour — perhaps more so. If we keep in view that Missns — are on the end to depend principally on Agency raised up in the Country, we shall see the importance of every Missn having room around him, in which to employ and train up and oversee his Assistants — and more should be made of them and done by them than has been. — The object of the deputation to Jaffna was to show our idea of the then comparative wants of the three Missions. The year previous Madras was put first, but the weakening of Jaffna, subsequently made their claims more urgent and that Mission was put first. I do not remember the number of Missionaries mentioned as needed before others should come in for a share (as I have not the minutes before me) but if the Ceylon Brethren while the state of things remained the same, took a different view, and sent a Counter statement, it was singular for the minutes as sent home, were agreed to by all, and every member of the Ceylon Mission was or could have been present when the subject was discussed. This claim have been very great, and to speak only of Jaffna in Madras, we are willing not to increase (for decision we cannot much) that they may be strengthened, but only to certain limits — not to nine or even to five Missionaries. We need two of the five more than they do all, with their present number. Should that be further reduced, by the removal of Mr. Hoisington, or another, we will take one of the five, and say nothing or should they lose two, let them have the wholly five and we will trust the Lord to spare us we are, and allow us to do what we can, little though it be. But our silence, as to one claims, must be construed as being only because one voice would be drowned in the cry of the Ceylon Mission unless the Comm. had more than two or three men to divide off, to any alternative of giving up the Mission, if not "strongly reinforced" we trust none such will have a moment's consideration. Every reason that urged its commencement urges its continuance, & many many more. It has been prospered & is prospered & by the grace of God will be prospered. The Plan already adopted the Mission to that it cost the Board

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Madras April 21. 1841.

The Rev. R. Anderson,

My dear Brother,

Since I wrote by last overland it has been decided that Br. Scudder, with his family, should resort to the Neilgherry Hills for the benefit of his health — to remain perhaps a year. The affection in his arm, and side which has troubled him for some months has so far deranged his system, that this course is judged absolutely necessary. There is every reason to hope that it will prove a wise course, and be the means of continuing his valuable labors in the country for years to come. Our little Charles now 22 Mos. old continues so feeble that we shall probably, by advice of physicians & the Mission, send him with the family. I should have mentioned that Dr. S's removal for the time is according to the urgent advice of his physicians. — Mr Harrington is making preparations to leave for Am. as his health has failed much for two or three months past. We understand that he expects to be in Madras within a Month or six weeks, perhaps to go to Calcutta, though it is a bad season to go there. Should he find it necessary to stay in Madras two or three months he may probably go into Dr. S.'s house at Chin. — and possibly before he leaves some one else may come to occupy it. If not I shall give up Royapooram for the time, and go into the house with my family as it belongs to the Mission, while we pay rent for the house we are now in. It will, however, be (3 months) a great trial to me to leave this station, as the Congregations are now very good, evening meetings (as also others) well attended and the schools in a flourishing state. There are also some inquirers. I shall do what I can to keep up the congregations & schools.

We are led by this charge to feel our weakness, and the need of raising our voice, more earnestly, for help. Whatever may take place, we can expect little aid from the other Missions. — In Madura, their stations are all manned, though Mr. Murray is at the hills — but they have no strength to spare. At Jaffna two of their best stations, for missionary work, are unoccupied, and the houses empty; and it seems only two Miss^ns are coming to them, one of whom must take Mr. A-'s place at Batticotta. Either Chavagachery or Tillipally, must then remain vacant; and the Missions have purchased land and bequest to build or rather lay the foundation, of a New house at Manepy. — What then shall we say? We certainly have no dwelling houses, or Chapels, belonging to the Mission to lie waste, as long as one Miss^y is here; but we have perhaps equally important interests at stake. I am full convinced that in its bearing on the interests of Missions in Southern India, our Establishment, though now so weak in men, and comparatively new, is not less important, in its prospective influence, than either of the others. It cannot be relinquished, or weakened without great loss. Will there the young men of Am. go, "one to his farm and another to his merchandise", and leave an undertaking so promising "from its beginning hitherto", to fail, or even to languish, for want of their timely aid? If so where is their love to the Saviour, and to the souls of their fellow men? We do not ask them to come to an untilled field, or one wholly barren, but in many respects ripe for the harvest.

Missions in India continue to be weakened by the death and removal otherwise of Miss^ns in number the year past considerably greater than the additions. Yet there is no doubt mercy in store for this suffering land. The way of the Lord is preparing and "He that shall come will come."

The Brn. at Jaffna have suspended two of their native preachers from their office as preachers on the ground of caste, I believe. They complain of a worldly spirit in their Church members. Perhaps of the Seminary were more confined (at least in

urged to the members—retained in it for
pastoral years) to preparing laborers for the Mis-
sionary work, there would be less of a worldly
leaven among them. They are now looking after
places, under God—& even were the pious lady
are likely to have their minds turned to worldly
employments. I am inclined to think that our
the Continent at least, our Seminaries, if for the Boarding
as well as tuition, of the pupils, should be strictly
Missionary, and, except in the lower departments,
limited to those of whom there may be hope
that they will make Mission assistants. There
are other Schools less expensive, for more secular
purposes.— The Govt of Madras have extended their
patronage to the proposed Madras University,
and it was opened on the 14th Inst with very tolerable
prospects— except the want in it of the blessed Bible.
The Gen. Assembly's School containing about 800 lads, is
in a flourishing state— also Bishop Cotton's Gram. School
and that of the N. Ed. Soc.— The Wesleyan Schools are also
doing well. In fact in Madras, Native Education is
in an encouraging state. What is principally wanted
is a Seminary for training up religious teachers.
The elementary studies they would pursue in
the Schools already in existence. There is an Institution
in connexion with the Church Mission which is
very respectable and includes East Indians & Europeans
as well as Natives but the number of students is
very small. I hope the Com. will bear in mind
our wants in this respect as they send out men
for the Mission.—

My health is through mercy good as
is that of my wife generally. I am afraid the
approaching hot season— will however affect
her very much. We must be thankful for
the strength we have and should cordially
bless God for ourselves to devote to Him in these
dark corners of the earth while so many
point in the way— With my Chy regards
to dear Mrs A. to my Brother & other friends
Yours in the Gospel— M. Winslow.

Madras 21 April 1841.

My dear Mr. Hill,

Since last Overland I have drawn Bills on England to amount of £755. This covers the letters of Credit to Oct. 7. 1840 — except £30 — and leaves to be drawn of those of which Notice has been received Letter of Nov. 18. £1500 and Jan. 1. 1841 £1500 — I mentioned in my last having paid Rev. J. Tracy Rs 254. 11 — towards his passage to America which is entered to your

Madras April 21, 1841.
Rec. July 20, 1841
Ans. Oct. 29 —
Wm. Hill

To
The Rev. Col. Anderson D.D.
Missionary House
Boston.
U. S. A.

6 Minutes

Account) — He gave me a receipt for Rs 116.4
but the money was paid in Rupees as above —
I hope he will have had a prosperous passage
home and find his health improved. Miss Brown
and two Misses Scudder accompanied him
and his family — Both kindest regards
to Mrs. H — and to the Bro. at the Mission House
including Mr Head with whom I think I have
some acquaintance I remain &c. Muzzelow.

Mr. Geo. R. Anderson
Mr. Wm. Brown
Mr. Wm. Allen

Madras 12 May 1841

To Henry Ashton Esq.
Pay Master

Dear Sir,

Since my last I have drawn on your agents to the amount of £150 — the full of the bills of exchange credited for Mr. Hall — and herewith for the same sum, payable to the order of Dr. Anderson, which bills you will kindly hitherto advise the receipt of the bills mentioned.

I remain dear Sir
Your truly
J. Wilberforce.

P.S. The reason of my drawing the whole of my salary favorable opportunity for remitting it to England as a present to Dr. Anderson, to be invested in Negapatam, to assist in the erection of a school house and the other buildings connected with the Mission there. I am obliged to draw upon the Mission for the balance of my salary, which will be remitted to you in the course of the ensuing year.

MADRAS
1841 MAY 17
Paid 10 R

Overland via Falmouth.

The Rev. R. Anderson D.D.
Missionary House
Boston,
U.S.A.

~~Care of Mr. Joseph Symm,
No 2 Furnival's Lane
Cannon Street
London.~~

Madras May 12 1841
Pay Mr. Ashton
Lond. 25
Madras May 12 1841
Rs. Ang. 2
Pay Mr. Ashton
Lond. 25

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Madras June 8. 1841.

The Rev R. Anderson D.D.

My dear Brother,

I mentioned in a letter by the last overland that Mrs. Hoisington was very ill. Perhaps you had later accounts than mine and that she was better. She has continued to gain we understand though slowly and we are now daily expecting them here on their way home — going from this probably to Calcutta.

Mr. Poor is now in Jaffna and we learn that he and Mr. Spaulding were to leave probably to day on a visit to Batticaloe where the Lord seems to be carrying on his work in an unusual manner. Mr. Stoll the Wes. Missy there writes that he has baptized 189 and that inquirers are coming in almost daily from the country. There has been an interesting state of things there for some time but the attention to Chy is now understood becoming more general than before. Perhaps the Lord is about to show us in this case as at Trichinopoly that He can accomplish his own purposes of mercy without all that course of preparation & array of means which we are inclined to think necessary. There has been a Missionary at Batticaloe nearly all the time since the Wesleyans came to Ceylon but never more than one and not [illegible] many schools —

We have not heard as yet of Dr Scudders arrival at the Hills but he may perhaps write you thence by this overland. We have heard of their favorable progress as far as Trichinopoly. Mr & Mrs. Hunt who were at Pulicat when I last wrote have returned in improved health. As his constitution and the heat of the Jaffna do not well agree, it has been thought best for him to occupy the house at Chintadripettah, at least during the hot months, and for me to remain at Royapooram. Indeed the state of things here is such that it would be a great sacrifice for me to leave to go no farther than C. The congregations are large and they are several inquirers. The Roman Catholics have also for they months been attempting to break up a meeting which I hold weekly

one of they do, I wish to improve the opportunity of making known the Gospel among the Romanists, which the Government has given me.

P.S. I do not write Mr Hill at this time having drawn only Bills of £100 for the Rel. Tract Soc. in London — Have outstanding £1400.

Rev. Miron Winslow.

Madras, June 8, 1840

Rec'd Feb. 2, 1841
ans. Feb. 29

Mathews

Mr. Winslow
Missionary Stone
Madras

Rev. Dr. Anderson
Boston

from Religious Tract Society

at the hour of a respectable Native where there are really at every meeting scarcely less than 3 or 4 adults and young people reading in the Tamil language. They appear very attentive and we are encouraged to hope that our labors among them will not be entirely lost. Mr Winslow has recently commenced preaching with great zeal to the Romanists, and they do not visit the meeting with the people of the place, they are generally very attentive and commence by saying that they have a Bible of their own, with which they do as they please.

Madras 8 June 1841.

The Rev. R. Anderson, D.D.

My dear Brother,

I was gratified in receiving by last "Overland" your printed Circular on raising up a Native Ministry — It is an encouraging circumstance that this important subject is engaging the attention of the leading Mess. Societies in a manner which it has not hitherto. There is however some danger that as many took up an idea, when much was said about the distribution of tracts & books a few years ago, that little else needed to be done, and that the world would soon be converted by the Press, so now that it will be completed by a Native Ministry; and forget that in most countries and at the beginning in proportion as Native Labourers are raised up foreign Mess. must also be sent — in the same manner as the Native Army here is commanded by Native & European Officers. If the latter were absent, the former would be of little worth.

I am afraid also that there will be some disappointment (as in other countries) in regard to the number who may be obtained suitable for Native Ministers. It will not do here as in Africa to go on the supposition that the fifth or one tenth of all under our a superior course of instruction, will be fit to bring forward for the Ministry. Here & there one by the grace of God

will be found, we modestly think — and more no doubt of the real & faith of the Miss^ns should be greater; and if the cause of education should be directed more steadily to their object. — I rejoice however in the prospect which you have so well stated out before us, and hope there will be self denial & liberality & faith & prayer among in the Church to make it a reality —

Mr. & Mrs Hoisington & family are here and probably will be for three or four Months to come. They come too late to go home before winter. They are at Pulicat about 30 miles distant on account of the air —

We hear good accounts from Dr Scudder at the Hills — perhaps he will write you. He hopes to be able in a few Months to commence a tour in the adjoining Country of Coimbatore. Mr. Hunt is now living at Chinna as his health suffered in Tower — and Tower not will leave Royapooram —. The Roman Catholics have continued their opposition to our evening meetings at Chennaveed, but the Police interfered and prevented the principal annoyance. They have however continued to throw stones, at times, and last night they burnt the house where we assemble. It will, I trust be overruled for good. — There is great excitement here now on special subjects and particularly the conversion & baptism of two respectable young men in the Sun. Ats.

(3 inst)

School (Scotch Missionaries). The young men were baptized without their friends being aware of their intention, and as soon as it was known that they had received baptism & partaken of the Lords Supper the whole City almost was moved. The Messrs were called before the Police and when the authorities decided that the young men were at liberty to remain with their teachers if they chose (as they did notwithstanding all the threats & entreaties of their friends & relatives) there was rush to seize them by violence. But the officers of the Police interfered, and they were conducted under a guard to the School with the Messrs — when I believe they have since remained and the Messrs generally with them. About 300 boys left the School in consequence at first but some have returned and more doubtless will ere long — My own School and congregation has been affected but the excitement & opposition will yet redound to the praise of divine grace —

May your prayers continue to ascend that the Spirit may be poured out from on high, even on this City. There are great numbers who by a renewal in the spirit of their minds could be prepared for Native Ministers. The Bro Poor Spaulding & Cope have just returned to Doffa from Bottecloe where they saw reason to ascertain them — Mr Stott the Mission has baptized more than 200 of whom 80 are Dyaks or wild men — Please secure my hasty scroll & believe me My dear Brother Yours truly — M Winslow

Madras June 8 1841

Henry Hill Esq.

Very dear Sir, By the last Overland I rec. your favor of March & April, in one of which you refer to a letter written previously stating that 600 £ could be added to the amt for which letters of credit had been sent but I have not rec. the letter containing the statement. As I mentioned, the Bills drawn last year being at 6 Mos sight would reach us before those being at 3 Mos — it is not worth while to write a letter against a former bill.

I have this day drawn a Bill for £1500 on the Letter of March 3 — the previous Letter of Dec. 1. remains undrawn upon.

Rec. Oct. 5 1841

Rec. Feb. 24

Rev. Rufus Anderson D.D.
Missionary House
Boston
U.S.A.

Rev. Winslow
Madras

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Madras Augt. 21. 1841.

The Rev. R. Anderson D.D.

My dear Brother,

I have not the pleasure of receiving letters from you to be answered, but think it my duty still to write a few lines by the "Overland," almost every month. We are all, thank God, in comfortable health. Dr. S., as you may learn from him at the Hills, is improving. As he now thinks it likely he shall be at the Hills and in a town in the Coimbatoor District when able to accomplish it, more than a year from this time, and after his return, should he be spared, wishes to take his family with him, and be employed much of the time as an evangelist, it seems rather desirable that Chintadripettah, as the house is owned by the Mission and is well situated for Native work, should be more permanently occupied than it can be by him. With his consent, therefore, I shall probably take it for my station, at least until his return, or until we have help. It is not my intention, however, to give up Royapooram. On the contrary having had an opportunity, which I had long looked for in vain, to buy a piece of land, in an eligible place for a Chapel, I propose at once to send round a subscription for means to make the erection. I was authorised by a vote of the Mission, more than a year ago, to buy the land, and we then at a public sale bid Rs 1005 for it; but it was bought in. I have just succeeded in obtaining it for Rs 765 less by 240 than we before offered, as it belonged to an estate which the agents are now anxious to settle. As we are not authorised to purchase real estate without

N.B. Do good enough to send the letters for the Bible Society

permission of the Com. this will be held at my private risque, until the Com. may authorize the payment for it; unless enough should be realized by subscription to pay for the land, and build a small but neat Chapel also — and to procure an additional piece of land for a burying ground, which is exceedingly needed. There is no Protestant burying ground on that side of the Town, or nearer than about three miles which is a great objection, in the minds of Native Christians, to living at Royapooram. If we do not succeed (as I trust we may) in our subscription here, perhaps some of our friends at home would grant us some special aid, in building a Chapel where there are three Rom. Catholic churches, but no Protestant place of worship, except a private house — while the Native congregation, including children, almost always exceeds three hundred — and no place of sepulture for the dead. Of course my expectation is if I do not continue at Royapuram myself, some one will occupy it. We want, I think, we long have help. Our Brethren at home will not quite leave us to perish from the cold with no one to enter in to our labors — At present, I shall keep up both stations, as well as able. I now preach at the two alternately on the Sabbath, and at Royapuram regularly once in the week also, besides meeting the schoolmasters, and occasionally the school at each station.

I have mentioned the opposition of the Romanist at Royapuram. They not only threw stones, and assembled in an adjoining room with almost all kinds of noise which could disturb us, but at length they set fire to the thatched bungalow connected with the house, where we met, and burnt it with all its furniture. The Police interfered to stop the annoyances, and they have been quiet now for two or three weeks.

There is a subject in reference to Chintadrepettah which we wish to bring before the Com. In front of the house is a plot of ground nearly twice as large as the Mission premises, on which are two low bungalows — in one of which, though small, Dr. S. lived with his family two or three months, on their first arrival here. This ground, and the bungalows are now for sale, and though mortgaged, I believe, for Rs 3000 or upwards, and perhaps for more than the value, may probably be bought now or in a short time, comparatively low. What we would propose is, that the Com., if they see fit, authorise us make the purchase at a favorable opportunity, as a place for the Printing Establishment, and allow us to pay for it, and for the erection of such buildings as would be needed for the Press from the Profits of the Press. The reasons in favor of it are, that the situation is good both for the Press, and the Printer, and that economy requires that, as soon as possibly we should have Mission buildings for both. We now pay rent for Popham House, Rs 160 p. mensem, which would soon amount to the value of the building. We have already paid at Roy.m in five years Rs 3000 in rent, and should have paid the same at Chin. had we not bought the house & premises for Rs 2,800 — The Lon. Mis. have, I am told, expended here about Rs 75,000 in rent, and now have not a house for their Missionaries. Will you be kind enough to bring this subject before the Com. and favor us as early as may be with their decision.

The Hoisinglons are still at Pulicat —

Sist. H. — much better. They will probably proceed to Calcutta to obtain a passage about the end of Sept. and wait there until Dec. or near that time — so as not to arrive at home too early in the season. Mr. Poor is about to leave Madura for Jaffna, to be stationed at Tillipally — Mr. Dwight at Madura — and the Eckards temporarily at Dindigul on a visit. All are now in tolerable health. The Messrs are on the Hills —

Another youth has been baptised in the Assem School here — Madras is losing in Miss[y] strength. Two Miss[ys] the Rev Mr. Caldwell of the London Soc — and the Rev Mr. Pope of the Wesleyan are leaving their re[illegible] fective communicants to become Episcopalians and to join the Propagation Soc. at out stations. — Such orders have come from the * Court of Directors, & from the Supreme Govt., for the withdrawal of all connexion of the local Govt with the idolatry of the Natives. Of course some of the disgraceful scenes which we have been forced to witness, heretofore, will now cease. One great impediment to the spread of Christianity is removed. — In consequence of the excitement produced by the conversions in the Gen. Ass. School the Natives have withdrawn a great part of the lads from it, and are making great efforts to raise up an Institution of their own, in which their sons may learn English and the sciences, without religion. Besides an Institution called the Madras University, patronised by Govt., in which the Scriptures are not used, they have commenced what is called the Hindoo School which promises to be of some importance. Humanly speaking it is much to be regretted that Christian education has received the check it has, but God can bring good out of evil. Our Schools have suffered — many of the larger boys having been removed from them, in consequence of the panic. There are notwithstanding, at Royapu three heathen schoolmasters now asking for baptism, and one of them at least I hope to baptise soon. The others have not long been candidates.

* Another of the Sons. Min[illegible] has also some offer of the Propagation Soc.

Rev Mr Howell of Cuddalore

Our Schools are on the whole in a pleasing state. We are very anxious to commence a small Boarding School for Girls, and hope we may be able ere long to do so. — Another thing I wish much to commence is the teaching of a few native young men, as a sort of Theol. class in preparation for them to act as Catechists & Preachers, if any could be found qualified. There is not much material now to work upon, but something might be done if time could be allotted to it; but my labors already press me too heavily, and I see no way but to wait for help.

The Press is going on well, and except some little oversight of the money concerns, to prevent confusion, and not to lay too much on Mr. Hunt, he saves me from all real care of the business part of it. The preparation of books, and correcting of proofs in the Native languages (though able to do nothing myself except in Tamil) of course take up much of my time. But it is real Mission work, and I am fully satisfied that the Press is becoming increasingly a powerful instrument in Mission operations. We are just commencing — as mentioned in the inclosed for the Sec. of the Am. Bible Soc. — an edition of the whole Tamil Bible, in one volume (it has usually been in five, and we have none entire except some copies of parts of different versions & editions bound together at the joint expense of the Am. Bib. Soc. and the Madras Auxy. to the British & For. B.S. —. It is to have the headings, translated from the English Bible, and we would have added marginal references

that we have no paper large enough to allow of this without making the volume too thick. The references cited are from the German Bible, which are but few, and have been inserted in the text, after the verse from which reference is made. When we come to another edition, for use of Catechists &c. I hope we may have paper of Royal Octavo size, and insert the headings references & various readings after the manner of a Polyglott.—

We have yet no entire Copy of the Telugu Scriptures printed. The New Testament is in print, and in part has been revised. Nearly half of the O. T. has also been printed, but the translation is found so defective as to need a thorough revision; which want of qualified Miss^ns can not be given it. I hope & trust we may see long have a Telugu department in our Mission. Two Miss^ns have recently arrived for Masulipatam, both University men, who will in due time, I hope, help us in Telugu.—

At Tranquebar a Brahmin has recently embraced Christianity. He is said to be the first of that Caste who has been baptised among the Tamil people. I do not know whether this is exactly true, but while at Calcutta & Bombay a considerable proportion of all the Converts have been Brahmins very few Tamil Brahmins have ever shewed any tendencies towards Chr. There is a Brahmin of some learning at Roy^pm who frequently attends on preaching & comes to converse with me on religion, but I do not know that his mind is at all seriously impressed. May your prayers ascend with more faith than ever that God would soon make his ways known upon earth and his saving health among this people.—

With affectionate regards to the Lady as well as Brethren at the Mission House I remain Dear Lord, Millinsho

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Madras Sept 21. 1841.

The Rev. R. Anderson D.D.

My dear Brother —

We had the pleasure of receiving your favor of June 30 by the last Overland one week ago, — and we rejoice that you are again at home, and able to write. We would be thankful also for the increased encouragement in respect to aid for Jaffna, though we ourselves are still left without a reinforcement, which is more needed, now that Dr S. is absent from Madras, and probably will be for more than a year to come, and Mr. Poor has returned to Jaffna, there it is in that Mission. I have now the charge of two stations, besides the Seminary, more than three miles apart with 7 schools at each — Congregation on the Sabbath at each nearly 300 with two places for Native preaching alone of them (Royapur) and a call for as many at least as that at Cooum; and no good Native assistant of any kind.

It would I think be very well for Bro. Meigs to be with us; but it would be better to have a permanent laborer of the right qualifications unless he could remain for some length of time. But we need both. I do not know a more promising place in India for preaching the Gospel, than Madras now offers. If there were a dozen Missionaries able to preach in the Native language, and they had as many, or twice as many, little chapels in places favorable for the Natives to Congregate, and occupied them alternately, or otherwise, as they might agree, but frequently, each of them, say two or three times a week, I believe they would have full congregations, in most places, at suitable times, and that, by the grace of God, there would ere long be a shaking in this great City. I never preached to better congregations of Natives than I do now, or (except when there was a special revival) with more encouragement. Last Sabbath in Communion at Royapuram, and we hope to receive several to the Church. But I feel very weak, while there alone, as a Minister.

for a time —

to be the Nelloore

You mention its having been suggested that the "Duff Schools" were likely to disappoint the expectations of their supporters. There has been, I think, too much opened from them, but properly conducted they are very useful. The tendency is to make too much of science and everything of English. The consequence of the latter is that the young men are left ignorant of their own language, and, whatever they may learn are not able forcibly to communicate their knowledge to their countrymen. Nor do they command as teachers in that language much respect. The former, if not sanctified only puffeth up. As means to an end they are both important, but if made the end either by teacher or scholar, as too often is the case, there must be disappointment. And so there will be in Schools like the Seminary in Jaffna, where the lads are brought more directly & constantly under the influence, if every thing be not subordinated to the one object of saving souls.

There is much discussion in India concerning English and the Vernaculars, & Schools & preaching. On both sides there are extremes. India will never be converted by English, nor by Schools, though they are more important as auxiliaries, than some of their lukewarm friends may be ready to suppose. In our Missions the tendency may be to make too much of them and to spend too much time in teaching English & the Sciences so as to prevent one being instant in season & out of season in preaching the word. Much time is also taken up in making books. Had sometimes bowed down to the earth, because unable to make full proof of my Ministry; and I have no doubt many of my Brethren do the same.

In regard to a New Mission in this part of India though, I have been in favor of the Government for one among the Tamil people, yet a healthy station might be formed among the Tamulians at Bangalore or on the Hills, without interfering with them, and I do not see if there be means for a New Mission, why it should be confined to Tamils when there are so many of other tongues. One among the Telugus or Canarese would seem to me preferable —

In regard to our Press, I stated last month the desirableness of one being allowed to take the profits from it, for a time, for purchasing or building for its accommodation. It is a killing thing to pay rent for any length of time. ——— We have opened a subscription for building a Chapel at Rayapooram but cannot yet form much opinion as to the result. If we get a chapel we ought as soon as possible to have a house there.

You probably hear direct from Dr. S. at the Hills. He seems improving, but not rapidly; and does not talk of returning to Madras until a year or upwards from this time. The Madura Mission is in an unsettled state, on account of the changes following Mr. Poor's leaving. At Jaffna they continue to have trials with their young men, on grounds of caste, marrying heathen wives &c. but we may hope it is only the sifting out of the Chaff which will be more or less gathered with the wheat. ——— Bro. Hoisington is now here with his family, having come in from Pulicat a week ago. He may remain two or three Mos. or may go too to Calcutta to obtain a passage home. — We are one commencing a female boarding School at Chintadripet with good prospects of success. There never has been any School of the kind in Madras except for Portuguese children who could not when educated exert much influence on Society.

In regard to funds, I do not know how we shall be this year. The journey of Dr. S. to the Hills & residence there will add considerably to our expenses; but what is more, he has not been laboring in consequence for the Bible & tract Societies so as to bring much of his salary into their accounts. The house at Rayapooram we continue to rent, as it has not been convenient for Bro. & Sis. Hunt to go yet into Black-town, and on account of the congregation there, and the probability that as Mr. & Mrs. H may stay two or three Mos. and perhaps some other family come, we may continue to rent it, at least for some time. I shall endeavor to make out an estimate of prospective wants for the year to come by the next overland, asking a special interest in your prayers. I remain affectionately Yours — Whitney

Sept 21. 1841

My dear Mr. Hill,

I have drawn the present month the balance which was due on the Letter of Credit given Sept. 1841. (that for March 3° being previously drawn) and on that of May 29 — £300 — leaving on that £1200, which is all that remains in my hands — I trust I shall not be obliged in order to meet the actual expenses of the year, to draw more than the 1,200 remaining, as that will make £9,000 for

all for this year, the former £350 & the latter £500 had in 1842 & by the former £4,185 — But as Mr. Poor is gone & Mr. Cheever remains at Pillar Point not avail ourselves of Mr. Poor's offer to go to Nineveh and Salonica & Pottery the expense of Mr. Poor's

Rec'd Mission House
Monday, Sept. 21, 1841

Rec'd Dec. 8, 1841
Dec. 30

Rev. S. W. Partridge
Missionary House
Boston

Rev. Dr. Anderson & S. Greene

Ans. this

NOV 18 1841

the year, but Bills must always be sold in Nov. or Dec. to meet the expenses at the opening of the year. From this time until near the end of the year the sale of bills is usually more difficult than at other seasons, which made it expedient for me to embrace a favorable opportunity of selling three month more than is immediately wanted. I shall endeavor to send an Estimate of the Expenses of our Mission, as you mention. In the allowances for 1842 to Pottiwa & Modena Miss.ns they were supposed to

Madras Oct. 20. 1841.

The Rev. R. Anderson D.D.

My dear Brother,

(Extracts)

Since I wrote you last I have had the pleasure of receiving to the Church at Royapooram the Candidates, whom I have previously mentioned. The Communion season was on the 26th Sept when Bro. & Sister Hoisington were with us. Bro. & Sister Hunt, who had not previously connected themselves with our Church, as he waited for a letter of dismission from the Church of which he was a member in Am. — then united with us by covenant. A European woman a domestic in their family, who has also been in Dr Scudder's aid. ones, for some two or three years, and has at different times been serious, but lately has manifested pleasing evidence of a change of heart, was received on profession of her faith. Fifteen Natives (of whom one was formerly a member, but dismissed about two years ago) were also received. Three of them were baptized one Heathen man, a Schoolmaster, and two Catholics. The state of things is such here, and the Romanists are so mingled with the Heathen, and conformed to them, that when any being received by us they express a wish to be baptized, it is thought expedient to comply with their wishes, and receive them as we do Heathen, from whom they scarcely differ but in name. The remainder of those received were nominally Protestants by birth, but had neglected religion from their early days, and lived "without God and without hope" in the world. One of these is a respectable man named Sindatchey Pillay of a leading family in Jaffna, from which he came about 8 years ago, and commenced business here as a Commission Merchant. A Sister of his was the

wife of Gabriel Tiruna, Native Preacher at Batticot and Tutor in the Seminary. It was in a Bungalow in front of his dwelling at Rogapooram, that I commen on returning from Bungalow, an evening meeting which had been holden in another place. The Rom its immediately began to annoy us, and send litte threatening our lives. They threw stones, both in tim of meeting and at other times at the family — set up a noisy meeting in the adjoining house, and disturb us by offensive smelling lights, fire works, as well a by the noise of bells and various instruments, and when this was stopped by the Police authorities, they burnt the bungalow, with the furniture it con- tained. All this persecution tried Dudatchy pillai very much; but I have reason to hope it was for the good of his soul. He has of late seemed quite in ea nest in religion, as also his wife, who had formerly bee a Romanist, and is one of those now admitted to our Ch The Schoolmaster, admitted from Heathenism, has had some persecution to bear; but I hope may be enabled to persevere in following Christ. There were five childre baptized.

A very respectable & comparatively large Native congregation were assembled consisting of Heathens, Romanists, & some nominal Christians who for two & a half hours were silent & attentive while attending to the preaching of God's word, and the ordinances of his house. With three occasional Native Communicants, there were in all at the tab twenty six, and the season was more particularly interesting, not only on account of the new admis- sions, but as being the last time our dear Bro & Sister from Jaffna will probably commune with us, and the first in which two of our own number had communed at the Lords table with the Native brethren & sisters. I trust the Lord was with us in his own ordinances; and that the occasion will be blest to some at least for their eternal good. We felt the absence of our beloved brother & Sister Sudder at this interesting time.

the Union for prayer from the 2d Oct. to the 11th has been observed here with some encouragement. The interest which our Native members have taken in it has seemed to me an indication of good.—

I mentioned having bought a piece of land near the house which I have occupied at Rogm for a Chapel for R 765 — and that a Subscription paper was in circulation for funds to make the erection. It has thus far succeeded favorably, and I think in a few days the sum of R 2,000 at least will be subscribed with which it was proposed to commence. Only two or three hundred are now wanting to that sum. I hope the Com. may be able & disposed to allow us soon the profits of the Press, for a time, in providing suitable buildings for it; and for the residence of the Printer. As I mentioned last month, there are grounds adjoining the premises at Cheinlade Pettah which can now be obtained at a moderate rate.

You doubtless hear from time to time direct from Dr. S. at the Hills. His last letter to us states it as the opinion of physicians there that he must remain two years. If that should be necessary our prospects in Madras will be very dark. You are not able to hold us out encouragement as to speedy help from home, and here are two stations on my hands, with schools at each — a boarding school at one just commencing — a Chapel to be built at the other — and a Press to be supplied with work. There is also no little to be done by way of agency for the other Missions, besides what Br. Burt can do in executing Communications &c — This is more than I can expect health & strength to bear for any length of time. Perhaps Br. Mills may come to our aid, but we shall nevertheless need one or two permanent Missionaries here. At Madura they have arranged, I understand, for Br. Crane to go to Dindigul, but this leaves Tirupuvanam vacant. All our Missions are now urging, while everything around urges us to extend our borders.—

I enclose a short letter to Mr. Hill with Estimates as requested for our Mission for 1842. In them I have added the Land for the Chapel which I hope the Com. may authorize us to pay for if necessary from Mission funds. I think it would be better for them to do so and then own the land by purchase than to have it paid for by Subscriptions here even if that should allow. Whatever is raised in this way could be more profitably and I think also for the best interests of the Mission expended in the buildings or buildings to be erected

Madras, Oct. 20, 1841
Recd. Jan. 24, 1842
Ans.d April 3
(Marks)

The Rev. R. Anderson D.D.
Missionary House
Boston
U. S. A.

W. C.

Through mercy all the members of our Mission now here are well and generally those of the other Missions. The Edwards have returned to Jaffna instead of going to the Hills, which is I think a good move. The Hoisingtons are here and I am sorry to say he is very feeble. Indeed I am afraid if he does not get to sea soon he will not have strength enough left to rally. He cannot now go to Calcutta as it is unhealthy there from Cholera &c. Nor would it that a passage be of much use. He may be obliged to embark either for St Helena or England. Please accept our united love & feel yours Milbury Howe.

100

Madras Nov. 20. 1841.

The Rev. R. Anderson D.D.

(3 inst.)

My dear Brother,

I wrote by last mail giving some account of receiving to communion at Royapooram on the 26th Sept. 15 adult Natives & 1 European woman. It was an interesting occasion. I hope that, through grace, those we will be enabled to maintain a Christian character. The Congregations, at both the stations, continue pretty good, though suffering for want of another Minister, and the meetings are attended in an encouraging manner. In want of help, I have employed a Native Christian, who was in Communion with the Church at Vepery as a Reader & acting Catechist. He conducts public worship at Royapooram, when I am not there and Samuel Downer does the same here. With the latter, we have reason to be in a good measure satisfied. He is not so thoroughly instructed in Christ as to be employed fully as a Catechist; but he is useful, and on the whole I think growing. The name of the other Assistant, mentioned above, is Samydason. There is with him at Royapooram a School Visitor called Paransothy who is one of those admitted to the Church on the 26 Sept.* The Hoisingtons are still at Royapm. He now talks of going to Calcutta for a parsage home. — I have succeeded in getting subscriptions for the proposed Native Chapel to the amount of 2300, as therefore, and must commence building it. I hope the Committee will allow us to pay for the land at least from the Mission funds. It cost 765 Rupees

*Mr Pyne is to other Sunday. The info. wrote on other side. Mr Pyne was not which I wished.

It proposed in my last that the Com. should allow us to retain the profits of the Press for a time to procure buildings for it. We are paying Rs 1,200 a year in Rent for the premises occupied which is a great drawback. We might procure land & some buildings adjoining the premises here (Chintadripettah) or we might purchase, probably, the buildings now occupied in Town the owner having lately died. It is desirable, also, as soon as possible to buy a house at Royapooram.

You doubtless hear direct from Dr Scudder. His last accounts of himself were not so encouraging as we hoped for. It has been a very wet season there, which was less favorable. Fine weather is now coming on, when I hope he will improve. Perhaps it would have been better for him, considering the broken state of his health, and also the state of his family (two of his children needing to be at home) — to have gone to America. If he must be absent two years as his physicians now talk, this would have been the more economical course — and he would have done much good at home.

The Wards at Madura have been afflicted in the loss of their infant son. The Members of the different Missions are, I believe, generally well. The Morrys are I suppose on their way down from the Hills, and the Cranes removed from Tinnevanom to Dindigul.

My dear Wife joins me in Christian regards — Yours in the Gospel — M Winslow.

Madras Dec 22. 1841.

The Rev R. Anderson D.D.

My dear Brother,

I must write in rather more haste than usual as have been unexpectedly detained this morning and the last mail leaves this afternoon. We yesterday received yours of Sept (printed) containing an account of the extra effort in Philadelphia. The real & self denial manifested by those present is exceedingly most encouraging. We rejoice also to learn that Mr. Meigs & the other Mess.rs for Ceylon had left. On their arrival the Ceylon Mission will be strong. We are very weak here. I hope Dr. S. may be able to return in a year at farthest but it seems doubtful whether his system is not too much shattered to bear this climate much longer without thorough repose. Perhaps it would have been wiser for him to have gone home at once, for two or three years. Can you do nothing for us?

Mr Harrington is still waiting here and his health is somewhat improved

It now seems very likely that he will be obliged to go by way of England or proceed to Col. at an expense at least equal to that of the passage from England to Am. In deed one vessel asked Rs 1150. The price ought not to be more than Rs 600.

Dr Steele at Madura we understand seems failing — Perhaps not very rapidly — We are expecting the Deputation here in Feb^y — Mr. Crane comes they say from Madura. Mr. Poor is quite in his element at Tillipally — They are born from Jaffna since placing appearances in the Sem^y in connexion with special labour there — We have obtained Rs 2500 as subscription for Church at Rogaboom but I find that any plan which would be preferr to adopt on such a subscription would cost for the Church say 50 ft by 26 ft and a small tower on the gable for a bell would cost something more than Rs 3000 in throwing the load. I must, therefore, beg the Com to allow post for the load and something for enclosing it & otherwise preparing a post also a burying ground. — We shall not at present get much income to the subscription here. — Can any one buy for us a bell weighing 200 lbs or more?

Please remember me kindly to my brother Rufus and say we are pretty well and should be glad to hear from him

Three Miss^es — one European & two East Indian have left the London Miss^ry Soc. and the former with one of the latter has joined the Propagation Society — the other will probably follow them — One Wesleyan Miss (European) has also gone to them — two or three East Indians & one Native all of whom were in connexion with them — Also two young men from the Church Mission Society have left that and one has joined the Prop Soc. the other has not yet I believe actually joined them but it is expected he will — These things create some excitement here especially as it is said that many Miss^es are tampered with and have large offers made them. Not Soc. have raised the salary of East Indians to £250 a year, which is a great temptation to those who are looking out for the loaves & fishes — Two German Miss^es on the other Coast have also I understand joined that Soc — So High Churchism is the ascendant — Mr. Groves of Chittoor is just now with us. His son & wife also just arrived from England. He has one son on the Hills and tells me the Govt have granted him 2500 acres of land in a good position — free of rent for 5 years and after at the rent of one shilling p. acre — He hopes to have an establishment there at which he can receive invalid Miss^es who need a change of air. Mr. Hoole who is at Darjeeling in Bengal has accommodations of the kind and even now Mr. G. informs me he has 14 Miss^es male & female with him for the benefit of their health — Mr. Groves is doing well at Chittoor in cultivating

from Wesleyan Colonies

see fellow

Madras Dec. 22, 1841.

Henry Hill Esq.

My dear Sir

I have drawn the present Month on Messrs Boring Brothers & Co — to the amount of £1,200 — on the Letters of Credit for May 29th & Aug 12. 1841 — leaving to be drawn on the latter £600 — which is all that I am authorised to draw for. Have also as you were good enough to suggest drawn for the balance

Rev. Henry Hill
Madras, Dec. 22, 1841.
Recd. March 28, 1842
Ans.d April 25
Mr. Winslow
Rev. Dr. Anderson
Missionary House
Boston
U.S.A.
Mr. Winslow
Rev. Dr. Anderson
Missionary House
Boston
U.S.A.

of special credit for £1525 £29. 8. 6 — The proceeds will enable us to meet the demands of the Missions in Sorat — By the last Overland I forwarded the Estimates of this Mission for 18
The Press will not support our Missions if Dr. Wilson on the Hills becomes his salary was in part charged to the Bible & Tract Soc — We shall as you desired use all practicable economy. I remain My dear Mr Hill yours truly
Mr Winslow

Extract from Proceedings of the Mission
July 6. 1842.

"Read a letter from Dr Scudder stating that his health does not improve as was hoped on the Nilghiries and enclosing a medical certificate from his attending Physicians there giving it as their decided opinion that he ought to go immediately to America" — "Whereupon

Voted "That the Mission deeply regretting the necessity are unanimous in advising & requesting Dr Scudder to come at once to Madras with his family and make preparations for proceeding with them to America as soon as practicable; and that this vote with the Medical certificate be forwarded by the next Overland to the Committee of the Board with a request to them to hasten the return of Dr Scudder." — A true Copy. Milne Clerk. Pro.

Madras 21 Jany 1842

The Rev R. Anderson D.D.

My dear Brother,

The above and accompanying will show you what we have felt constrained to decide upon in regard to our beloved Colleague Dr Scudder. The state of his constitution is so much broken up that nothing but a thorough repair for two or three years at home is likely to prepare him for any further service here. I have consulted with our kind friend Dr Lane who attended him before he went to the Hills — have shown him the Medical certificate, and also at the special request of Dr S. have told him that in his (Dr L.'s) opinion the

for become an Efficient Laborer & journey two Missions — there to defend the Church — for the Church — for the Church — for

physicians had taken too strong a view of his case. He said "though it may be so yet it would not alter the propriety of the decision as to his going home inasmuch as he is not in a state and there is no prospect that he will be in a state remaining here to renew his labors. As there is no reasonable prospect of this he would better go home & recruit. I should mention that not only is Dr Lane a pious man and our sincere friend but Dr Rich also has given the Medical certificate.

Under these circumstances and considering that Dr S. has now five children here of whom three at least ought to be now in America, and four there who need some fatherly counsel and parental care, and that he has been in India more than 22 years, we trust the Committee & the Board will approve of his return, should Providence open the way, without waiting for the arrival of that leave which we cannot doubt the Committee will immediately grant. Dr S. feels exceedingly unwilling to go without leave but waiting for it would probably render it unavailing as to a main object that of preparing our dear brother for further service in this part of the vineyard. Should he remain another year the probability is that he would never recover. As to return to the Mission work here ——. Our request is that the Prud. Com. would grant leave to Dr S. to return, or sanction the proceedings of the Mission. Should the journey down which Dr S. proposes to commence yesterday or the change to the Plains affect him favorably or other circumstances occasion delay he may have the privilege of hearing from you before leaving, and if not should the Com. approve of his coming home for a time, it will be probably out to have their approbation expressed before his arrival.

There is I believe little of news to communicate. Mr Harrington & family are to go in an English Ship, the "Wild Irish Girl" — with very fair accommodations for Rs 2600 — In the present state of his health and the difficulty & expense too of going from this to Calcutta this has turned the most eligible course, —

Dr Gluck is again a little stronger than he was. Mr. Wood of Modura is ill — and Mr. Spoulding of Jaffna not well. The Delegates from the two Missions are to meet here the beginning of next month. Mr Crane is now on his way as I had a letter from yesterday written at Trichinopoly. Mr. Cope who comes from Jaffna we have not heard from. In consequence of Dr. G. being obliged to leave and the state of this Mission imperiously requiring aid even while my health is good, and the fact that should I be laid aside the subject must almost stop, we have asked the Jaffna Mission to allow Mr. Hutchings to come to us for a time, and occupy one of the stations. The Jaffna Mission had previously resolved to have him come when the Dictionary of which he has the care is ready for the Press, with the exception of that revision of it, which he might to make on the Continent, and we have only urged them to allow of his coming at once and remaining to prepare his Dictionary for press & assist us until we are otherwise strengthened. Whether they will accede to our request is uncertain. If not, perhaps Mr. Mugs will come, but we need at the earliest possible period two first rate Missionaries for Madura, one for Tamil and one for Teloogoo, who will remain with us. Should Mr. Mugs come as his stay would be limited, it would not prevent the necessity of sending out others — and there are too many interests here to be dependent on one or two lives in this destructive climate.

Mr W. unites with me in Christian love to yourself & other Christ friends — Yours in the Gospel — M. Winslow.

My dear Mr Hill, Jany 21. 1842

I have drawn the present Month £400 on Messrs Baring — and shall probably draw 100 more for Mr. Hoisington (or at least something towards that) which if drawn will complete all the letters of Credit of which I have had notice, that is, down to 12 August /41. The Boreland which has been daily expected for some days is not yet in, or I might have another —

and Mrs Winslow have long been desirous of your receiving a specimen of their handwriting

Rev. & Mr. Woodbury
Madras January 21. 1844.
Recd. April 20, 1844.

Ans. 7 May 43.

Per Rev. Case
Per Mr. Hill.

Rev. B. W.
Boston
Care Mr. Hooke
Salem Mass.

The Rev. R. Anderson D.D.
Missionary House

Wind

letter of credit which I am anxiously expecting. Should it not arrive and should we have to make provision for the passage to Am. or England of Dr. S & family I should without five or six weeks be obliged to borrow money for our expenses. Mr Dwight wrote me the other day that they should need for some months to come Rs 4000 a month — and the business Mission drew upon me for about the same, which makes £800 p Mensem, aside from our own Mission. This also calls for funds not only because of Dr Scudder's journeying & his prospective voyage but because he is not as he was, employed in part at the expense of the Bible & Tract Societies. The Press also for various reasons brought in less the last year than the one preceding — and may do so the present; so that we shall probably need for the Missions, as they now are, nearly £900 a month including what is refunded for Bible & Tract Societies. We must do all we can to economise, but if the Committee do not limit the Missions they will draw on me for the amount they need. — Mr Hunt is very anxious to know if the order sent by him for various articles of type

year than the one preceding — and may do so the present; so that we shall probably need for the Missions, as they now are, nearly £900 a month including what is refunded for Bible & Tract Societies. We must do all we can to economise, but if the Committee do not limit the Missions they will draw on me for the amount they need. — Mr Hunt is very anxious to know if the order sent by him for various articles of type

Madras Feby. 19. 1842

The Rev. R. Anderson D.D.

My dear Brother,

I intended by the present Overland to send at least a brief Report of our Mission, for the last year; but a continued press of duties has made it quite impossible. We have not much to Report, but I hope to have something ready by next Month. We have principally to state the continued prosperity of the Press — the illness and absence of Dr Scudder, at the Hills, most of the year — the addition to our little church of fifteen adult Natives and one Eurasian Woman — the formation of a Small Boarding School for Native Girls — the progress of our Native Free Schools, which has been much as usual, the state of the Congregations, which allowing for the absence of one of the Missionaries has been encouraging — and the commencement of a building at Royapoorum for a Native Church.

In regard to the Press, you have, accompanying this, many particulars — and a Report was forwarded by the Rev. Mettoisington, who left this on the 8. Inst. in the "Wild Irish Girl" for London. He may forward letters from St. Helena. As to our beloved Colleague, you will I trust have learned by my letters of last month, that his physicians are decidedly of opinion that he must, without delay, go home and that we as a Mission have advised this, and asked the sanction of your Com. This is exceedingly trying, and the more so from the low state of your funds, and the many instances of missionaries returning — not to mention the weakness of the Mission — but it is gloriously necessary, if we would not give up the hope of any efficient aid from Dr S. hereafter, and he is too valuable to be lost, if we can save him. The Delegates from the three Missions who have just closed a meeting here, were of the same opinion with the Mission on that subject, and passed a Vote to that effect. I am happy to say that our dear brother is now near us on his return from the Hills, having written us last from Arcot 73 Miles distant, three days ago — and informed us that he hoped to be in Madras within a week from that time. His health had rather improved on the journey, except that, soon after reaching the plains, his arm, perhaps from his riding on horseback, had become worse. His last accounts mention that it was again better.

We have some prospect that the "Warrington" may be induced to touch here, on her way from Calcutta, as we have offered the Captain R 500, besides the common price of a passage home, to come here. This will be a great saving, compared with the expense of going to Calcutta or Colombo, or by way of England; and, what is of yearly more importance, seems the main point of leaving here, so as to reach home soon and at a favorable season. In case the Warrington should come Dr S. & his family will have left, before the next Overland or in the early part of next Month.

The other particulars alluded to do not need further mention now, except the erection of a Native Church. The Corner Stone was laid on the 3rd Inst. and thinking you would be interested in the account of it, I have sent a Supplement of a Newspaper containing that, also one containing an account of the An. Meeting of the Tract & Work Soc. - and another with a Notice of that of the Lond. Mis. Soc. (among other Foreign Soc.) I intended to send More on acc't of the Bible Soc. meeting; but the paper has not come in. A Report (or part of one) of the T. & B. S. is also sent, which with the Newspapers, after read &c. I will thank you to send to Mr. Hollock, for the Tract news in them.

I am truly thankful to say that the Ceylon Mission, in reference to the state of our Mission - and the wish they have to secure the best Native help in the preparation of the Dictionary, left unfinished by the Rev. J. Knight, have agreed cordially to our request that Mr. Hutchings in whose hands principally the Dictionary is, should come for a time at least, to Madras, for the double purpose of aiding us and getting aid himself. Should Dr S. leave the beginning of next month, we shall expect Mr. Hutchings within a Month or two after; and if not he may come then, or subsequently.

We rejoice in the prospect of a reinforcement to Jaffna, and hope you will be able ere long to strengthen us also. The Brn. in both the other Missions think we have been somewhat deficient in our duty to Madras - in having been so moderate in our calls for aid. We did indeed refer up to Jaffna as having a prior claim to some reinforcement when the Brn. Mays & Warrington were both removed, as expected to be, and they had not Mr. Poor; and we still think situated as we were, even after the return of the latter to Jaffna, they needed one or two Missns in addition to what they had more than we did. The illness of Dr Scudder however alters the case

We have always urged the strengthening of this Mission, when suitable men could be found, and as far as the demands from other parts of the field, and especially from the Missions connected with this, would allow (on a fair equalization of men & money) and the main object of the Mission—an efficient use of the Press both as regards the preparation of books for it, and the distribution of them from it—appeared to require. Some Bro. have thought that we ought to have at once half a dozen, or more Miss.ries; but while we know they cannot be sent here, without robbing other fields, we do not think it well to ask for them. There is certainly room enough not only for half a dozen but for two dozen; but if they were at the disposal of your Com., and could be sent here, it would not be well to send all in a body. They would, in large numbers, flood us and discourage rather than direct our operations. We need two or three strong men at first—and when they get into the work, two or three more. A New Mission, on the Coromandel or in that region would strengthen this more than a large number sent to Madras, at once.

The meeting of Delegates here consisting of the Bro. Crane, Cope & myself, with Mr. Hunt occasionally attending, commenced on the 3 & closed on the 9th instant with much harmony. There were a number of important subjects discussed, among which was the continuation of this Plan of Union. Your letter with some hints on the subject, was just in time. The feelings of different Members of the Missions, and the action of one or two of the Missions, seemed to make it evident that as acted upon, the Plan does not answer the end proposed; though good has no doubt resulted from it. A modification is, therefore, to be proposed to the Missions—either to restore the Plan to its original strength, as a real bond of Union, and as giving the Delegates a voice, in the distribution of funds—by way of equalizing them, according to the comparative claims of the different Missions—which can be better understood here than they can at home—even by the Com.—the appropriation of Native agents—or disposal of Missionaries not stationed by the Com.—& arrangements of the Presses, so far as general interests are concerned, or any other subjects of common concern, which, though the decision is not to be final, may have weight and be respected. This was the design & spirit of the original plan, but circumstances have prevented its being carried out, so that the Meeting of Delegates has been entirely advisory, and with almost

only one official business, and that was a recommendation to your Com. to authorize the

no feature of business in any shape. The advice given on any subject, has if it amounted but, been set aside, without the assigning of any reason any to that the meeting has been much the same as if Mess.rs from different Societies had met to take Counsel together on Mission Concerns. It is now proposed that there be real matters of business transacted as may be necessary, and the decisions concerning them be adopted unless there be strong reasons for objecting, and then given in writing by either Mission, within two Months.

If this be not thought advisable then it is suggested that the meeting as a Mutual Conference be held only once in three years, instead of annually as at present.

Your query on this subject helped to the decision of the Delegates, but you are a little mistaken in supposing that our Missions are not with the Plan, as now acted upon quite independent of each other or that there has been any friction or current of too close contact. If there has been any collision in any way it has been only like that of the opinion of three individuals against that of some other number less or more. The action of the Delegates has never, to my knowledge, been felt to have any controlling influence, and so has not produced any real friction. The difficulty is we are all too independent. There is however I believe a very good feeling prevailing, between the different Missions, and harmony I trust within each Mission.

I have mentioned the changes of some Missionaries here from their own Societies to the Society for the Propagation of the Gospel. Mr. Carver one of our old Associates among the Wesleyans and one of their Oldest Miss.rs is given the number to be ordained tomorrow week Besides two German who have gone over there are Now three ordained Independent Ministers, one Lucknow & two Cuttack born, and two ordained Wesleyan Ministers who have left their Societies. Also of the four one Asst Miss.r — and the latter three including one Native. These things do much injury to the Native Church but on the whole the Missionary Cause is making good progress. Education is making great strides and is altering the state of Hindu Society. — In reference to our Ecclesiastical Organization I may first licensed by a Presbytery and always thought that perhaps a modified form of Presbyterianism is most Scriptural. Bro. S. is thoroughly Presbyterian and our Conversation here with the Scotch Church, in which we constantly communicate, led us early to settle upon the form here for ourselves but leaving any who might be added

to the Mission to choose for themselves and if they prefer congregationalism to be united as corresponding members.— The fact is that in all the Missions the greater part were Presbyterians at home. It is necessary that some form should be adopted else the separate churches will not be subject to that discipline which is very needful in this land; and whatever form is adopted or whatever name given the care & direction of the Native church must probably for a long time be in the hands of the Pastor & Pastors with perhaps now & then a Native Counsellor or elder. As to self government at present or congregational government in any republican sense the Natives are not prepared for it. Their ideas of Morality are too low to allow of their judging on subjects of discipline.—

The Members of the Missions with the exception of Dr Steele who has been apparently failing for some time, & Dr Scudder, are I believe in pretty good health. Mrs. Noyes at Madura has we hear nearly recovered. Mrs. Eckard Harper must better. By the last accounts the wife again not quite so well.— We never yet from the Brenda as indeed it is not time there should be.—

I enclose letters & accounts for the Bible & Tract Societies as you may like to see them in passing.—

My dear Wife unites in kindest regards.— Please remember me to dear Mrs Anderson and to the Committee as well as Brethren at the Missionary House.— Very truly Yours, M Winslow.

Rev. Mission Mission

Madras, Feb. 19, 1842

Rd. May 5, 1842 Ans.

Ans: May 13.

~~Overland via Southampton~~

INDIA

The Revd R. Anderson D.D.
Missionary House,
Boston,
U. S. A.

~~Care of
Mr. Joseph Lynn,
192 Turnpike Lane,
Connop Street,
London.~~

wg 2 7/8 Rs

164

Madras 18 March 1852.

The Rev. R. Anderson D. D.

My dear Brother

Accompanying is a Duplicate of a very brief Report of our Mission for last year, the original of which is sent by Overland. It would tho. not of much importance have been forwarded earlier had circumstances allowed.

This goes by our beloved & valued Colleague & fellow labourer Dr. Scudder, concerning whom I need s[illegible] write, as by Overland you will learn the reason & circumstances of his leaving; and no introduction, or recommendation of such a brother, can be necessary. He goes with our warmest love & sympathy, and the earnest hope that he may ere long be permitted again to return to his chosen field of labour.

In order to obtain a passage as early as possible — the reason being already announced — we have been obliged to pay the Ship Washington extra

for coming here. The expense will not however, exceed what it would probably have cost for the whole family to go by way of Calcutta or England —

Madras Mar. 28. 1842

Rec'd Sept. 2d 1842

Ans. Oct. 27.

~~Copied & Replied~~

The Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Missionary House
Boston.

Sarah D. Scudder

We have the pleasing prospect of welcoming Mr & Mrs Hutchings to Madras we love with sincerest affection regards —

I remain My dear Brother
Yours in the Gosp
D Winslow.

Rev. Mr. Winslow

Recd Mar 16 & 21. 1842

Ans June 2d 1842

Rec'd Aug 13. '42

(605)

Madras March 16th 1842.

My dear Brother,

In a letter what I lately received from my beloved Mother, she says "Mr. Meigs says that he read your letter to Dr. Anderson, who said he thought it right that you should come home." This it appears you said before I was so far broken down as I now am. It appears to be the course what I should take, to leave this country for a season and come to you, and I hope to receive even a hearty welcome. I left the Neilgherries on the 20th of January and reached Madras on the 23d of last month. I feel much better since I have been in the plains, and I think my arm is better than it has been for a year past. I have had altogether 6 or 7 tumors, of a very small size, cut out from it, and have had others burnt with nitric acid. Could I be with you in America, I trust the climate would do much for me. Should I be permitted to come, I hope that my coming may turn to good account. If you could give me any work to do especially in those places where little or no effort has been put forth in the cause of Foreign Missions, perhaps I may with the Lord's blessing promote the blessed cause in which you have so long been engaged: and such work, if desirable, I trust I could perform during the next

winter, provided I go forward, gently. My physicians say that I must remain at home three years. I should be very sorry to be idle all this time or half of it. I shall put you to much expense on account of my voyage but I think I may, with the Lord's blessing be enabled to do something to cancel at least a part of so large a sum; that is provided you approve of my making any exertions to that effect. However of all these things we can D. V. viva voce, talk fully, ere long.

Bro Winslow has written you I believe pretty fully on my case, and you will be prepared to hear of my arrival in the Washington, which will leave this soon for Philadelphia. Do let me have a line from you, at (Direct to "Samuel Downer Esqr. Westfield Essex County, New Jersey:") waiting for me. Bro. Winslow will inform you & Dunlap as to the time of our sailing. We shall D. V. go first to Mr. Downer's, as Mrs. Downer is Mrs Scudder's mother. It will be very gratifying to me, if you feel that I ought to be welcomed to you. I might wait a few months longer, to hear from you: but no one would approve of such a step. If what I am about to do is wrong — is not in unison with the views of the committee, I shall only have to cover my face with mourning, and regret what I have done.

We live in a world of change. How little did I think one year ago, when I followed my two sons Samuel and Ezekiel to the ship Washington, that this same vessel would touch for me this year. Dr. Lane advised me off to sea, before the time, but I was the unwilling to give up my work.

Now my Dear Brother, farewell till we meet. May Jehovah Jesus be with you and bless you abundantly. May you feel it to be more and more a privelege to live and to labor for Christ.

Very affect
your brother
J. Scudder.

March 21. — The last day for the regular Overland is the day after tomorrow — and the Washington which was to have been down by the 12th or 15th has not yet arrived. It may be in before the despatches leave, and if so I will write.

To the foregoing I need only add that our Beloved Bro. & Sister go with our warmest affections & regrets; but with a settled conviction on our minds that their going is necessary and the confidence that they will be kindly received by yourself, and all the members of the Committee

I have mentioned the death of Mr Bebe & the Rev. Mr Gibson of Calcutta. The latter arrived only about three Months ago, to take charge of the Circular Road Chapel — the former was here on his return to Calcutta from Ceylon, in Oct. or Nov. last. He belonged to the Firm of Rozd Bebe & Co — At the Ann. Meeting of the Cal. Bap. Soc. one of these good men made a speech at the beginning and the other at the close of the meeting. Before they were published they were both in the hands of Mr. Bebe's friends & relatives & the original form & the very morning. — Mills.

per Overland Dispatch.

Paid.

Rev.d Rufus Anderson D. D.

Boston.

Massachusetts.

U. S. America.

To the care of
Mr. Joseph Symm.
No. 2. Turnwheel Lane.
Cannon St. London.

Remembering them, and commending Mr Anderson & yourselves to God & his Christ & his first people.

Yours, Mylius Bailey

Mrs Ogilvie

Mills

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Madras March 22d. 1842.

Rev. R. Anderson D.D.

My dear Brother,

By the Overland of Feb. 4.

First in we have had the pleasure of receiving your favor of Dec. containing the Res. of Com. on our application for leave to purchase a site for the Press from the profits of the Est. — allowing any surplus there may be after defraying the expenses of the Mission. As you will have learned by former letters and by the Accounts of the last year the illness of Dr. S. & removal to the Hills — by increasing our expenses and decreasing the amount rec. from the Bible & Tract Societies — has made the expenses of the Mission considerably to exceed the profits of the Press. Of course under present circumstances we can not expect any thing as surplus profit, but the contrary shall need, as the estimates sent will show something to meet the deficiency our receipts compared with the expenditures. We are now to pay nearly Rs 1000 for the passage of Dr. S. & family to America. This of course is an extra charge not anticipated in the usual estimates; but mentioned in those sent at the beginning of this year.

Our request respecting the land on which the Roy.m Church is being built had not perhaps reached the Com. The cost is Rs 965 — and the extent is such that a burying ground in want of means for the purchase of a larger plot — may be taken from it. If inclosed as it ought to be there will be additional expense. The Subscriptions raised here amount to Rs 3000 — the building is to be 60 feet in length instead of 56 — and 18 feet high from the floor instead of 16 as was proposed. It is to be 26 feet wide — with a small belfry at the front end. If the Com. will kindly allow Dr. S. to collect some private subscriptions from personal & other friends to the amount of about $750. I think we

in — & shall not close this until tomorrow — Meanwhile you will hurriedly by a dak take two or three days letters — My dear Brother

Yours affy.
Wm. Ker
Wm. Lowrie

Rev. R. Anderson
Mr. Wm. Ker
Madras

may pay for the land also — as my hope is that
some in addition to the $300 and something whe
may be collected here will complete the building
& pay for the land without perhaps the expense of
closing it for providing a Bell. I would request the
Com. to allow Dr. S. to collect this amount or that they wou
please to sanction at least the purchase of the land. No
much more can probably be collected here, as there are
many, many calls and a part of what has been given
best given no doubt in some measure as a personal fav

Rec.d the Rev.d Mr. Gibson a Baptist Mis.y at Calcutta 22d
Mr. Gibson a Baptist Mis.y of Burma left
Calcutta with his family
on Saturday 22d
Rec.d June 2d 1842
Rec.d May 11

Rec.d the Mission at Madras 22d 1842
Rec.d June 2d 1842

Rec.d Aug.st 13, 1842

The Rev.d Wm. A. Anderson D.D.
Missionary House
Boston.

Wm. Ayres

The Rest. of the Com. concerning exceeding the
allowance will I trust receive due attention by our
Missions. In case of unexpected expenses for the
return of Mis.ns home — when perhaps life is in danger
or of taking a voyage there seems a necessity of having
some reserved for because the allowance is made on
the usual & comparative demands of each Mission. As
regard to this Mission now it is quite impossible that
we should get on without some allowance — though none
has been provided for under the impression that the
profits of the Press would be sufficient. But of the other Mis
sions, high rents in these times we can always keep the wheels
a-going here for a time, and then stop them if necessary.

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Madras April 22/52

The Rev R. Anderson D.D.

My dear Brother,

Since I last wrote Dr. Scudder and family have left us, and Mr. Hutchings & family have come to Madras, and settled at Royapooram. The dear Scudders embarked on the Ship "Washington", on the 1st Inst. and left the Roads on the morning of the 3. — I accompanied them to the Ship, and was also on board the next day, the vessel being delayed for some repairs; and trust from what I saw of their accommodations &c. that they will be comfortable on their passage. It would give us much concern to think of them as exposed to similar trials, and privations, with the Company who went last year in the same vessel. It was, I believe, entirely the fault of the Captain. — It is our hope, and confidence, that our dear brother & sister will be permitted to return to us after her health may be confirmed, to labour many years in this wide field.

We have taken our residence at Chintadrepettah, in fact because being a little farther from the sea, the air is more favorable to my wife's health (who cannot well bear the dampness of the sea shore) but principally because we have commenced there a Boarding School for Girls containing many children of which she has charge, and for which there are not buildings at Royapuram. I have hitherto, during Dr. S.'s absence, had charge of both Stations, and preached alternately at one & the other on Sab. Morning, and each once a week besides. Mr. Hutchings will now take charge of Royapuram and greatly relieve me in this respect, as well as in others. I feel truly grateful for his arrival. The Jaffna Mission have been very considerate in allowing him to come to our aid, and I have no doubt the Com. will sanction the measure — at least as a temporary one. —

The erection of the Church at Roy^m is in progress — the walls being raised about two thirds of the height. — In consequence of the loud calls on the charity of Indian residents now, for the relief of the sufferers in Afghanistan, in addition to efforts made for the sufferers in Scotland, I am afraid we shall not raise much more here at present, for the erection. R^s 3000 have been collected and it will take R^s 500 more to complete the church with out fixtures, and the price of the land. —

You of course are fully informed of the arrival of the Brenda — and her passengers at Columbo, and of Mr. Mizy, & others, at Jaffna on the 31st Ult. We are sorry to hear that Mrs. Smith is thought to be near her end. — Mr. Geyer did not come by way of Jaffna, but Tutocorin — Tinnevelly, Madura, Tanjore &c. visiting all the old German stations, which afforded him much gratification. He arrived at Madras — well & since in good health. — Dr Stule who has been spending a few weeks by the sea side, has returned, or is returning, to Madura in very low state, and is not expected to continue long. He said to be in a very calm & peaceful state of mind.

It is said that the Supreme Gov^t at Calcutta since the arrival of the New Gov. General are consulting on the expediency of introducing the Bible into the Gov^t Schools, and that the design is favored by the Directors at home. If so and if Christianity is gradually taught in all the schools patronised by Gov^t — a great change will soon be manifest throughout the Country. The Schools are already is a great measure giving a legal & public open entry. In those supported by Gov^t the Bible and all religious have hitherto been carefully excluded. I remain My dear Brother

Yours affy & sincerely

Mattia May 14. 1842.

The Rev. R. Anderson D.D.

My dear Brother

I enclose a letter from Mr. Hutchings for Mr. Hoisington to be given him on his arrival in Am. which probably may not be rented after its receipt. I omitted to mention that we had been favored in getting Mr. & Mrs. H. to the field. They seem happy in the work here and I assure you I am much relieved — two stations being rather too much for me with other work. The Church building at Rog.s is in good progress the walls being nearly ready for the roof. We need Rs 300 now for the base building. I shall make another effort to raise a little more here but just now the benevolence of the public is depressed to the lowest. Rs 36,000 have been raised already in the Presidency and they hope to get 300,000 in all India. There is much labor ready in this country and they are not backward to "remember the Captives" & ready to feel & do for their souls in Captivity throughout the land which would be well.

Mr. Heyer intends leaving this next week to go to Nellore and visit other parts of the Telugoo Country in reference to making a choice for location. I trust he may be able to make a good beginning. The Com. will not I trust think that his coming out will render a Telugoo laborer in our Mission unnecessary. We want one for the Prey, in a great measure, and there is no objection to the Mrs. in the same Mission here laboring in two or three or more languages. I wish I could preach in Telugoo & Hindustani

even as indifferently as I do in Tamil.—

There is a Intrego Mission at Manilpal commenced by the Church Miss. Soc.— to which one gentleman has given $5000 and others 1000 each etc. There is begining to be much interest felt for the Intrego.

There is no more capable polit of special importance in the Jeypore School here another baptism took place last Sabbath. It was of a girl from Rayapodaram she was under my instruction for about two years. The favorable turn of affairs [illegible] [illegible] [illegible]

Madras June 8. 1842.

The Rev. R. Anderson D.D.

My dear Brother,

Since I wrote you Mr. Hunt and his family have been obliged to remove for a month or two to Pulicat, on account, principally, of his ill health. Mr. Heyer has left for Nellore, and to journey in the interior. Mrs. Smith at Jaffna has finished her course with joy — of which you will doubtless have particulars. The Rev. Mr. Best of the Wesleyan Connexion has left there to join the Gospel Prop. Soc — making the third of these ordained Missionaries (besides whom are two East Indians & one Native who were Assistant Miss^ries) who have thus taken on Ecclesiastical degree! I do not know whether they will thereby purchase to themselves "a good report." I trust the fears of some will not be realized, that the Mania of change will invade our ranks also. I hope, in fact, it has nearly spent itself — though there is talk of others following the example which has been set. A thorough Tractarian has lately come out as a Missionary of the Prop. Soc. — and there has been a Chaplain here of that School for some time. The Bishop of Calcutta has taken a determined stand against the error. There has been lately published, at our Press, extracts from Bishop McIlvaine of Ohio's book against the Oxford divinity, which will do good. Still there is no doubt a leaven working, and between the Tractarians and the Millenarians — or those looking for the personal

reign — most of the piety of the Church is occupied with questions not greatly to edification.*

There is but little of news with us. We have reason to be thankful for a good measure of health considering the heat of the season. Mr & Mrs Hutchings and their family are also well.

It is wished by the Jaffna Mission, that we, the Madras Mission, bear the expense, and take the responsibility, of printing & publishing the large Tamil & English Dictionary, prepared in a Measure by Mr. Knight, and which Mr. Hutchings is to finish here. As I understand the publishing of this Dictionary, with Mission funds, has been sanctioned by the Committee I suppose it is equal to them whether the expense is defrayed by the Jaffna Mission, or this. It only makes it necessary that we should have the means of meeting that expense. In the end there will probably be no loss — perhaps some gain, from the sale of the work. Yet as Dr Rottler's large work* is still in the Market, and the demand for a Tamil Dictionary of any size, must also be somewhat limited, I should not think the speculation likely to be profitable, in the money line. The Dictionary will be useful, and indirectly aid the cause of Missions, and it is in this view I suppose, that the Committee have encouraged its publication. Will they then authorise us to meet the expense in the first instance from their funds; and repay such amount

* The greater part of the ministers of Christ in the Church of England here are very anxious for peace. Poor Christians are apt to be the victims of Christ's disciples.

* R. 42 & Copy in sheets }

as are realized from the sale of the Book from time to time? I think an Ed. of 1000. of the size & in the style now talked of, would cost about Rl 10,000 and that they could be sold at retail for Rl 14— each or allowing for discount on larger numbers & some losses &c. realize about Rl 11,500 —— A part of the sum for printing will be needed the present year, and the remainder, or most of it probably next —— If the Edition should be larger than mentioned the first expense would be greater, and the profits in the end probably greater also —— Will you please inform me, as soon as possible, of the views of the Com. on the subject? — I shall also be glad to learn if they sanction the purchase of the land for the Church, or if it remains a debt, until funds can be rais'd here or at home, for its discharge? —

With Christian love to all — affec'y Yours

M. Winslow.

My dear Mr. Hill,

After writing by the last Overland I had the pleasure of receiving your letter enclos'g one to D.S. and giving Notice of your having obtained a Letter of Credit for £1500 Stg/s —— On this I have drawn Bills, which go by this Overland, £1000 — The sale of Bills is now quite uncertain, except at a discount. The Church Missionary and

Received by the Rev. Mr Cleveland, May 2nd 1842

London Mission both advertised for tenders for
Bills the beginning of this Month, in all to the
amount of nearly £10000 but they have not,
I understand, succeeded very well in their sale
I usually sell as does the Rev. Mr. Crowther of
the Wes. Mission) without advertising for tenders
to direct applicants and for the sums they
need at the time usually just as the Boards

Rev. Mr. Morris
Madras June 16th 1842
Recd. Sept. 20th 1842

Rev. Mr. Morris
Rev. Mr. Hill

Mr Morris

Rev. Mr. Hill

Rev. Mr. Morris faithfully yours
Clem. & Wright

per Hanna via Liverpool

The Rev. R. Anderson D.D.
Mission House
Boston
U.S.

to be better there those of the Church Mission, if there may not be a

is going out. In this way I think we do better
by about one or two p.ct. than those who receive
tenders at stated times of two or three Months
but it sometimes makes it necessary for me
to draw more than we actually need for the
Month and sometimes leaves us rather short
of funds. I have now an offer for £400 more to be
sent by express three days hence, at an advance
one p^r Cent upon the sales of the Month which are so

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Madras July 8. 1842.

The Rev. R. Anderson D.D.

My dear Brother,

By the last Overland on the 17th Ult. I had the pleasure of receiving of April 2d and we were truly rejoiced to hear of the success attending the efforts of the Board to be free from debt. I cannot but hope notwithstanding the distress of the country the friends of Christ & of missions will continue their exertions so that as in case of the Churches of Macedonia "in a great trial of affliction the abundance of their joy and their deep poverty may abound "unto the riches of their liberality" — No doubt the Church in all lands has yet much to learn of the privilege of being conformed to Christ in his humiliation, and of filling up that which remains behind of his sufferings.

I mentioned in my last that the Ceylon Mission had requested us to bear the expense of preparing and publishing the Tamil & English Dictionary commenced by Mr. Knight and that I understood the Committee had actually or virtually sanctioned the printing of it at the expense of the

Board. As the Ceylon Mission have been urgent with us to decide, and as, so far as the Board are concerned, it is not, as we suppose, important whether that Mission or this provide the funds, we have passed the following Vote — "That "this Mission comply with the request of "the Ceylon Mission as to the further "preparation and publishing of the Tamil "& English Dictionary commenced by the "Rev. J. Knight, and as to refunding in "Dictionaries the amount expended by "that Mission;' and that the Edition con-"sist of 1500 Copies — 1000 on Sup. Royal, and "500 on more common Paper of the same "size — also that the Secretary corres-"pond with the Pud. Committee as to "the means of meeting the expense". —

May, I therefore request that if you have not, you have will kindly bring it to the Notice of the Com. — We have ordered about two thirds of the paper needed. The estimated expense of paper and printing with that of preparation exclusive of Missionaries time, will be but little short of £7000 of which perhaps (including the paper ordered) one half will come into the accounts of this year, and the greater part of the rest into those of the next. — The books when ready will be sold so as

to bring could they all be disposed of, twice the cost and more than that, at the retail price; but it must be some time, no doubt, before the expenses can be covered. Eventually there cannot I think, be any loss, the advance of the funds is the only difficulty but this must be met, or all the past labor and prospective advantages, be lost —

We are thankful that you have taken up the subject of land for the Rogahoorum Church, and the burying ground. Some few additional subscriptions have been obtained so that for the base building as contracted for, only Rs 300 more are needed, but there must be some seats, & fixtures as well as a small pulpit, and the whole ground should be surrounded by a wall; all of which will require at least 500 more besides the land.

There is nothing of special interest, and I write also in haste. Mr. Hunt and family have returned from Pulicat in improved health. We are through mercy pretty well though I feel rather worn down with labor and the heat is now rather oppressive, but thanks be to God for any health or strength when so much is to be done. There are almost none here now to preach unto the people intelligibly in their own tongues the unsearchable riches of Christ — I remain, My dear Brother, Yours in the Gospel — A. Mullinslow.

Thanks for mentioning that relative has found work for us here —

My dear Mr Hill, July 8. 1842.

Since I wrote I have drawn on the Agents

June 10 —	No 104	Messrs Dunhill & bo —		400.
July 6	" —	105	Athlon Richardson & b —	121. 8. 9
" — 7	"	106	Ditto	363. 15. 9
" — 8	"	107	Ditto	80. 14. 8
"	"	"	108	John Stuart Roupell Esq. 35. 0. 0

the first mentioned I alluded to in my letter of last month. It left undrawn on the Bill of Feby 5 — £10

Accepted.

The Rev. Rufus Anderson D.D.
Missionary House
Boston
U.S.A.

Mr Winslow

Recd. Feb. 5. 1842

Recd. Oct. 14. 1842

Ans. Oct. 27.

Dittmar

Mr. Hill

The others are drawn on the Bill with Letter of March 31. and leave undrawn on that £899.19.2 — This is all that I have on hand. The drafts from Jaffna the past month, one being for Rs 8000 were larger than I anticipated or I should only have drawn this Month the £100 due on the former letter.

The Paper &c. shipped by the "Mary Catherine" has arrived in the Roads but is not yet landed — Believe me My dear Mr Hill Yours &c

Winslow.

Madras Aug 16. 1842

The Rev. R. Anderson D.D.

My dear Brother

In reference to your inquiry about a field of labor for the Mess of the Reformed Dutch Church, in anticipation of their acting for themselves in no great length of time, I will offer a few thoughts, as you request, though I am afraid they will not give you much help. The fields in this part of Southern India I will mention according to what seems to me their eligibility.

1. The Teloogoos, or Teluguas, as it is now generally written. As you are aware the number of this people is nearly as great as that of the Tamulians. Their language is the Italian of this country, very soft and not difficult of pronunciation, compared with the Tamul, which is harsher. As a race, they are superior to the Tamulians. Attention is now beginning to be turned to them, but only beginning. The Ch. Mis. Soc. has commenced a Mission at Masulipatam, two Miss. — University men — but one of them is already ill & absent from his station. The Baptist Am. Bd. have a Mission at Nellore — two Miss. — good Lutheran Brother Heyer has just established himself at Gurtoor, 253 miles from Madras, where he says he finds an English & Teluguas school of 50 or 60 boys, a small congregation, ready to hear him through an interpreter and encouragement from the Gov.t Servants of the place, who have actually given him 200 Rupees, as a beginning, to buy books with. He has also a house & school room ready at hand. — These are the only stations recently taken up, and those of Vizagapatam, Bellary & Cuddapah have no additional strength of late, but have rather been weakened. The Miss. who was at Cuddapah has gone over to the Propagation Society & left the place. Mr. Reid at Bellary died, nearly two years ago, and Mr. Gordon of

Boregapatone is in England for his health. The whole number of Miss[ionaries] now employed among the Teluguas is I believe 10 — of whom only three or four have, as yet, much knowledge of the language. The number among the Tamulians is at least seven times as great as this.

You intimate that as it is important for the Dutch Reformed Church to have a field ready for the harvest, or in which their labors may promise speedy result the Tamulians are probably the most eligible. As regards preparatory work, and especially in schools & books, as you mention, there is no doubt a great advance among them compared with the Teluguas. But there are among them many Missionaries to employ these facilities more or less and with the facilities — on account of a dead form of Christianity — the existence of caste among Native Christians and other evils — there are also obstacles which go far to overbalance them. Indeed with the helps that there are in Teluguas such as the New Testament, some portions of the Old — Many tracts & school books I think I would as soon begin with them as with almost any section of the Tamil people. The numerical result may not in a given, and especially a short, time, be as great, but they would probably be more genuine.

There is also for such a Mission a preference to be given to the Teluguas, in as much as it would detract little from our Missions. The location which we should select for a New Mission to be in connexion with those already among the Tamil people, would be central, and one object would probably be to have the principal Mission Seminary for training up Native Assistants for the Continent at that Station. But this would not do for the contemplated Station or Mission as that is designed to be eventually unconnected with ours. There are no doubt other parts of the field which might be chosen of which I will presently speak. —

II The Canarese of the Mysore Country. Next to the Teluguas I think the Canarese offer the greatest encouragement for an independent Mission. Having given my views at some length on this subject in a letter from Bangalore, I will not dwell upon it now. The Canarese are less numerous than either the Tamulians or Teluguas

but there is also less labor among them than even among the latter. The whole Bible is in that language, and there are several valuable Tracts & books printed. A Wesleyan Mission Press, on a small scale, has been lately commenced at Bangalore, and the Basle Press is about equally engaged in Telugu & Canarese. There are at present three Wes. Mis.ries and two of the London Soc. engaged among the Canarese of Mysore. Some German Mis.ries are commencing stations at Dharwar, and near the Western Coast where the Canarese is spoken.

III Tamulians. There is certainly abundant room for new stations & new missions among the Tamul people, and it is only comparatively that their claims should be deferred. Instead of a location on or near the Coleroon river, which I think should be reserved for our central mission, as long talked of, I should propose for the Dutch Reformed Church, if they prefer the Tamul field, Conjeveram or Vellore. The former is 46 miles westerly from Madras, and the latter 86. Conjeveram is, as you are aware, the head quarters of idolatry in this part of the country; and Vellore is a Military station in the midst of a dense native population. There is no missionary at either, though the Scotch Mis.ry of the Gen. Assembly have a branch school at the former. At Walloja pettah near Arcot which is a few miles from Vellore is a station occupied by Mr. Philipbeck, until lately of the London Mis. Soc. but now acting independently, unless he has joined the Prop. Soc. He is the only Missionary in the District of North Arcot, which is very populous. In his immediate vicinity is work for many Missionaries.

But I need not go into details as to the eligibleness of different stations among the Tamulians, as there can be no difficulty in finding suitable locations, when the plan of the Mission is matured.

In regard to the Telugus, if they should be selected as the objects of labor I think Madras or its immediate vicinity might be well occupied in the beginning of these labors, and serve as a head station for general purposes; and other stations at greater or less distances in the country, for example Bangalore, or some of the native towns between that and the Palmaneru Pass, on one of the two principal roads to Madras — perhaps at the junction of the two — at Narsapooram

I have thus given a very brief sketch of the field, as it lies in my mind. The importance of a Telugu Department to our Madras Mission, I have two or three times mentioned, and also that I think there is no serious objection to having labors conducted in more than one language in this Mission. It is indeed I think desirable, rather than otherwise, and especially in reference to the Press. We have for some time been ready to commence an Edition of the Telugu New Testament; but have as yet been obliged to delay for want of a suitable person to correct the proofsheets. If Missionaries from the Reformed Dutch Church should be sent out as proposed, and should devote themselves to the Telugu population there would not be need perhaps for a Telugu Department to our Mission, at least if Madras were to be occupied by them as a station or one of their stations. If not, we shall still hope the Committee will still keep in view our wants in this respect.

I have nothing of special interest by way of intelligence. At our last Communion Season at Royapooram on the 17th Ult we received two Native women to the Church whose husbands had been previously received. They are respectable women and appear well. There were three other Candidates (men) who were put off until the next Communion, when, if they give satisfaction, they will be received. — We have also had an addition to our Native Assistant in Jaffna (Charles A. Goodrich) who was a Native Preacher at Jaffna, but silenced at the same time with Niles — lately restored and then dropped from the service of the Mission for not removing as directed from Chavagacheery to Valany. As he was formerly with me at Dodoville he was the more ready to come to Madras and the Jaffna Mission thought it best for him to do so. I hope he may be useful here and yet retrieve his character as a Native Preacher though he is not yet restored to that office. Our Church at Royapooram is now nearly covered in. — With Christian love to all the Brethren at the Mission House I am ever yours &c — W. Wilkinson.

17th Sept. By the Overland from Eng. July 6. We have rec'd your Circular and intend to respect it. — Please inform me if, or in case of Dr S.'s Missionary being obliged unexpectedly to return home, at more expense than the amt of his salary, this is to come out of the allowance, which is made for ordinary expenses? Or shall the amt be considered as extra? This might occur towards the close of the year when the allowance was already expended. —

In my last I mentioned the request of the Jaffna Mission that we should proceed in printing the Eng. & Tam. Dictionary at our expense and inquired if the Com. would authorise it and make an appropriation for the purpose. — If they cannot, we shall probably be in difficulty.

We are happy to hear of Mr Hoisington's safe arrival and hope Dr S. safely on also before this in Am. —

Thanks for your kind solicitude in regard to my health. It is a great relief to me having our good brother Hutchings here; but I am sorry to say he is not well — and I am afraid his labors on the Dictionary are likely to be too much for him. The heat has affected me more this season than usual, and I have at times felt pressed beyond what I could bear, but in the main have great reason for thankfulness, that strength is given according to my day. — One thing I am convinced of — that it is a mercy in India to have enough to do, and what must be done, that the mind may not have time to get diseased. More are injured in India by listlessness and inaction, having nothing to rouse them, than by prudent labor

× i.e. has arrived, or rather, of the Board, that I will

though constant & sometimes severe — The state of my family especially the delicate health of our youngest child who has been suffering much of late and my own weakness, require a little change and we are to leave this afternoon for Pulaski (30 miles distant) to be absent two or three weeks — Much of my work however, will follow us and I must come in once or twice to see how things go on

Mr. Marsh
Madras, Oct. 16 & 17, 1842
Rec'd Nov. 2, 1842.

Sister has resumed
Lady Nursing
W. C.
Boston
Mass.

The Rev Rufus Anderson D.D.
Corr. Secretary A.B.C.F.M.
Mess'rs Congr House
Boston

I take the liberty of enclosing some letters to you, as likely to save postage; but you would better charge for the additional expense to you, especially to my brother for his — The others you may perhaps excuse as belonging in some sense to the Mission — With kind love & esteem & hearty regards to dear Mrs Anderson

Yours ever affectionately
W. Marsh

Madras Sept 22. 1842.

The Rev. R. Anderson D.D.

My dear Brother

Since writing last I have been absent nearly a Month from Madras with my family - principally for the health of our two little children who I am happy to say have been much benefited. The change and relaxation from over pressure of duties at home has also been useful to me and I feel quite refreshed and invigorated for my work. One Sabbath and part of a week without the time I spent in Madras on the other Sabbaths my place was supplied by Mr. Hutchings or a Catechist. Was glad to meet my congregation again last Sabbath in hope of continuing with them and to witness a good attendance. The English School at the Station continues to be regular and in flourishing - the other Schools have somewhat fallen off. - One of our Church Members, the wife of Samydasen employed as a Reader & Distributor of Tracts, died in my absence at Royapooram. I trust she has made a happy exchange but the loss is great to her family. She has left behind Nine Motherless children. Another of the Church Members lost an infant child which died while I was at home, and which I assisted to bury. These afflictions may I hope be sanctified to those concerned and to our little church.

I wrote last month mentioning that the Jaffna Missions have requested and we consented that the Tamil & English Dictionary prepared in part by Mr. Knight, and to be

printed under the direction of Mr Hutchen
be published at the expense of this mission.
We have already reduced most of the paper
needed, and have in a fact. Will the Com
allow us to do it on this account, and furnis
the means? There will be no pecuniary
in the end, I trust; perhaps some gain.
Has the Committee allowed the lord for the
Church & burying ground to be charged to the
Board? I am happy to say that the Church
is in progress toward completion. We shall
besides the price of the lord a few hundred
Rupees for finishing the building, erecting the
grounds &c. above what is likely to be raised
here.

We are happy to hear that the
Hutchinsons have arrived safely at home &
and were glad to know before that they
had exchanged ships at St Helena; for
quite uncertain that they would be able to do so.
We hope by next Overland to hear of the
safe arrival

Please accept, my dear Brother,
my own love & our united kindest regards

Yours affectly
J. Mitchell

Madras Oct. 22 1842.

The Rev. R. Anderson D. D.

My dear Brother

We had the pleasure yesterday of receiving your favour of Sept. and learning that Dr. & Mrs. Scudder & family had arrived safely at Philadelphia. The Lord be praised for his goodness to them. — You will learn by the present mail that our good brother Doctor, so long near the gates of death, or rather Heaven, has entered. He has left a decided favor behind him. Mr. Dwight says after 5 years acquaintance with him I do not recollect a word or action I could wish different. — The only son of Mr. & Mrs. Lawrence has also been taken from them. — At Jaffna Mr. & Mrs. Hyman are not well, especially the former.

There has been an engaging accession to the number of Miss. in this part of India, within a month or two past. Three of the London Soc. of whom Mr. Smith, formerly here is one — three of the Church — and two of the Wesleyans. These young Chaplains have also arrived, one of whom has been out before and is a very useful [illegible] of the Lord. On the other hand Mr. Crowther, of the Wesleyans, will probably soon leave, and two Church Missrs. have already gone home for a time.

The New Gov. the Marquis of Tweeddale has arrived. He was formerly an Elder in a Scotch Church and seems decidedly friendly to religion to say the least, and the Machinery is considerably improved. When I waited on him he received me with great affability and spoke kindly of our Country and our Mission. The first Sab. after his arrival he attended the Scotch Church as also the following. His example in this respect is very different from that of his predecessor Lord Elgin. We have the greatest reason for thankfulness that so much now of rank and influence is the strong and in the civil service on the side of the Lord Jesus.

The peace now concluded with China must be rejoiced in as a most auspicious event. It will open the empire in a great measure to the Gospel. Notwithstanding the false position in which the English have been placed, and the unrighteousness of the immediate causes of the war, the Lord has no doubt had great & wise designs in our coming in forcing them, in such force against an heretofore confirmed & ready to crumble in pieces, and yet resolutely bent on excluding every thing like improvement the character of the Western Nations will from this time be received in a very different light from which it has been in the beginning & in the way which a judgment of the Chinese will be converted into a blessing.

To some extent the same may be hoped of Afghanistan, where peace again is restored.

Last Sabbath we had our Quarterly Season
of Communion. Two Adults were received to our
Church, one of whom was baptized, being a Romanist.
At the Preaching Service two women were received.

One man we about two years ago, was suspended from Com-
munion for irregularities, which may have been connected
with his unbelief. One woman who was a Heathen
Schoolmaster, baptized, also with her children,
having lost his School on becoming a Christian
as the parents of the children, our Little Heathen
fell into difficulties in regard to his support
and yielded to the temptations of a Society formed
here to oppose Christianity and joined them for a
time publishing in a Tamil Newspaper an organ
of the Heathen association of Christianity. He
however, subsequently repented himself and returned pub-
licly his confession of error & sin, in the Tamil
Tamil Newspaper from our Press — and also
wrote a Confession, read it to the Members of the
Church. He is now a candidate for reception again
to the privileges of the Church. — Our Little Boarding
School for Girls — English Day School for Boys —
and our Village & bazaar Schools are doing well;
but I apprehend the profits of the Press and
allowance from the Com. will not enable us
to keep all in operation even on the present
reduced System. We might have a hundred
Schools could we support them. Our Congregations
are also encouraging. We need strength & time
to go into ~~into the Sluts~~, and to have ~~little~~ Chapels

in places as opportunity to the people, and preach the Gospel to them in a plain & intelligible manner. In all parts of this part to Palamcotta, the full power of preaching has not yet been sufficiently tried by Missionaries in India.

I have written once or twice about the land for Church. We are still in debt for it. Also by last Overland about the Dictionary commenced by Mr. Knight & the Sofia Mission have done well in getting off their hands upon which we not have been able to print it with either in way of grant or loan or borrow them here where the interest is high.

We are now printing the English & Tamul Dictionary for the Sofia Mission and are nearly commenced the Tamul & English. Most of the paper has been ordered, and some has arrived. We are printing for the Bible Society an improved Edition of the Tamul Scriptures and also the Telugu the New Testament. The Press is busily engaged but the profits will be less than for the last year, probably.

You will not, my dear Brother forget to pray for us, that the Lord may direct all our concerns in covenant love, for the promotion of his own glory and pour out upon us the influences of his Holy Spirit. Yours affy in the Gospel

W. Winslow.

Nov. 27, 1842

Madras Nov. 12. 1842.

The Revd. R. Anderson D.D.

My dear Brother

Mr. Mevius of the Borneo Mission who is now at the Neilgherry Hills on account of his wife's illness has written to us to assist in returning home, as he feels &c. This brings us into a dilemma, as we do not know how far the Committee would authorize such a step, as he has no formal leave to return. Nor do I know that his Mission have decided on its being necessary. Besides, on account of our expenses on the Church for the land, printing the Dictionary and paying the passage of Dr. Scudder's family home we shall probably be in debt ourselves at the close of the year, or at most have no balance we advance for Mr. Mevius's family. We have already sent him Rs 1500 as he must live where he is, and as what money he has with him is in dollars he has nothing which will pass on the Hills for his expenses. He has to suppose written you fully on the subject, and perhaps directions concerning his case may arrive by the present "Overland"

the letters of which will probably be in to-day. If not and the Com. do not send any instructions we shall be in difficulty.

I wrote Mr. N. intimating that he would perhaps better remain on the Hills until he can hear from you; and that, in the mean time, we will manage to help him as to the means of living there; but he thinks the Com. do not wish to give any instructions, but to have him act as circumstances may require; and that no time is to be lost. — He wishes to come here at once, and to be on the look out for an Am. Ship. I shall write to Calcutta, and make inquiries if any ship is to touch here bound to Am. If not it would be better for Mr. N. to take passage from the other Coast to which he is near, and at which the Bombay Ships on their return frequently stop for passengers. He might go thence to St. Helena As he may probably write at length by this Mail I need not add.

Mr Hutchings has had a slight attack of fever, but is now about again. Most of the Members of the Missions are in usual health but Mr. Wynnow at Jaffna continues so understand to be quite feeble. — The Bishop of Madras has lately held an ordination at which four priests & two deacons were ordained, all of them formerly connected with other Missionary Societies viz. three with the London & three with the

Sterling — The Bishop under the patronage of the Society for Propagating the Gospel, and with aid from other quarters has established a Diocesan Institution at Madras intended as a College & there are various Scholarships and many of the students are to be boarded gratuitously. It will set it off at other Missions, and schools unfavorably, because those on the Scholarships receive a Monthly allowance equal to the full salary of persons of their standing and superior in acquirements in active employment. There is, therefore, an inducement to many to leave their situations, where they are perhaps earning their living, to become students. But the Lord will take care of his own cause. The better part of the Churchmen here that is the more pious & evangelical are generally all attached to the Church Mis. Soc. These disapprove many of these proceedings of the Bishop. — The Natives have of late come out very boldly against Chy are publishing tracts & holding meetings to vindicate Miss.ns and even to blaspheme the God of Miss.ns but the whole English Press has come out against them. Even the secular Newspapers have taken up the subject, and some of them have administered very strong rebukes, which have been felt by the more influential of the Natives who are afraid of losing the countenance of Goo. This comes perhaps from our having now a serious minded Governor and even the Gov. General Lord Ellenborough has in recommending the offering of thanks to God in all the Churches for the settlement of affairs in Afghanistan & China, and in other acts distinctly recognized the obligation of rulers to rule in the fear of God. — The Tamil Newspaper, Tharuvay which we publish is found very useful in the discussions taking place, and I think

it a useful missionary agent. It will not support itself and we must if we continue it either beg something of friends, if we can, for the object or divert something from the profits of the Press. I cannot tell now exactly how much it will fall short of self support but no very large sum.

A few of respectable conversions in London and connected with a Missionary House here was baptized a few Months since by the Revd Mr. Tucker Sec. of the Church Mission Com and was confirmed a few days since by the Bishop. A friend of mine who is well acquainted with Sir Thomas Munro's views comes and on interesting moving are collections now being taken up here and at the Bishop in Jerusalem. I hope his Mission does not interfere with that of the Board. The Church is rapidly progressing in India as also the Catholicism in some posts (as I see in the papers of to day that 10 converts from Heathenism are now waiting for baptism in one of these Churches in Madras) but there is too much tendency towards Puseyism in some who take a lead in the English Church here to cause very large accessions. The Error is well adapted to take with the Natives of the Country and may do immense injury among them but it will not be likely to spread much among European Christians of any standing.

I am My dear Bro. Yours truly

Milton Lowrie

Madras Dec. 24. 1842.

The Rev. R. Anderson D.D.

My dear Brother,

I have been discouraged to write a corner this morning or should write you more at length than can now do. — In my last I intimated a difficulty in regard to sending the Rev. Mr. Meriam and family home on account of his not having the same love of the Committee to return. I now understand he has the vote of his Mission and as there is a prospect that a Ship will come to Madras in February it affords a reason for us to do all we properly can to aid him to embrace the opportunity for going. Under the circumstances, perhaps the Committee will think we do right if we borrow for him the sum needed; as it will be a providential opening for him to go without unnecessary expense of returning

by way of Ceylon.

The business is not yet arranged but it is decided by the Ceylon Missionaries that the Eckards go home at once, and our Agents in Calcutta agree to send a ship here in Feby. if two families will take passage and give Rs 5000 — which is reasonable. All will probably be settled before the next Overland, and I need not perhaps say more at present —

Since my last death has entered our little circle, and taken away the youngest child, and only son (about 18 mos old) of Mr. & Mrs. Hutchings. He has been ill nearly from the time of their coming to Madras in April, and lately was thought, in addition to his former complaints from teething, to have the whooping cough. They removed to St. Thomas' Mount — 8 miles from the Fort for a change of air: on the 1st Inst, but the disease which proved to be of the Mesenteric glands, ending in an affection of the lungs, was too far advanced, and the little sufferer fell asleep on Sunday Eve the 11th Inst. The corpse was brought to

Ulrinsou

Madras the next day, and interred in the Independent burying ground near the remains of my lamented dear wife & child, and of little Lyman Hoisington. Our own burying ground is not yet enclosed though the Church is nearly finished.

Our dear Brother & Sister and their surviving two children returned to the Mount the second day after the funeral as their own health was needed re-establishing and our still stranger, dear Mr. & Mrs. Hunt for a few days. They bear affliction with much quietness, and are I think truly comforted of God.

We have nothing special to communicate I have been trying to do more of late in the distribution of Scriptures & tracts and spent the most of three days (aided by the Rev Mr. Smith) in a tent pitched for the purpose near one of the gates of the City. The demand for books was quite overwhelming, a part of the time. We were generally able, with great exertion, and by guards at the doors to keep the Mass of the people outside, and admit only select companies, of from 20 to 100 at a time, and address them for some time before giving the books, but sometimes the large tent become inconveniently crowded each day we were obliged to leave off sooner

than we otherwise should have done the crowd of applicants becomes great to satisfy proper readers. I repeat that other pressing duties at the station prevented my thus commencing the effort, and hoped to receive it after a time, as is still my expectation.

Brethren, I have never known the Native Community of Madras so awake — so full of the spirit of inquiry on the subject of Christianity. In many instances it is only for the purpose of opposing, but it is encouraging. The demand for books is very great. After service, at Chintadripettah, on Sundays, both morning & evening numbers apply for portions of Scripture & tracts. Our little tract volumes, and the Digest, catechise so admirably. There is a great call for preaching. On every side the harvest seems ripening, but the labourers are few, few, indeed. I have never felt so much as of late that our Mission must be enlarged. There are nearly 100,000 Heathens & Mahometans in Madras alone (including the suburbs) often to receive instruction in the way of salvation and yet perishing for lack of knowledge. When will the Church of Christ feel its obligations & know its privileges?

It is now a general time of examination of the Schools in Madras and the following Notice from one the Newspapers is so correct a view of their state that I subjoined it and close my hasty letter.

"We have had much pleasure in "attending the examinations of the different "schools at this Presidency during the last few "days, and very pleasing still in finding "our worthy Governor awake to the benefits "of a sound education. His Lordship has "attended most of the examinations and "taken great interest in the proceedings. "From the brilliant manner in which "these examinations have generally gone "off it is very evident that the Schools in "Madras both European (that is for Europeans "& Natives) are conducted in a very su= "perior manner."

With kindest Christian regards to all the Brethren at the Mess House and other friends, I am

My dear Brother
Ever affect
D Allinson

Rev. Moses Winslow

Madras, Dec. 24, 1842

Rec'd. March 20, 1843

Ans'd. June 15.

M.C.

[illegible]

Mr. Elias C. Sherman &

Highgate House

Boston

Madras Jan'y 17. 1843.

what form this paper journal finally shall assume the Missionary will be able to decide on his return to Chinna for at Madras on Friday the 6th inst. I shall be at liberty to take up the pen in Contd. S.

Mr. Hutchings has been in my hands a month or more and I believe longer in Mr. Hutchings' without a convenient opportunity to send by ship. As the "Hindostan" steamer on the 1st inst. first trip from Bol. & Madras takes letters &c. gratuitously, I send, by her to Suez.

The Rev. Mr. Ward of the Madura Mission is on his way, I suppose, to join us, as he was to start yesterday morning. He is not of one seeking bed at his own special request that the Madura Mission consented to the transfer, with the understanding that one sent to us, when that may be, is to go to them in his place; and that the proposal be laid before the Prud. Com. for their approval. As Mr. Ward himself, and probably the Sec. of the Madura Mission will write by the "Dorcas" of the 24th inst, which will probably reach Suez at the same time with this, I need not enlarge. On being informed of the action of the Madura Mis. we unanimously invited him to come here. His services will be of more value to us than those of our untried Missionary unless greatly his superior, and they are, at the present moment very much needed. Mr. Hutchings is far from well, and his time is so much occupied with the Dictionary that he cannot do what is needed to be done, merely at the Royapooram station; and I cannot with all my labors do much away from Chintadripettah, the general distribution of Scriptures, tracts &c. and preaching the Gospel in the immense town of Madras alone, is almost wholly impossible, to say nothing of tours abroad. In this respect and in aiding to conduct our Tamil Newspaper & preaching in the New Church at Royapooram, as well as in many other ways his services will be most seasonable. Still we should not have consented to his leaving Madura to come here, could he have stayed there. On account of his wife suffering much in her health, and perhaps on other accounts, he had made up his mind that he could not.

Rev. Mr. Mills

Madras, Jan. 14, 1843

Rec'd April 19, 1843

ans. June 15

Mr. Woods removal to Madras.

Per "Highlander" Steamer via Calcutta

The Revd. Rufus Anderson D.D.
Missionary House
Boston
U. S. A.

Care of
Mr. Joseph Symme
No 2 Farquhar Place
Common Street
London.

The letter is opening a good door in Madras which left on one hand the Mission for the other attack.

Rozaporum, a Native Christian, who was received to the Church more than a year ago and was subsequently given up for dismissal for the heathenish practices, returned to Communion yesterday. He was a prominent member, & all of his relatives were Christians. Mr. Hunt's family, which left Madras on account of his sickness, was baptized. Mr. Hunt's daughter was baptized as an adult. Mr. Poor received the rite of Baptism, so did the Colonel's wife and one or two others. Mr. Poor's wife and two sons have received Baptism. Mr. Hunt's letter — Mr. Chandler's letter — Mr. Poor's letter — Mr. Williams's letter — Mr. Woods letter — Mr. Mills letter — Mr. Hutchins's letter — Mr. Hutchins's letter — Mr. Hutchins's

The Rev. R. Anderson D.D. Madras Jany 24. 1843.

My dear Brother,

By the "Hindostan" Steamer which left this on the 21st Inst. I wrote a short letter mentioning that Mr. & Mrs. Ward from Madura are by consent of that Mission on their way to join to join this — pending a reference to the Prud. Com. As Mr. Ward and probably the Secretary of the Madura Mission will write you fully and as my letter by the Hindostan may reach you at the same time with this I need only say that the transfer is at Mr. Ward's own special request and is made with the condition that some one sent to us be in his place transferred to Madura or appointed to that Mission by the Com. The following is from our Minutes of the Ann. Meeting Jany 11. 1843.

"The following Resolution of the Madura "Mission is read — "Brother Ward having presented "a written request to be transferred from this "to the Madras Mission, it was resolved — that "his request be complied with, provided the "transfer meet with the approval of that Mission "and also with that of the Prudential Committee".

"Mem: In adopting the foregoing we wish it to "be distinctly understood that we consent to Bro. "Ward's leaving us on the ground of exchange; and "that in accordance with a suggestion of Br. Winslow "as soon as the Madras Mission is reinforced a "Missionary be given us to fill his place".

(Signed) R. O. Dwight Sec

"Whereupon — It was unanimously —

"Resolved — That the Rev. J. D. W. Ward and "Family be affectionately invited to join this Mission "conditional on the approbation of the Prudential Com"mittee which is to be requested — and that the "stipulation of the Madura Mission, that on the "arrival of a reinforcement one of the number be "placed at the disposal of that Mission, instead "Mr. Ward, be complied with." —

On receiving this invitation Mr & Mrs Ward, and their little child, left Madura (the 16 Inst.) and we have heard from them on the way. If all be well, they will be here next week. Their services especially Mr. Wards, are much needed here, particularly in occupying the immense for preaching & distributing books, but we should not have thought it well for them to come, could he have remained in Madura; but we have no doubt it is far better than for them to go home, or to join another Society, and we are sure the Committee will be of the same opinion.

We are thankful for your letter of Oct. 27. — and glad to see your views on the evils of too much book-making — though they may be thought to bear hard upon us as having begun here on the principle of forming a book Manufactory. I think I may safely say, however that our labors have, in this line, been almost wholly devoted to the Scriptures & religious books, and always connected with preaching. I fully concur in your remarks as to the evils to be apprehended, & guarded against, perhaps in some cases also to be remedied; and

will endeavor by next mail to give my thoughts on the subject. Bro. Scudder can inform you of my general opinion, as it is the same as his own and we have frequently conversed on the subject. He may perhaps add also, that we have always been afraid of too much teaching, that is of Literature or Science, as well as book making. The fact appears to be that the great enemy of souls will do all he can to keep Missionaries from their great business the direct preaching of the Gospel. It is difficult to keep Schools & Seminaries single to the object of making known Jesus Christ and him crucified. But through the grace of God it may be done. I cannot now enlarge having but a few minutes remaining to write.

Last Sabbath week was our Quarterly Com.n at Royapooram and we rec.d 5 adult Natives to the Church. One of them was Wm. Nevins from Jaffna who has come to assist Mr. Hutchings in his Dictionary &c. He has been for some time in a hopeful state. Formerly he was in one of my village schools at Dodoville as also a brother of his now here in the Printing office and a Member of the Church in Jaffna. Thus sometimes we see we were as children instructed afterwards embracing the truth. Nevins was baptized. The others were before nominal christians. There were 29 Native Comt. present three of the members being absent. One over Number 6 & Mrs. Reynolds a Cuddapah domestic. The infant daughter of Mr & Mrs Hunt was baptized. The occasion was one of much interest and we felt the need of our Church building ——— that is now nearly completed.

Through the mercy of our Heavenly Father we are still as a Mission in the enjoyment of health, & unite in our Christian regards

Yours &c J. Winslow

Madras Sept 24 1843

J. Henry Hill Esq.

My dear Sir,

Since my last I have drawn the following Bills

No 132 July 21. 1843 Robt. Porter ——— 30.0.0

No 133 " 23 " Mess.rs Dunhill & Co 261.0.3

both on Letter of Credit Aug.t 3 1842 leaving to be drawn £170 ——— on that letter, and leaving entire the letter of Sept 28. 1842. We are however rather short of funds and I should have sold the greater portion of the remaining Bills on the Letter of Sept 28 1843 but the offers were not very favorable ——— It was my intention to forward the Accounts of the Mission but the Pies Bills were not made up in season. We are likely to come much short this year of the anticipated profits of the Pies owing to different causes ———

Per Murray, Ryan & Co. Jan.y 1844

Mr Hill

Bill of Exch.ge

Letter of Credit

Letter of Sept 28 1842

Letter of Sept 15 1843

I remain

My dear Mr. Hill

Ever affectly

P Wilson

Estimate of Dictionary.

Royal Octavo. Ed. 1500

1200 pp 3/4 Rm ea	3,900.0.0
236½ Reams of Paper (at Cost)	2,362.8.0
Paper & Printing	6,262.8.0
Binding in Country Sheep or 1/p Am. Sheep not less than 1/6	1875.0.0
	£ 8137.8.0

Note: The above Estimate is very low — the Expense of binding may be incurred as the book,

The printing may be divided between 1843 & 1844 or further on — the Expense for Paper is in part already incurred and if the work is on the remainder this year —

Perhaps as the "Oriental Society" publishes Vocabulaire they would grant some aid —

By the way many thanks to them which I have not time now to write —

Mills

Madras Jany 24. 1843.

My dear Brother

Your favour of Oct. & Nov. both arrived by the Overland of yesterday. We are as you mention the Com. to have been quite "taken aback". There is, I believe, a little misapprehension in regard to the Dictionaries. As I wrote thinking the Com. well informed, from Jaffna, as to their proceedings I was not perhaps careful enough to explain.

There are, it is true in course of preparation three Dictionaries (including one which is printed) that is, a Tamil — an English & Tamil — and a Tamil & English. The two latter may, as you remark, be considered as one in two parts — like Latin & English, & English & Latin, usually bound together; except that the plan as commenced, and partly carried out — as part of the English & Tamil is printed — contemplates a much smaller work in this form, than the other. The Com. seem to labor under a mistake as to the Dictionary "authorised", as it was this Tamil & English as the principal work, and the English & Tamil growing out of it, or more properly forming a part of it, which the Mission at Jaffna contemplated from the beginning. I say authorised but I mean so far as any was, for not being in the Mission at the time it was projected I do not know what communications passed on the subject. On my return from Ant. I found the Mission engaged in the undertaking, so far as to provide Mr. Knight with Native help, at the Mission expense, and making other arrangements to go on with the work. On my inquiring if the Com. had authorised the printing of the Dictionaries, at the expense of the Board as it would an expensive concern, especially on the plan then proposed, I was

preparing is not included. The Expense now of printing the work is about Rs 900 for the year. We have yet matters to settle for the Bible for the death of the Rev. Mr Poor.

Yours affy
J. Scudder

told they had virtually done so, and had sent out part of the paper — a superior kind — for the purpose. The Mission, from that time to this, have continued to incur expense in the preparation, until their Bill is, I fancy, rather large. In transferring it to us, they stipulated to receive its amount in Books; but I suppose it has from year to year been charged to the Board, and so the Books must be at the disposal of your Com. We consented to take it, as I mentioned supposing its publication authorised — and because by printing it here, there would be less risks of loss, as it would sell better than in Jaffna, and better than if printed in Jaffna, because the execution of it would be better; and also to have the benefit of Mr. Hutchings labors in the Mission, which weakened by Dr Scudder's leaving. I refer in this, to the principal part of the work the Tamil & English.

The English & Tamil had been commenced in Jaffna previous to Mr. Knights leaving for England, and proceeded with to the number of more than 120 pages — in an edition of perhaps 1500, I do not now recollect the size. This the Jaffna Mission proposed that we should print & publish on their account, either "de novo", or beginning where they had left off. The latter they finally determined and we commenced printing it about three Mos ago. For this, of course that Mission must be responsible, and it will be the best of the bargain, because most saleable and prepaid at the least expense. It is in the Common Octavo form, and will consist, I suppose, of near or quite 800 pages.

The Tamil Dictionary has been printed & published at Jaffna, by the Jaffna Book Society. Of this you can learn all particulars of Mr Hoisington, as it was nearly or quite finished when he left, and he doubtless

knows what arrangements were made with that Society which is mainly supported by our Missionaries — and whether the Society is indebted to the Missions for the work, or not. I have no knowledge on the subject, but so much is evident, that this dictionary — the Tamil — is not the one, as the Com. seem to think, which is virtually, or formally authorised. It was taken out (that is in a great measure) from the principal work, and commenced, as a School vocabulary, after Mr. Knight left. The Plan was enlarged after the printing was begun, and it contains about 800 pages. I do not know how large a part of the Edition has been sold, but a good many of those sent to Madras have been disposed of on account of the Book Society.

What remains then is the Tamil & English, which from the beginning has been considered the Dictionary. This we have taken, not of choice, but of necessity, of a certain kind; for we could not well do without Mr. Hutchings' help and if the work was to be published at all, this was the best place for it; or as the Jaffna Missions said, we could probably most easily obtain the means for doing it. But I think it must react a little, if the home cannot furnish the means of printing it, with a prospect of remuneration by its sale. At least, I do not at present see how we should be justified in running in debt here to do it. — Still as a good deal of expense has already been incurred — much labor expended & valuable time employed — it would be a great loss not to have the work prosecuted, or to have it for any time delayed. Life is uncertain, and Mr. Hutchings health is far from good. On this account it is desirable not to delay, as he has an acquaintance with the work which it will take another long to acquire, even tho' more men to sacrifice in this way. Another circumstance is that our Missions have ordered Paper, of a particular kind & quality Royal, and already lie a part of the Order, on which there nearly One half of the expense in

There is no meeting of Delegates this year — There seems little object in continuing the meeting as a fixed thing —

Rev. Minor Winslow

Madras, Jan. 24. 1843

Rec'd April 19, 1843

Ans'd June 15

The Dictionary

N. G. A.

Orphan

Mission House

Mr. Rufus Anderson U.S.A.

Winslow Madras

Rum only, and not wine, is actually been increased of the duties for the Roman more consequently, or not more whichever shall be found cheaper. Plan was proposed in a Royal Decree limited of 1000 or 1200 or 1500 or 1600 — and an estimate of the expense of the work, & wall add the bottom.

connexion with the Committee dividing his attention between this work & the Mission, & not wholly devoted to it, & yet not sufficiently, or not sufficiently, that we proposed to establish the book on a much cheaper plan than was at first contemplated, that is, in a Royal Decree limited of about 1200 or 1500 or 1600 — 1000 or 1200 & 500 or Commissioner Parker. & wall add an estimate of the expense of the work to bottom.

Under these circumstances, through Mr. Rufus Anderson, the Mission in India written to advocate for our work of this kind, & any large work of this kind belongs rather to the Mission which is conducted with the Committee, & not to the Foreign Department, & do not recommend it to be undertaken at present, as it would be a fair, as we come, of the Committee. without interfering with the Mission, & to other societies, & forcibly and keenly feel as with Dr. Winslow, & believe, & certainly with the Mission, & they will do well, & the Committee, & they are powerful & Mr. Winslow to the Committee, & wait.

Madras Feby 20th 1843.

The Revd R. Anderson D.D.

My dear Brother,

In reference to your suggestion that some thoughts be presented on the subject of Mission Presses, and book-making, which the Committee apprehend is carried so far in some Missions, as to interfere with preaching, and to be consequently an evil, I have no doubt that their apprehension is correct; though I cannot of course, in regard to most Missions, know as well as they, the extent of the evil. Of its general nature, and bearings, they seem sufficiently aware, so that I need offer no remarks to show that when it preponderates in a Mission formed principally for preaching and teaching, as most Missions are, and should be, it is an evil. The Madras Mission being commenced as, in measure, a book-Manufactory, or a gency in part for the Bible and Tract Societies, is perhaps an exception. It seems rather necessary here, while the Mission is so small, that a large proportion of the strength should be devoted to the preparation and distribution of books — especially of Bible and Tracts.

Indeed the Missions among the Tamil people should, I think, be regarded, in reference to all large operations of the Press, as one, and the proportion of labour, devoted to these operations, estimated on the whole number of Missionaries in the three Missions, and not the proportion of strength devoted to the Press by the Madras Mission only, or even by the Ceylon Mission, be considered, because Madura without a Press is to be supplied with books. In this view, I do not know that too much time or strength is now devoted in these Missions to the, strictly speaking, Christian Press. There may be, perhaps there is a tendency or something more than a tendency to sacrifice too much to literature and science, whether in School-books, dictionaries or publications connected with Hindu or European Science.

At

At least, it appears to me, that it is mainly on this side that the danger lies; because there may be many subjects presented of absorbing interest, to an inquiring mind, which yet can be of little Missionary value; and it may require some moral or christian courage to keep the mind stedfast to the more humble pursuits of a teaching and preaching Missionary. As to the preparation of Bibles & Tracts where not already prepared, and to some extent of School Books, it is necessary because these are instruments without which little can be done, and it is not likely that, in any Mission, a very large proportion of the members will have ability or even inclination to do too much in the way of Translating the Scriptures de novo, or of writing really valuable Tracts. Where a tolerable translation of the Scriptures already exists, it may be different, because the case is less urgent, and at the same time the temptation to do something, not very necessary, is greater. Every one, almost, easily persuades himself that he can improve a translation which may be on the whole good, though not perfect, and much valuable time is often worse than wasted on revisions of this kind. I once heard it advocated, in a body of Missionaries, that every one should qualify himself to be a translator. This I think a mistake, because unless he be a real Scholar, or capable of becoming one, he is striving after a qualification he cannot reach; and because, however valuable the stimulus to exertion or the knowledge of language to which it may lead, the language learned and the habits acquired, are not those most useful to a preacher of the Gospel. He must have the common language of the people, and the usual pronunciation, and the habit of frequent and easy speaking. I knew a Missionary of talent who had translated nearly the whole Bible, who could not yet hold any lengthened conversations with the Natives, or even preach a sermon intelligible, to the Mass of his congregation, however accustomed to hear him. This is certainly wrong — yet something of the kind too often occurs, as may easily be supposed.

In regard to our Missions among the Tamil people, as there is a very

tolerable

tolerable translation of the whole Bible in print, and besides this a revision of the New Testament, there is no very urgent call for much to be done in the way of translating or revising the Scriptures. If one or two of the Missionaries best qualified, were to spend some time in revising the old Testament, it might be well; but it does not appear so mentally necessary as to take the place, to any great extent, of direct Missionary work. It should rather be done by the way, to fill up hours which cannot well be devoted to other labours. At present the Jaffna Mission are doing something in the way of revision of the old Testament, but I believe very little. — I am occupied occasionally in the translation of the headings and chronology of the English Bible, for a Tamil Edition of the whole Scriptures, and correcting the orthography, because these have not before been done, are needed, and there is no one else to do it. — This is all I believe, that is being done by our three Missions, in the way of Scripture translation.

As to Books I have certainly more to do in their revision &c. than I could wish, but not more than seems necessary. Perhaps each Missionary can say the same. There is still such a want of good Tracts and books, even in Tamil, that some apology may be made for those who feeling this want, feel also constrained to do what they can, without really neglecting other duties, to supply it. — In such a case the question, "what shall be done?" is often one of comparative claims. Real duties, perhaps, never conflict, but a Missionary, in a field like this may often find himself in a strait to know what is duty, and wishing he could divide himself into a dozen parts, that he might do as many things at once.

It is perhaps to be regretted that circumstances have seemed to require so much Missionary time to be expended on the Dictionaries mentioned. The Tamil Dictionary, which is finished, is a very acceptable and useful book to many Natives and others; and the English and Tamil one is much needed. — The Tamil and English is a heavier work and as a large Dictionary by Dr. Rottler is still on sale there is less urgent necessity for it; but as it has been in a just measure

prepared

prepared at much expense of time and money and will be on a different and improved plan and in all probability will eventually sell there seems no way but to point it when the necessary funds can be obtained

In general my opinion is decidedly that works of this kind should as far as possible be thrown off upon laymen — and upon those who have some claim upon Government, or upon the wealthy in the land, and I do not think that in the beginning I should have been in favour of Mission funds being much involved in it. If there be tolerable instruments at hand, with which the Missionary may work, he would better not spend very much time in attempts to improve them. But in some cases he must create these aids to his Spiritual labours, as also he is obliged at times to attend to to a variety of merely Secular concerns. The object would seem to be to keep all these subordinate, and in their proper place, as to the time they are to occupy, and the spirit with which they are to be performed.

My own opinion is that in our Missions in this part of India, there is as great a mistake in depending too much upon Schools, and Seminaries, and making the latter too literary and Scientific, and consequently secular, as in attempting too much with the Press. Both lead to the same result, the comparative deficiency of preaching for want of time, if not from too low an estimate of its comparative importance. At the present time, it appears to me, that all that Missionary Societies can be required to do in this part of India is to support vernacular Schools, as subsidiary to preaching — High Day Schools for English and Native literature and science, in which the Bible is constantly taught, and applied — and Boarding Schools and Seminaries, only as strictly Missionary Institutions — that is, as an Asylum for Orphans to be trained up as Christians, and for the collecting of the most promising children of both sexes (as far as may be) from the day Schools, and for giving them further advantages in regard to English, and the elements of science — but particularly religion — long enough to form some opinion as to the improvement they are likely to make of these advantages,

and

and to carry forward in higher branches only a select few capable of excelling, unless they are decidedly pious, and likely to be useful as Missionary Assistants. While so many facilities are opened in other directions the most that can be required of Missionary Societies is, to give the youth preparing for Secular Situations instruction; and not board and clothing; and even that instruction as in the Duff Schools of India, should, if carried for, be imparted paid for with the books, at least in the Towns. — The boarding institutions, which are so expensive that they cannot be largely extended, should have in view constantly the object of training up Christian Schoolmasters, Catechists, and Preachers, with suitable companions for them among the other sex, some of whom too may become teachers; and for this their studies and habits should be constantly directed to the practical — that they may not become too effeminate, too high minded, (through pride of learning) and in fact above the work which the Mission, or rather which their Lord and Master, has for them to do. As is well known here, I have for years, and especially since my return from America, been of opinion that the literary and Scientific departments in the Batticottah Seminary should rather be abridged than enlarged, and that except for about four years general study, after the boys have been well fitted to enter — and that more Biblical — the Students should be retained gratuitously only as Preparandi for Mission Service. Now and then one who may be a Sort of Locke, or Newton, or Sir Wm. Jones in embryo, will perhaps repay the labor of further instruction and the expense of further support, even as an educational Assistant, but if he has not by this time embraced Christianity, there is danger of his becoming more a hindrance, than a help. Those retained should most of them form a Divinity class or classes, and the institution thus be made more entirely Christian or Missionary. The number of Preachers or other Assistants, especially with any thing of a Missionary Spirit, sufficient to lead them as far from home as Madura or Madras, is by no means great, considering the number of youth educated and the expense incurred, and we have not on the continent, perhaps, any reason to hope for better things unless the plan can be in some way

improved

improved, by the results of past experience.—

22 Feby. Your Letter of December 15. to the Mission, has just arrived, and will require an official answer; but as I have written thus far on my own responsibility, in answer to your former communication in which you requested it, I will send it off by todays Mail, and we will try to go more into the subject hereafter. Allow me briefly, in answer to your three inquiries, to state my private opinion so far as I can do in a few words.— 1. Is not the necessity for keeping a Printing Establishment constantly employed, an evil in a Mission having but a few members?

I should think so decidedly, if it must be employed by the Mission, unless it be very small indeed. In a place like Madras, or Bombay the Establishment can be occupied, whether there be Mission work or not, and if under secular management, there can be no serious objection to it, if it support or more than support itself — In a Mission like that at Jaffna or Madura, I should think a large Establishment objectionable, on the grounds mentioned, and others. A little experience will show that, unless the real demands upon it increase, with the progress of the Mission, beyond all that can be rationally expected, it must be kept in operation if at all, by artificial supplies — by printing extensively works little wanted — and by a consequent prodigality which will fall heavily on the Societies supporting it. The objection on the ground of occupying the time of the Missionaries, is still more serious, but I will not now enter upon that part of the subject.

The antidote is, I think, in limiting Printing Establishments, depending wholly on the Mission, to the real and pressing wants of that Mission — to make it strictly a servant, and not a master. In general at any country station in India, allowing that the Scriptures can be obtained from a more central place, even by purchase, a single Press would be sufficient.

2. Is not having a Printing Establishment a temptation to a one-sided course? There is no doubt of its being a temptation, and it is to be feared too often

a

a prevailing one; but as we cannot avoid temptation, without going "out of the world," we must not decend presses when necessary, as auxiliary to our work. If the Establishment be limited to the actual, and not the artificial wants of the Mission, there will be little danger. In every Mission there will usually be one or more, whose element is his study, and who may as well prepare books, or superintend the Press, as write letters, or journals, or Meditate or dive into the depths of Pagan Metaphysics or Mythology.

The antidote will be, beside limiting the Establishment, to charge the Mission that those among them who can preach, or can learn to preach, to neglect not the gift that is in them, for any purpose whatever, except a necessity be laid upon them for omitting, greater than the Holy Ghost has laid upon them for performing the first duty of their office.

3. The present method of obtaining supplies &c. As to the difficulties felt at home, I cannot pretend to know much. It is evident they are real and serious, and the questions, whether the benefit is adequate. Those concerned in directing these important operations, are best able to judge. It did occur to me when at home, that there were weighty objections to the other Societies ~~concerning~~ covering so much of the ground, appropriate to the Bd. of Foreign Missions; but if they collect from those not so much disposed to give to Missions, and are able, in consequence to make grants for the foreign field greater than the Board could do, there may be some gain. If, however having distinct departments for the foreign grants, they limit themselves to what is given for these only, I do not see why the Board would not as well have its Bible and Tract Departments, if people will give to these and not to the general object.

As to evils felt in the different Missions, I cannot say that the very liberal grants of these Societies have not tended to produce a much freer distribution of Bibles and Tracts than would otherwise have been thought of, nor can I say that the very large distributions among the Heathen, have produced, at least apparently, all the good expected—

nor

or that the same funds if at the disposal of the Mission, receiving these grants, might not have been employed, even through the Press, to better advantage in publishing more elementary works; yet the question is (in regard to our Missions for instance) would these funds, or any considerable part of them have been obtained but for these grants? Our expenses are already very large, though not larger in the main, I trust, than they ought to be, but the dividing of the appropriations makes them appear less. Unless the same amount had been given to the Board for this specific object, we could not have expected any large part of it. Had the sums however, which have been granted to these Missions been added to the funds of the Board, and distributed, though to our loss yet to the benefit of others who could make a better use of them, we should have no reason to complain. My doubt is whether, unless the other Societies should make their grants to the Board to be distributed by the Committee, the Missions would not lose by their being withdrawn, much more than the Board would gain by any accession to its funds. So far as this appears to me plain that, while the present plan of collections &c. continues, the other Societies should not, under the idea of aiding in the foreign work, press their claims any where to the injury of the Board directing that work, and that all applications for grants, as well as the grants themselves, should go through the Prudential Committee and have their approbation.

Were there time, I would remark on your suggestion that each convert should "have a Gospel and one of the Epistles" &c. as I think unintentionally you would be understood to limit the circulation of the word of God to Christians, whereas it has been found a most important auxiliary to the preacher in the work of conversion, & even without the preacher it has sometimes been made useful to the Heathen and Mohammedan & Roman Catholic, as well as the nominal Christian not yet converted. We are obliged to continue for the free & unreserved distribution of the word of God, some of the whole Bible, where it can be given with a prospect of its being read & understood, & the Tractarians have come in aid of the Romanists, to restrict its circulation & to bind the word of life.

But I cannot add, and begging you will kindly excuse my writing on such a subject so hastily, though it is not altogether new to me — and with the assurance that, as a Mission, we will endeavour to give it a more careful consideration,

I remain My dear Brother Yours affectly

M. Winslow

Rec. Feb. 20, 1843

Ans. May 1, 1843.

Mad. Mission or Tract Cen.

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Madras Feby 22. 1843.

My dear Brother,

I intended to write at some length in regard to our pecuniary concerns which you will learn from the Accounts and Letters sent Mr. Hill but have been unexpectedly delayed and now the mail is just closing. We have found in consequence of Dr. S. going home & Mr Hutchings coming here our expenses larger than was anticipated but what is worse that there have been after paying Mr Hunts salary no profits from the Press. I hope it may be something better this year but cannot say — and now Mr Baird has joined us so that although the salaries of three Brn be paid by the other Missions there is house rent conveyance Moonshee and various other items in addition & somewhat large charge to the Mission which will require more than our estimate. We have in consideration of the state of your funds with a a Report of the Mission for the last year prepared an appeal for

Box 1 Folder 1

and in our Schools. If we do not obtain
aid we must give them up. The Dictionary
will of course stop — though most of the
paper is bought — I will try to write
more at length next mail —

Rev. Mr. Winslow
Madras, Feb. 22, 1843
Recd. May 4, 1843.
Ans'd. June 15

Mr. Winslow
Madras

Via Liverpool
& Steamer

Hill Esqre
Albany

Boston

and we will strive to use all the economy
possible to live and do anything in our
work — With highest regards &c

M Winslow

Madras March 25. 1843.

The Rev. R. Anderson D.D.

My dear Brother,

By this Mail I send a Brief Report of our Mission from its commencement, and by the Steamer, about the 15 prox. intend to send a Copy or two more of the same, printed on thicker paper. There is no expense in sending by the Comprehensive Steamers as far as Suez, at least, there is none as yet. — By the Report you will learn most of what we could say in a more private statement to the Com. concerning the last year. A report of the Press is, however, needed, and Mr. Hunt has one nearly prepared, but just now he is ill, and will not be able to finish it by this Overland. By the last mail, I wrote at some length, though in much haste, in answer to your request concerning our opinion on the kindness to preaching especially those growing out of a Press, and to your subsequent questions on the influence of a Printing Est., and by the present mail we forwarded a letter prepared for the Mission by Mr. Ward on the latter subject. As they may probably write from Jaffna & Madura, you may perhaps be able to gather up our opinions, whether harmonious with each other or agreeing with yours or not. It is only by an honest statement of our views, whatever they may be, that we can expect to aid the Committee at all, in coming to a right decision on the subject; which is one of much practical importance. I am not at all aware what either of the other Missions may say on the subject, but doubt not they will give it a fair discussion — with the advantage above us, of more counsellors. —

You will see from the Report that we think of dismissing most of our Schools, if we cannot obtain some aid here in supporting them; apprehending from the late statements of yourself and Mr. Hill that we shall otherwise be in difficulty about funds. If our Peers should bring in a good part of what we expected, we should not be greatly troubled; but I hardly know what to say of the prospect. There will, I trust, be some proceeds the present year. The Estimates as sent home, and the allowance as granted, would be sufficient, if the Peers should yield Rs 6000 as was hoped, but all which may be short of that, must be added to the allowance, or retrenched from the expenditure. In regard to the latter, our village schools, which as they now are would cost about 1600, might all be dismissed, but it would be a great sacrifice, as dismissing in a measure our congregations, and shutting up our preaching places. It would be in respect to the Schools connected with Royapooram a quaker long in as much as Mr. Hoed, who has now the charge of them, has time to give them a thorough superintendence, by frequent visitation, and sends the rooms in which they are taught for preaching, which is to be his main employment. There is scarcely any thing else in which we can retrench without tying our hands, as to our work, or injuring our health. To dismiss our Native Assistants would be the former, and to do without conveyances, or to reduce our family expenses, in almost any way, the latter. We however wait the decision of the Com: I propose to dismiss or suspend either two or three of the Schools connected with this Station, at the end of this month — and perhaps one or two may be given up at Royapm — as yet we have had little encouragement of local support, except in aid of the Tamil Newspaper and to finish the Church. The Chief Justice only, Sir Edward Gambier, has sent me a kind Note wishing his

name put down as an Ann. Sub. to the Mission of R150 — He has heretofore given to our Schools and to the Church. Perhaps the Com. & Board may think it will to invite him to become a Corresponding Member, and he is well deserving of the honor, as also Lt. Col. Robert Alexander and A. F. Bruce Esq., who have always been our most liberal supporters. The former is Adjutant Gen. of the Madras Army, and the latter Postmaster General. The title of the Chief Justice is the Hon. Sir Edward Gambier Hnt. The others are above. Excuse my bringing so important a concern as recommending the appointment of two Members into the midst of our pecuniary wants. Perhaps there may in the end be some connexion. We have not before felt ourselves called to recommend any such appointment.

It is probable something may be given for our Schools by others, but in the present state of things here, we cannot expect much, nor was the Report prepared for the purpose of making appeals. It was necessary to give an Account of Expenditures for the Church, and thought best also to give our friends a little idea of what we were attempting to do. The Report has been very kindly noticed in some of the local Newspapers.

One word more in reference to funds. The Missions at Jaffna & Madura will probably pay the salary of the Rev. Hutchings & Ward, but that will not meet the extra expense of their being here, as their Rent alone will be R1200 — housekeeping 400 — Assistants probably R900 — and other extras, in charges for health medicine postage &c. &c. so that more than R2500 must be added on their account if the other Missions pay their full salary and the travelling expenses of Mr. Ward & family. Some part of this, but not all, may be saved in the other Missions

It is my expectation to leave the first week in April for a visit to Vizagapatam — 500 miles to the North of this. The Lon. of the (London) Mis. Soc. Sup. here have kindly requested me to accompany the Rev. J. Smith to assist in the Ordination of two young men, of European descent, one the son of a Mission Mis.ry and to preach the sermon. Having been a good deal worn down by my labors of late, it is thought by my brethren, and others, that the passage up by sea and back by land, will be beneficial to my health, and that the journey will be profitable as a tour of observation in the Telugu Country, and in some measure as a Mis. tour. Should the Dutch Church commence a Mission among the Telugus all the information which may be collected, will be useful. The Lon. Soc. of course pay the expense of the journey. It is difficult for me to leave for so long a time as will be necessary (5 or 6 weeks) but with a little extra work before going, and after returning, I think I can do so. Among the Bro. Hutchings should can do what will need to be done in my department, while I am absent, in addition to most of their own duties. We feel much strengthened since Mr. Hoed came, and though we need at least one or two more Mess.rs very much Madura has now the first claim, and as long as our lives are spared and measure of health continued, we shall probably need friends more than additional labourers. When both can be met we will praise the Lord.

A valuable Mis.ry the Rev. J. J. Müller, formerly of the German Mission with Mr. Rhenius, has just died at Madras. He came with his family from Innevelly to embark for England on account of ill health, but it was too late. His former colleague the Rev. Mr. Schaffter came & embarked about a year since, and is now, we understand, very well. They had both previously returned to the Church Mis. Soc. All are now removed from the field who constituted the German Mission in Innevelly, but their works remain, and will follow them. Mr. Müller was son in law to Mr. Rhenius. I saw him several times, when near to death, and ever found him calmly resting on his Beloved. His distress was very great (his disorder being dropsy of the chest) so that he sometimes affectingly cried out "Father do not strike so hard", but then he would add "not as I will". May we also be ready to go when the

Rev. A. Winslow

Rev. Mr. Hutchings

Rev. Mr. Müller

Rev. Mr. Schaffter

Rev. Mr. Rhenius

Rev. Mr. Hoed

Rev. Mr. Smith

Rev. Mr

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Madras April 21. 1843.

The Rev. R. Anderson D.D.

My dear Brother,

I did not expect to write by this mail, as I left home on the 3rd Inst. to attend an Ordination at Vizagapatam 500 miles N.E. of this, by request of the District Com. of the London Mis. Society, and thought a Month, or more, would be occupied in the trip. But as the circumstances of my family, as well as of the Mission, required my return as early as possible, I gave up the land journey home, and come by water in the same ship in which I went. The winds proved more favorable than was anticipated, and instead of being two weeks in coming we were only six days, so that I was absent two days less than three weeks. The District Com. pay my passage, and the benefit to my health, to say nothing of other benefits, will I trust be sufficient to pay the loss of time.

We had a pleasant passage out, of four days. Besides the Rev. J. Smith who accompanied me to assist in the Ordination, we had, as fellow passenger the Rev. Mr. Lugard of Vizagapatam, a pious & excellent Chaplain whose company we enjoyed very much. The vessel touched at Cocinga to leave a Lieutenant of the army and his lady, but there was no opportunity for us to go on shore. It is a place of some trade, and of business in ship building. There is no Missionary in the town, or nearer than Vizagapatam 80 miles. As we sailed along the Coast which from Cocinga begins to be broken with hills, and appears from the sea much more inviting than the uniform level coast which stretches from Madras, and indeed with slight exceptions from Point Coromandel thus far, I could not but pray that it may soon be lined by Mission Stations. As you approach Vizagapatam the line of the shore is much more broken, and indented than it is soon after leaving Cocinga, some of the hills being several

hundred feet in height, and projecting here and there, a little into the sea. This ruggedness of the coast ends near Vizagapatam, and the Orissa coast beyond is on the sea is level.

The whole Telugu Country is very populous, there being by a careful estimation, including those speaking this language in the Mysore & Nizam's territory, 10,000,000 of the Telugu population. For all these there are at present only 10 Missionaries, and most of these have been in the field only a short time. The stations occupied are Vizagapatam, Cuddapah, Masulipatam, Nellore, Guntoor & Bellary. There are many most inviting stations to be occupied. The London Soc. Miss.y talk of taking up a station on the table land in the Mysore Country, at a place called Madnapilly, which will have the advantage of the same climate as Bangalore. They partially occupy Chicacole, and will probably make it a permanent station. There are some other small stations, besides those mentioned above, but comparatively little indeed is yet done for the Telugus.

I had anticipated much pleasure in passing through the Country, and visiting the stations near the sea; and hoped that my report of the naked=ness of the land might turn the attention of the American Churches more steadily to it. Perhaps Mr. Smith, whom I left to return by land, and who will probably be absent more than a month longer, will furnish such an account that I can send it to them with a prospect of its doing more good than any thing I could write. At any rate the circumstances mentioned and my not being well able to bear a journey of 500 miles by land, at this hot season, made us rapidly as I should be obliged to make it, have ~~sought~~ caused me to feel that I have done well to return by water.

I will add a few words about Vizagapatam, and our proceedings there.

On approaching this place from the South along the Coast the first prominent object is what is called the "Dolphins Nose", a promontory or high

bluff supposed to resemble the head of this fish. On rounding this point, at the North on the right hand, on several hills and scattered terraces of table land, is Wallair, where most of the English inhabitants of the place reside. In front, on a plain between a gorge of the hills, is the Fort & town of Vizagapatam. The former was only of mud, and is quite in ruins. The town is not large but the inhabitants are closely crowded together — the population being it is said, about 50,000 — There is a small river, or rather back water, on one side of the town, near which, on the same side, but on the spur of one of the hills, is a large Mohammedan Mosque which from the sea is one of the most conspicuous objects of the place. Not far from it is, also, a Heathen temple, on an elevation, but less conspicuous than the Mosque. In the town is a Roman Church — and the Independent Chapel of the Lond Missionaries — In Walthair is an Episcopalian Church — The Mass of the Native population are Heathen of the sect of Vishnuvites. There is one temple to Juggernaut.

On our landing we were most kindly received by the Missionary families here — Mr & Mrs Porter, who live in Wallair, three miles from the Fort — and by the Assistant Missionaries, who were to be ordained, and who reside in the Fort — though one of them Mr. Dawson properly belongs to Chicacole. The friend at the Mission house, under the care of Mrs. Porter, a very flourishing Female Orphan Boarding School for Natives. There are 54 pupils in it, who learn English and their own language remarkably well, and who read the Bible in both. They make progress also in needle work of the more difficult kinds, as well as the more common. They sing very well, both in English & Telugu. There is also a small boys school of 11 boys on the premises. They are all now young. Two or three in the School of both sexes were among the captives taken at Goomsoor, and of course rescued from being offered as sacrifices —

The Candidates for Ordination were two young men of European descent, born in the Country, formerly of Madras, Mess.rs Johnston & Dawson. The latter is a son of the Missionary of that name. They passed a good

and on the 13th inst were ordained in the presence of many witnesses. The opening services were at 10 A.M. by Rev Mr. Porter, who asked the questions which they usually put to Candidates, and which were answered in a very satisfactory manner. The result of the examination was then stated, & I made an appropriate prayer. The Charge was given by the Rev. J. Smith — In the evening Mr. Porter made a statement concerning the field of labor and I preached a Missionary Sermon — the exercises appeared to excite a deep interest, and I hope will be attended with a blessing. —

I also preached on the Sabbath Evening previous, and attended other meetings of different kinds. The week which I spent there was an interesting one and I hope will prove profitable to me, if not to others. I left on Saturday, preached on board ship the next day, and reached home the same week so that I was absent from my station only two Sabbaths.

There is nothing of special interest in the Mission. Mr. Hutchings had a slight attack of fever while I was absent, but is again better. The rest of us are in usual health with some slight exceptions. Before I left, I dismissed three of the Schools belonging to this Station for want of support. We have received some donations for them but not as yet to any great amount. Our Church at Rogaporam will now soon be opened which will be a pleasing event.

May the Lord give us grace to wait on Him in all things, and ever to know and do his will.

I remain
My dear Brother
Yours in the Gospel
M. Winslow.

N.B. By the "Joseph Perkins" we rec'd some few periodicals &c but we are still therein lamentably behind ones very much behind — I notice the Madura Mission is put down for 20 Missionaries — at this rate Madras should I think have ten —

Rev. Amos Ainslie
Jan 24, 1843
Feb 7, 1843

Madura May 13 1843

The Revd R. Anderson D.D.

My dear Brother

I beg to enclose you a letter to Dr Scudder and a Note to Mr. Hill. We are all just now in comfortable health though since my return from Virajapattam on the 22d Ult. Mrs. W. has been very poorly and Mr. Hutchings has had an attack of fever. His constitution seems much broken down — and I am afraid he will by & by have to leave either for the Hills or to go Home for a time. He has been failing gradually for 4 or 5 years, he thinks. — It is probable that a place quite removed from the sea, as Tuticorin or Madura, or any station in the interior, would be better for him than where the sea air is strong and especially when it alternates with the land winds. — But on the other hand Madura is so hot that it would be probably too debilitating.

We have nothing of special interest to communicate. We are still permitted to make known the Gospel, and have only to report that there are so few to lift up their voice in this wilderness. I have been obliged to dismiss three of my schools for want of funds to support

Rev. Mission — Miscellaneous

Madras, May 2 13, 1843

Rec'd Aug. 7, 1843

Ackd Dec. 13, 1843

The Rev. R. Anderson D.D.
Missionary House
Boston.

Dear Sir, We shall probably receive the funds for building on this site a little beyond the time stating in our last. We are more strongly and deeply impressed with the importance of Rev. Mr. Chandler's location here, and shall be ready to do so at the end of 3 weeks — it is finished.

Yours truly,
Henry Lee

Yours truly & affectionately
Rufus Anderson

We shall on account of the Madras brethren, the funds for the Seminary, & Mr. Chandler's location here — the funds are in our hands, & we shall be able to do so as soon as we receive the Madras brethren's decision.

Yours truly & affectionately
Rufus Anderson

Madras Aug 4. 54

My dear Brother,

Your letter, without date, was rec'd — four or five days since, but I have not been able to answer it before. The contents of the letter from the Mint House were known to me, as Dr. A. sent it unsealed; but neither he nor Mr. Hill mentioned to me any thing about funds for you, to pay your passage home. Of course they must expect to furnish them as they have directed you to return — Mr. Hill may have written to Mr. Allen at Bombay on the subject, as they seemed to expect you would make arrangements for going there or taking a vessel from that Port — If not they probably expected us to help you, in some way, and we shall be very willing to do all in our power —

*Thanks to Hanes & Co. Ltd. Hong Kong

I think money for your passage may be obtained by borrowing if we are unable to advance it from our own funds.

A vessel with ice is daily expected here (called the "Angelo" — but will I suppose proceed to Calcutta — No Ship is expected to touch here that I am aware of — homeward bound. I will, however, make further inquiries — and let you know if there be any prospect of a ship. My impression is that the prospect of a passage from this place is so small, that, in case of not succeeding at Bombay, or to a passage in an Am. Ship, you would do well to take one to St. Helena in an English ship. (this could probably be obtained (at least it would by the Edwards at Colombo)

for something less than a passage to England, and when once at St. Helena you could probably easily get a passage home.—

Mr. Hurt is now at Pulicat about 30 miles to the North of Madras for a little change of air for himself and family— The Hutchings have just returned from there after an absence of a Month somewhat improved in health.

Many thanks for your kind expressions of sympathy in my afflictions. The Lord has indeed come very near to me, not, I trust, in anger. He graciously sustains and comforts and in some measure I trust sanctifies me. There are many mercies mingled with the heavy trial— one of which is the comfort of having my two little boys with me one 2½ & the other 4 yrs. old. They are company to me. The babe is

Rev. M. Winslow & Rev. E. Nevius

Madras. 12 Aug. 1863

87-8-6

Rec'd Boston, 7 Oct.

3 As.

MADRAS

1863 August

Paid.

Rec'd Aug. 8th 1863

The Rev. E. Nevius,
Kotagherry,
Nilghiris

In through mercy well and
as at the house of a kind lady
Mrs Col. Fryer who insists on
keeping me for a time —.
May I ask a continued interest
in your prayers. My love to
to your dear wife & her sister as
well as yourself. Yours affy. M. Winslow

I enclose a brief sketch of the Mission of Dr. Dale which was read at the Meeting of the Madras Chr. Instructor & Mr. Arnold's letter to Mr. Tracy & Mr. Hill, which I received yesterday.

Madras
Oct. 15th 1843

My Dear Brother

I received your favor of the 15th June, in which I was informed of the pleasure of receiving your favor of the 15th June. We shall do all in our power to limit our expenses, without too scrupulously examining the operations of the Mission. The Press will, I trust, do better for us this year than the last; though we can never tell, until the accounts are closed, at the end of the year, exactly how we shall stand. The Establishment is, at any rate, very efficient, and doing much to send out truth on the printed page. There are now issued from it a Monthly Journal in English of about 50 pp. — another of 24 pp — or so — a Newspaper (Tem. Journal) of 8 pp. 4to; and a Tamil Newspaper of the same size twice a Mo. — We do all the printing of the Madras Tract & Book Soc. (of which I am Secretary) and most of the Bible Soc. — work (dividing with the Vepery Press of the Christian Knowledge Soc.) and we print rather largely for the American Bible & Tract Societies. We are now carrying through the Press a complete edition of the Tamil Scriptures 6000 — in one vol. — the printing of which is on account of the Am. B. Soc. — the Madras Soc. furnishing the paper; and an edition of the Telugu New Testament, now in the press, of 2500, wholly at the expense of the Am. B. S. — A part of the edition of Pilgrims Progress in Tamil (lately finished) has been on the c of the Am. Tract Soc — and we have this year printed already some tracts & a new ed.n of our large Catechism for that Soc. Had not the price of printing been very much reduced, compared with what it was — when we took the Press, the profits would be large; but various circumstances as well as the offer of the Vepery Press to take the Bible Soc. work at a greatly reduced rate, compared with what had been year before, and the competition from some other quarters, made it appear advisable to reduce the prices. This reduction was felt more last year than before, and there were other reasons — besides our own extra expenses for stock, for the profits being lessened. One of these was that in the preceding year, to settle the accounts of the Bible & Tract Soc. — some work in hand, but unfinished was charged, and this ran further into the year than I was aware it would. Mr Hunt is also so particular to give

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every thing done well, that so much is not "turned off" as was before he came. For nearly a year before he arrived, three or more of the presses were doubled manned, and stuck off twice and even thrice, sometimes, the usual quantity. But in consequence of difficulty in securing accurate work when so much was done, and also as we had less work in large editions requiring extra labor at the presses, this was soon discontinued. I forwarded a statement by the last Overland of the work done last year, as furnished by Mr. Hurst, but I had not then time to state the reasons why it was so much less than years previous. Speaking of funds has reminded me of the omission.

While the Press thus yielded a smaller profit our unexpected expenses have increased, and are still increasing, in consequence of two families being here from other Missions whose salary is paid by them, but house rent, travelling expenses, removals for health, and many other items come upon this Mission. It is of course the same to the Board, whether we pay or they, but I mention the circumstance to show that we cannot bring down our expenses to the former estimate. I have dismissed three schools at this Station, besides those given up last year and not renewed, as I hoped might be, and Mr. Ward has dropped one at Roy[m] where also the girls' day school is given up. We did not think it right to proceed further in reduction, and are thankful to learn from your letter that the Committee "are not prepared to instruct us to make any great reduction". I shall be glad to resume the three dismissed here as soon as funds can be allowed.

If any think our Mission is expensive, without much profit, I might use it necessary (which I am sure it is not to the Com.) say that as an Agency here the Mission saves the Board some four or five thousand dollars annually, or about 5 p[r] C[t] on what is expended on the Sam. Mission. This is the opinion of merchants here, as I think I have heretofore mentioned and believe from further observation, on the course of things to be correct. This will not however, excuse any great or thrift economy nor does that consideration, or having any profit from the Press, lead us to expend our funds at all differently from what we should if they came, as they do substantially, from the poor, as well as the rich, in the aggregate.

I am happy to say that we have received some contributions though not large for our Schools and that we have the prospect of not only the little debt

that was on the Church at Roy[m] will be cleared off
but enough obtained to enclose the burying ground, or nearly
enough. I have mentioned that the Church was finished
and also that it was opened on the 8th June. It is a very
neat & convenient place of worship and not only our
friends but the Madras Newspapers also have united in
congratulating us on the accomplishment of the undertaking.
Besides a few additional private subscriptions towards it
a collection was taken up in the Scotch Church on the 6th ult.
amounting to Rs. 500 — of which Rs. 20 were for Schools — Some
other small subscriptions will probably be made so that
we may reckon on Rs. 5,000 as contributed towards the
Church and burying ground —

My last gave you the afflicting intelligence
of my dear bereavement. The Lord has graciously sup-
ported & comforted me, and has not, I trust, altogether
left me without evidence of some sanctified use of his
chastisement. He seems has come much nearer to me
than usual, and it seems sometimes but a step
between me and the Canaan above; but yet there are
reasons why I wish to live. I have now three little sons
to provide for, and difficult would it be to say what could
be done for them, were their father also taken away. Nor
could our Mission, in its present state, well spare a man.
But the Lord would provide should He see fit to call me
through his mercy my health is on the whole good, and
children are pretty well. The two eldest are nearly three
and the other more than four years old, are with me the
babe with a kind lady at a little distance, who was a friend
of my dear wife. I still remain at Chintadripettah, and
we have made no change in the Mission except the re-
moval of the girls School to Royapooram. It is now under
the care of Mrs. Hutchings. I am almost afraid we shall
be obliged to give that up, as I am sorry to say there is no
prospect of Mr. H. remaining long here, and I am afraid
Mrs Ward's health will not allow of her taking charge of the
School. — In regard to Mr Hutchings his attending phy-
sician, and Dr Lane, of whom I have often spoken, and
on whom I called with Mr. H. a few days since to get his
deliberate advice, we both decided that there is no reason
to hope for a restoration to health in a tropical climate.
He has a disease which has been on him more or less for
years affecting his skin, and great weakness in his digestive
organs which they think require a radical change a sea voyage
of three or four Months and residence of two or three years
in a cold climate. They do not think there is any urgent
necessity for his leaving at once, but that he may hold himself in readiness
to hear from home. My paper is full. Yours in the Gospel Milburn Low.

Mr Hutchings writes you and his case is of course referred to the Prudential Committee.

Madras Augt 18. 1843

My dear Mr. Hill,

Since writing you I have paid the following Bills on Messrs Baring Brothers & Co.—

No 155	Augt 9. 1843	Messrs Gahon Eaton & Co.		£500.	
" 156	" 12 "	Mr. G. Shaw	250.		
157	" 14 "	Do	50.	300.	£800.

all on Letter of Credit of March 29. 1843 — and leaving to be drawn on that letter £200

Rev. W. Winslow
Maulmain
Augt 17. 1843

Rec'd Sept. 13. 25

The Rev. R. Anderson D.D.
Missionary House,
Boston.
U.S.A.

Postage

I have the pleasure to acknowledge the receipt on the 15th Inst of your favour giving information of a letter of Credit of May 29. for £1,500 — The $10 — mentioned in a former letter will be paid the Rev. C. F. Hager, as the $500 previously denoted have already been —

I remain My dear Mr Hill, Yr. &c W. Winslow.

Obituary Notice of Mrs. Winslow. Rec'd Dec. 7. 126

Obituary Notice

OF

MRS. A. WINSLOW,

LATE WIFE OF THE

REV. M. WINSLOW, M. A. OF THE AMERICAN MADRAS MISSION.

Mrs. A. Winslow, whose maiden name was Anne Spiers, was born at Cuddalore on the 21st May, 1812. She was the youngest of three daughters of the late Archibald Spiers, Esq. of the Madras Medical Service, who was a Staff Surgeon in the Burmese war; in which, with many others, he fell a victim to the climate. Her mother having died when she was an infant, she was, at the age of about three years, sent by her father to England, whither her two sisters, the eldest afterwards married to J. Babington, Esq. of the Madras Civil Service—and who returned to find an early grave in India—and the second, now the wife of Robert Ranking, Esq. Surgeon of Hastings, England, had been sent before her.

With her second sister, Anne was at different schools several years, and then, until the marriage of this much beloved sister, resided with her in lodgings, or at the hospitable mansion of one or the other of her excellent guardians, R. Clarke, Esq., one of the Honorable Company's returned servants, employed at home as a translator; and Boyd Miller, Esq., a retired merchant, both residing near London. Of these esteemed guardians, Anne always spoke with the utmost gratitude and affection, considering them as second parents.

The subject of this sketch was early seriously inclined, and about the time she arrived at an age suitable for confirmation, according to the rites of the Church of England, in which she was educated, or soon after, she seems to have chosen that good part not to be taken from her. Under the pastoral care of the Hon. and Rev. Baptist W. Noel, and occasional attendance on the ministrations of the present Bishop of Calcutta, her religious views and principles were matured, and the fruits of the Spirit began to be manifest, as in other respects, so also, in efforts to do good. Though at times much occupied in attendance upon her sister, then frequently an invalid, and obliged occasionally to reside with her at watering places for her health, she devoted herself, as opportunity allowed, to the instruction and relief of the poor and ignorant. In

London she had, as probably also her sister, a district for regular visitation, in which she read and distributed the Scriptures and religious tracts, brought out the children to the Sunday-school, and aided in relieving the sick and destitute.

It was when these charitable labours were partially interrupted, and she was, after her sister's marriage, residing with her at *Hastings*, that her attention was turned to India; and her desires excited to do something for the benefit of the heathen, among whom she was born.

A Ladies' Association had been formed in London for sending out female teachers to India, and other places in the East, and an excellent clergyman at Madras had expressed a wish that one or two of their agents should be sent to this Presidency. Under these circumstances, the subject was brought before the mind of Miss Spiers, and appeared to her a Providential call to enlarge her sphere of exertion. She did not, however, decide without much examination, earnest prayer, and serious counsel with her Christian friends.

The following extract of a letter from her former pastor, Mr. Noel, will show how that evangelical and distinguished clergyman regarded the undertaking.

"I am rejoiced to hear that you are so strongly inclined to the service. From my recollection of your kind and useful exertions in London, I feel little doubt that you would, with the blessing of God, be very useful; and would recommend you to apply at once (if your own mind is fixed) to the *Education Society*, stating your views of the work, your views of Christian doctrine, what you could contribute to your own maintenance; and referring them to Mr. A., or any other pious clergyman whom you know, and myself, for information respecting your qualifications."

It was with difficulty that Miss Spiers obtained the consent of some of her friends to leaving them; but those most attached to her, and who were the most tried at the idea of separation, were also the most anxious that she would do all in her power for the glory of God. Her path was therefore not obstructed by them. She availed herself of the patronage offered by the Ladies' Association, so far as to come out under their *protection;* but wholly at her own expense. In company with Miss Craven, afterwards Mrs. Bannister, who became her bosom friend, she left England in 1836, about the middle of August, by the Ship Wellington, and arrived in Madras in December. She was here most kindly received by the Rev. J. Tucker, B. D., J. F. Thomas, Esq. and Lady, and others.

Not finding a sphere of labour among the Native females immediately open, Miss S., by advice of her friends, cheerfully accepted the situation of *Assistant Governess* of the Military Female Asylum, where she found abundant occasion among the 400 inmates, for all her zeal and her uncommon energy of character. To her usefulness the friends of the

institution have at different times borne ample testimony. They evinced their sense of her worth by appointing her, after she left, one of the Lady's Directresses.

An esteemed clergyman of the Presidency, in writing to her husband since her decease, says,

"We feel for you the more, having been so well acquainted with her from the time of her arrival in the country, and having known how to value her energy, activity, and decision of character. The patience and cheerfulness with which she continued to labour on at the Female Asylum, notwithstanding the numerous and trying discouragements which she had to encounter, and when there was nothing to support her but the strength of Christian principle, much increased our esteem for her."

After Miss S. had been in this situation something more than a year, devoting herself unsparingly to its duties, and at the same time pursuing the study of the Tamil language systematically with a moonshee, it was proposed to her to become the wife of the Missionary with whom she was afterwards happily connected nearly five years. Though this proposal opened to her a field of labour among the Natives, which was more accordant to her wishes and expectations on leaving home, than her then employment; and though she did not offer any personal objections, yet the difference of church communion she felt to be so far an obstacle, that it was only after earnest seeking of direction from on high, for some time, and obtaining the advice of her most judicious friends, that she consented to change her situation. She was married on the 12th September, 1838.

It is right perhaps here to say, that Mrs. W., though to use her own language, "by principle as well as education an attached member of the Church of England," was by no means an exclusive one, but had fellowship with all who hold the Head, even Christ; and she had been in the habit, when in Scotland, at different times at the house of her brother-in-law, Mr. Babington, of worshipping in the Presbyterian church. Though after marriage she communicated regularly with the Mission church, and occasionally in the Scotch Kirk, which being near she generally attended after removing to Chindatrepettah, yet she did not give up her connection with her own church. For more than three years, while residing at Royapooram, she attended almost every Sabbath, after the Native services, on the ministrations of her former pastor, and continued until her death one of his communicants.

As a Missionary's wife, besides "looking well to the ways of her household," she had the oversight and partial instruction of a boys' English day school, for more than a year, and then of a day school for Native girls. For a year and a half, before her death, she had a small boarding school for Native girls, to whom she devoted much of her time.

Her labours were indeed abundant, and often beyond her strength; for her mind over-worked her body. Perhaps to this as much as to the climate—though that wore upon her—was to be attributed the derange-

ment of her system, which made her friends and physicians very anxious about the result of her confinement, for some weeks before it took place. She was not herself especially anxious. She not only trusted in the Lord in the assurance that He would do all things well, but thought she should be carried through her trial safely; and that, after a little time, she should be able to seek a change of air, as she could not do previously, which would restore her, as it had done before, to her usual strength. The former of these anticipations was realized; but alas! not the latter.

On the second day after the birth of a son, which took place on the 10th of June, feverish symptoms appeared, attended with great nervous excitement. The following night she was not only watchful but delirious. From this time, though better occasionally in some respects, she became gradually weaker, until the 20th at evening, when her spirit quietly passed away from earth, and was no doubt instantly with that Saviour whom not having seen she loved.

From the accession of the fever she was not at any time probably altogether in her right mind; though not wholly deranged. She generally knew those around her, and on religious subjects was uniformly calm and collected. If her *reason* was at fault, her *feelings* were right. Her heart was in the right place. It was the trembling disturbed needle still settling towards the pole. It was interesting, and sometimes affecting to see the controlling influence of her religious feelings, when her mind was most disordered. If unwilling to take food or medicine, which was difficult from soreness of her mouth, she only needed to be told that it was her *duty*, and that she *ought* to take it, praying to God for a blessing; when meditating a little, and moving her lips as in prayer, she would summon her resolution and take whatever was offered. She was not probably sensible of her danger, for she could not reason upon it. Except some occasional complaint of her head, she always expressed herself as feeling quite well. But there were evidently some thoughts of death. Once she said of her infant, "God will take care of dear baby." At another time when it was remarked to her inquiringly, "you are not afraid to die," she seemed to understand what was meant; and after thinking a little, said very distinctly, "*No, why should I?*" When it was asked further, will it not be *better* to die, and go to Jesus? Her countenance brightened, and she seemed to try to answer in the affirmative, but was unable.

There was only one instance when any thing to the contrary of this appeared, and it was when her mind first wandered. She then for a short time, spoke of her unworthiness and sins, and with much weeping, exclaimed, "can such a sinner as I be saved?" Addressing her husband, she asked very earnestly, "What do you think? do you think so?" When reminded of the fulness and freeness of salvation by Christ, and that He has said, "Him that cometh unto me I will in no wise cast out," she became calm, and requesting her husband to pray with her, no more

expressed any doubt. Indeed, prayer, or reading of the word of God, always soothed her, however disturbed; and she frequently said, "my mind is too weak to guide itself, you must pray with me." Once on awaking from sleep, a little more refreshed than usual, she said affectionately to her husband sitting by her, "How good God has been to us, 'Bless the Lord O my soul,'" &c. repeating several of the following and similar verses, in a very happy state of mind. It seemed then almost that the crisis was past, and not only that her *heart* but her *mind* was right. But it was only a gleam of sunshine from her soul, through the dark cloud which enveloped her intellect; a cloud not to be removed till the mortal should put on immortality.

Pleasant would it have been to know her dying thoughts, but it was not necessary for the fullest confidence, that when the pupils of her school, the domestics of her family, her husband and children, and several dear friends were weeping round her dying bed, she had already "*Come unto the spirits of the just made perfect*," and that while prayer ascended from faltering lips below, her soul was commencing the song of Moses and the Lamb above.

It were easy, by such a dying bed, to understand that earth is sometimes on the very verge of heaven; that there is but the thin partition of the flesh between us and the spiritual world; and that could our eyes be opened, as were those of Elisha's servant, we might see, if not "horses and chariots of fire," bright forms of ministering angels, sent to conduct a redeemed soul to glory.

> "Hark they whisper angels say,
> Sister Spirit, come away."

The funeral of Mrs. W. was numerously attended by personal and other friends, and by Natives connected with the church and mission; all of whom manifested a sense of their loss. Her infant and two other small children, left motherless, can never know the greatness of theirs.

The occasion was improved on the next Sabbath evening in the Scotch Church, by a sermon from the Rev. F. D. W. Ward, M. A. of the Mission; the Junior Chaplain, the Rev. R. K. Hamilton, M. A. who had prepared a sermon for the purpose, being too ill to preach. Mr. Ward's text was from Rev. xiv. 13, "Blessed are the dead who die in the Lord," &c.

Mr. Hamilton, two weeks afterwards, delivered the substance of his sermon, also, from Heb. xii. 22, 23, "But ye are come unto Mount Zion," &c. and to the "spirits of the just made perfect."

In concluding this brief sketch of our departed friend and sister, only two or three of the more prominent traits of her religious character will be noticed, and those not by way of eulogy, but to magnify the grace of God.

She was uncommonly *upright* and *conscientious*. A gentleman in writing to her husband remarks, "her integrity and *truth* were much valued." Her own sincerity, however, made the double dealings and falsehood of her servants and others hard for her to bear. Her maxim

seemed to be "the wicked shall not dwell in my sight;" and she found it a difficult one in this land. Her conscientiousness was such, that she hesitated to adopt many expressions in prayer, which are familiar with some, and to use the ardent language of certain hymns, lest her own feelings should not perfectly accord with the sentiment, and she should be guilty of insincerity.

She was *firm* and *consistent*. The texture of her mind and natural decision of character, contributed perhaps to give strength more than beauty to her religion. Her characteristic was self-*conflict*—not self-complacency—activity, not *repose*. It has been well said, "God has many jewels, some reflect His glory more brightly, some more beautifully, but purity and hardness are qualifications, of them all."

Her piety was also *Scriptural*. She took her religion from the Bible. In that she meditated night and day. Few of her sex, younger or older, are better textuaries. She remarks once, in her journal, while yet young, after she had been sitting up all night with a sick person distressed in mind, that she found the benefit of having her memory well stored with texts and hymns; and in this respect certainly her mind was a store-house. But this was not all; "the Bible was the man of her counsel"—the decider of controversies, the arbiter of her conscience. She cared little what Christians said, or the church said, or the fathers said, and nothing what the world said; her inquiry was, "what saith the Scripture," and knowing *that*, she went no further.

She was a *child of faith;* and receiving the perfect and finished work of Christ, as securing a *present* salvation to all who come to Him—believing in the instantly *renewing* and gradually *sanctifying* influences of the Holy Spirit—and having evidence of her reconciliation to the Father, through the Son, by the Holy Ghost, she had a lively hope, and often a sweet assurance of her justification and adoption.

She lived a life of *prayer;* allowing no ordinary cares to interrupt, in the least, her stated and often protracted seasons of private devotion, and communion with God.

The reality of her piety was manifest in all the social relations. As a member of the mission she was not only highly useful, but always kept the unity of the Spirit in the bonds of peace, causing no jar or difficulty. As a mistress of her family, if sometimes she appeared over-exact, she was in reality kind and liberal; as a wife, most faithful and affectionate; as a mother, anxious and devoted.

The desire of her heart was to glorify God upon the earth, and finish the work He had given her to do—that she might be ready for her departure. Almost the last entry in her diary, just before she was taken seriously ill, was, "How near I may be to Eternity! May I have *grace* to live 'more as remembering that the Lord is at hand.'"

M.

Madras:—American Mission Press. 1843.

From the "Madras Christian Instructor & Missionary Record" for August 184

Madras Sept 22. 1843.

The Rev. R. Anderson D.D.

My dear Brother,

Having learned that all our letters for June & July are lost, I must, as far as my very brief time will allow, make up the deficiency giving of course only the heads of intelligence communicated. — In June I mentioned —

1. the dedication of our neat little church at Royapu. This was on the 8th of that month the anniversary of my leaving Am. 24 years before. There was a Tamul service, at which I preached, to a large and attentive congregation, assisted by the Rev. Mr Hawley of the Wesleyan Mission, who took the introductory services. — In the Evening was an English sermon, by the Rev. Mr. Bowie, Senior Chaplain of the Scotch Church, to a good congregation — the Rev. Mr. Porter (Independent) conducted the introductory exercises. — The occasion was very interesting. Possibly a Notice of it, as given in the Chr. Instructor, may escape being lost, and reach you —

2. the quarterly Communion on the Sabbath after the dedication, at which one Native man was baptized, and about 30 united in celebrating the Lord's Supper, exclusive of the Mission families. —

3. that the Lord had graciously brought my dear Wife through her confinement and given us another son — the prospect then was that she might recover, but on the very evening of the day on which I wrote, she was attacked with a fever which, in 8 days, terminated her life. — I had, therefore, to communicate in July — 1. the heavy tidings of my bereavement. As letters sent in Aug^t, and the printed Obituary Notice, may have reached you, I need not dwell upon this, as though all my communications had failed; but only to say that many particulars, given at the time, are lost, and letters to other friends, so that what may seem a deficiency must not be imputed to my not having written — Were it ever so necessary, I could not probably recall now what I then wrote, and time does not allow the attempt.

I can say indeed that "I am a man who hath seen affliction" &c — but the Lord hath not forsaken me: He hath, I trust, been with me in the furnace; — and that in some respects at least, I can say "It is good for me that I have been afflicted." There are comforts left to me in my present trial, in having my dear children with me (except the infant) and in being able to keep up my household establishment, which I had not before, and not being left quite alone, the trial is less. It is true that to be alone sometimes, as regards human society, and to be shut up as it were to God, is good; but in this country, at least, one who has known the cheerfulness of a smiling family around him, must suffer more or less if suddenly stripped of all, & left quite alone. My covenant keeping God, has been very gracious to me, for which I would bless his name.

2. I mentioned in July that Mr. Hutchings was not so well, and was at Pulicat for his health. In Augt we communicated the decided opinion of his Physicians that he could not recover his health in this country but must return home, for two or three years. This was made known to the Leyden Mission, who have requested leave of the Board for his return, and given the Mission here liberty to act for them, in case any immediate decision should be necessary. His question whether circumstances may allow of his waiting to hear from the Committee, though there is not much prospect of any early opportunity offering for a passage from this to America.

3. I intimated in July, that we had collected nearly enough to meet the expense of building the Church. There was a collection taken up on the day of dedication, and some other donations were made, besides which, as reported in Aug^t, there was a collection of Rs 500 taken up in the Scotch Church the first Sunday of that month. We are therefore quite relieved on this point, only wanting 200 or 300 rupees more to complete the inclosing of the burying ground, and then a bell.

I do not think of any thing else of such importance as to need a repetition. We have every reason now to fear that our worthy fellow labourer Mr Rev. S. Smith, with whom I went to Vizagapatam,

is no more. The vessel in which he embarked to return has never been heard of — and at a meeting of his friends, a week ago, to take measures for some public expression of regard to him, I was requested to preach a sermon, on the occasion, as supposing him not alive —

Your favors of June & July have been rec^d — each in about 2 M^ts from date — In reference to a remark in the last, as to an enlargement of this Mission being a new thought — that is to say, while the Madura Mission asks for twenty we should ask — for ten, that we should depart from what has been considered the plan of the Mission — I would merely observe, that the views of most of the Brethren in Ceylon & Madura, have always been different from those with which the Committee first commenced the Mission — Those Missions voted to recommend a beginning to be made at Madras as a Mission, to be enlarged, and not to be merely a preaching & publishing station. It was the latter view made prominent by the Committee, which led a majority of the Ceylon Mission, before I returned from Am., to decide against the enterprise — and after my return, what principally altered the decision, was the proposal to make Madras the centre of an efficient Mission. This I think was communicated to the Committee, at the time. The same opinion has continued to influence those missions, so that at a meeting of Delegation in Madura, when no one from this Mission was present on account of my absence at Ranjalou, a resolution was taken, and would have been sent home, but for our objecting to it, that the Madras Mission ought either to be enlarged or relinquished. I do not know that any wished it to be relinquished, but they thought the importance of its enlargement was so great, that this should be made the alternative. You will find probably that the same opinion is implied in the answers of these Missions to your questions concerning the dangers connected with Printing Ests — though I have only seen the answer from Ceylon,

as I know that some at least have objected to the principle of a large Estn being at the disposal of a few men; I say to the principle, for I am not aware that any have found fault with what has been done hitherto. Perhaps they have, but no direct fact has been opened to us, that we might relieve any uneasy into which we have fallen.

My own opinion has not exactly coincided with that of their Missions, in regard to a sudden enlargement being necessary, or even desirable because a majority of inexperienced men might, in a place like this, and with such large interests to manage, make decide on very hazardous steps. I have, however, earnestly wished a proportionate enlargement — such as was at two or three meetings of Delegation recommended. I do not pretend to determine what claim Madura may have to twenty Missionaries while the number to all the world is very limited — but what I do think is, that at present if a certain number could be found for their two Missions whether 30 — or — 15 — or 9, or any other number of Messrs one third of them would be or much at Madras, or two thirds would be needed in Madura. I do not by this intend that their Missions should always be half as large as that, but that such a proportion would be a fair one now. The other Missions have blamed us for not pressing the subject of enlargement, when we have pressed it so far as there seemed any prospect of success; but we have certainly been more anxious to have suitable men though few, than unsuitable though many — more anxious for quality than quantity —; and we have also waited a fitting opportunity for there has seemed little use in asking for men when the Board could not send one (and one has not yet been sent except a printer) and if they sent one could not support him in efficient labors. My time & paper are both gone.

To Thee we commit my loving obedience. Yours in the Lord

M. Winslow

Rev. M. Winslow
Madras Sept. 22 1843
Rec. Dec. 7
Answered

Madras, Oct. 21. 1845

The Rev. J. Anderson,

My dear Brother, — Last Sabbath was our quarterly Communion at Chintadripet. It was affecting as the last time, for the present, of Communing with our dear Brother & Sister Hutchings — who are to embark on the 23rd instant, in the "Mary" for St. Helena. It was also interesting, as we received seven Native men to the Church — One a respectable inhabitant of Royapooram, who I am afraid is near the grave, from a lingering disorder, but who I hope has a better life beyond the skies, and another who was formerly a Sepoy of the Hon. Coy. — My infant child was also baptized, and the infant of one of the Native Church Members. It was a good & attentive congregation present.

The Cholera is now very prevalent and fatal in Madras, especially among the Natives; but the Members of our Church have as yet been preserved from the present visitation. One died a few months ago of cholera,

the discourse harguing the Mint
circle and Mrs Rhodes, the wife of a
Church Mint, but a few months out
from Rigland harbor, suddenly re-
moved. We have reason to pray & praise
our good Lord for we are vigilly
watch — Excuse Bro. Autebery who
leaves our Mizzour bad most
of the Members of the others and
believe in usual health — Mr
Nyman of Orrha is I think far
from well — Mr Smith is I believe
married — Yours Affy Milrinlow.

Cincinnati O.

Mr. Nyman
Monday 21 Dec 1863
Rec'd Jan. 22 1864
Ans. Jan. 25

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Madras Oct. 23. 1843.

The Revd R. Anderson D.D.

My dear Brother,

I think you have been informed of the opinion of medical men here, that Mr. Hutchings should return home; also that the Ceylon Mission, having requested leave of the Committee for his return with his family, have authorised this Mission to act for them, on the subject, in regard to obtaining a passage for this brother should circumstances require a decision too soon for that mission to be consulted. Such a crisis has come, and we have felt obliged unanimously to recommend Mr. Hutchings & family to take passage in an English Ship to St. Helena. The circumstances are these. The rainy season, which does not agree with him on account of his tendency to colds & diarrhoea, is just commencing; and the other day he had a serious attack of illness wh alarmed his physician, who advised his leaving at once; and mentioned that an English ship was about to sail on which he thought a passage might be obtained on moderate terms. Application was accordingly made, and the terms & accommodations were found to be better than usual. Passage to St Helena in a stern poop cabin, of good size for Mr. & Mrs H. and their two daughters, 6 & 8 years old, has been taken for Rs 1800 — If they are obliged to go to England Rs 2,000 — thus is less than they would have to pay on an Am. Ship to Am. with very indifferent accommodations. It was the more necessary to embrace the opportunity as, for special reasons, Mrs. H must go now or expect until May, probably, which would not only keep them here during the damp weather, but also through one or two of the trying months which follow the golden season, and subject them to difficulty, probably, in getting a passage. We grieve that they should be

obliged to leave, and regret that they could not have the unanimous approbation of the Comm. but in going now they will have the prospect of soon returning in confirmed health, whereas much longer delay would greatly darken that prospect. As there are few Missionaries of experience, it seems a duty to economize, as to the health, of such as these are.

We are sorry to learn that Mr. & Mrs. Spaulding are also to leave, by way of St. Helena in about two weeks, from this time; on account of her health, which is much prostrated.

Two or three weeks since we rec'd a copy of a letter from Mr. Dwight to you, in answer to the questions addressed the Missions, in regard to Printing Establishments &c. As you have in Am. a Body Mins. from each of the three Missions, able to give information on the subjects discussed in the letter; and are likely soon to have two more who have been principally connected with printing & book making in the Missions, I think it better to refer to them for any facts or opinions the Com. may wish to obtain, than to spend my time in attempting to correct the mistakes, into which Mr. Dwight (who one would think had in writing put on his yellow spectacles, if he has any) has fallen in regard to this Mission. Perhaps also according to the opinion of a Senior Mint. in the Ceylon Mission, the letter will be its own antidote, or "correct itself", or as thought by the Brethren generally there, may be "safely left to its own shewing". It no doubt contains some important truths, which might have been told, in a kinder manner. The sooner Christians carry their own refutation —

I would merely say a word or two as to the "rationale" of the letter, or the substantiate of its arguments.

It assumes (1) that the Mission Press, is or may be large enough to supply all the printing needed in the Missions — (2) that if the Am. Miss. were supplied which an establishment at Madras prevents — they could produce a standard version of the Tamil Scriptures; (3) that the Am. Miss. at Madras do only what the English would do if they were not there; (4) that by mingling with the English they lose their distinctive character as Americans, and their press is an English Press; — and (5) that the Mission in Madras is of little value as an Agency for the other Missions. —

Now were all this true — as tenable as it is untenable — yet if a Mission consisting of three Americans — with two Mission stations, have gain average number of schools of different kinds — congregations as large and attentive as other Miss.ns have — a Native Church of more than thirty Members, can be maintained at little or no expense to the Board, a neat Church built by local subscriptions, and by means of different Societies a Christian Press kept in operation, not only in Tamil, but in Telugu & Hindustanee, we need, not to think, look about for arguments to continue such a Mission; nor inquire very carefully whether the Miss.ns in preaching the Gospel, and distributing it on the printed page, as much as their brethren in other Missions, and at the same time advocating the cause of temperance with some success, and thus bringing their influence into various benevolent objects, are confining their views exclusively to the interests of the Am. Missions, or adhering them to the general interests of Christ's kingdom. I must confess, for one that "I know no man after the flesh" in this sense, and can work as cordially for truth an English brother, as an American; and how would it be while the English contribute to our funds, in all our Missions, while by their means, principally, we have the Scriptures to print, and funds with which to print them, and tracts & other books &c. &c. besides protection & brotherhood if we could not pour into their dish as well as they into ours.

But the assumptions of Mr. Dwight are untenable; which I pledge myself to show at length, if the

Committee, wish, but will now only briefly state —

1. The Mandeq Press cannot supply even the Am. Mission that it might be so enlarged as to do it, I do not of course deny; but I do deny that it can be done with safety, while wholly dependent on Mission work; because it would be too great a draught on the funds of the Board; and in case of stoppage, as has occurred — a large establishment must be left idle, at much expense — To look at one item: We have now in Press the whole Bible in Tamil, and the Pentateuch in Telugu. The latter, the Press at Mandeq cannot print, and the former, consisting of only 7000 it would take all their presses, doing nothing else, a year & a half to print. To say that they are not wanted, is a singular Mistake, as the Madras Bible Soc. having within a year & a half circulated about 1500 whole Tam. Bibles, has had urgent demands upon it, now for months, for about as many more, which it could not supply. Where a dozen has been asked for, they have given or sold — the latter generally — one; and where 50 have been wanted they have sent two or three. If it be said, but they may not be needed in the Am. Missions, it would make little difference with me, whether it were Am. or English, but there are needed, in the Am. Miss. in Ceylon several hundred at this moment, which cannot be had for nearly two years to come —

2. Am. Miss. being at Madras does not prevent the revision of all their Miss.ns in any version of the Scriptures, if the version be a good one — I will not argue this point, because to suppose the contrary would be derogatory to the character of the Miss.ns — That being in different places, & viewing the Matter from different points, they may have a difference of views which they might not have if all were in one locality, there is no doubt; but as a version to suit all parts of the Country, is the only version which can be considered good, the Miss.ns being in different places is favorable to a proper union — not a union in error but a union in truth. But what is more to the point for the Am. Miss.ns to be united with effect, in producing a version of the Scriptures, they must carry with them a majority, at least of the other 50 or 60 Miss.ns among the Tamul people, and the local Bible Societies, and the friends of Scripture distribution who support these Societies, this could be done by Americans going to work in a Corner. If the Ceylon & Madura Missions —

together or either of them separately have time & ability to devote to an improvement of the present Tamil Scriptures — the position of their Brethren in Madras, will secure them aid, and not ~~hindrance~~ cause, in giving them circulation. I do not think there is much strength for the purpose any where now — considering that we have a tolerable version of the whole Bible, and an improved one of the New Testament; yet I do not wholly despair of seeing the day when it may be proper to attempt something more systematically than we have yet done.

3. The Am. Miss.ries in Madras do what would not be done were they not here. On this point I would rather refer to Dr Scudder, or Mr. Hutchings, but as an instance, when we come to Madras there were in the Bib. Dep. 170,000 portions of the Scriptures, lying unbound, and there was no method set upon to bind them. Within one year the greater part of them were bound, and within two years, a large portion of the whole distributed. Measures were also taken to supply a gospel to the Whole N. Ser. to children in the different mission schools, able to read — a N. Ser. to all Chn. families — and some portion of the word of God to the other families willing to receive it; and a grant of £500 was obtained from the B. & F. B. S. for these purposes. All this was principally thro' the exertions of your Mis.ries. In the Tract Soc. what has been done in the Book Department (now in some respects the principal) has devolved mainly upon them — as to the plan for embracing this department, & that of School Books, and as to what has been done in it. But these are points on which I ought not to enlarge, nor would I have introduced them at all, but in defense of the Mission. As to English Sermons &c. it is a fair question whether, in consequence of an occasional sermon, the amount of family preaching is diminished. It may be, and it may not — if it be, a conscientious Missionary must decide between conflicting calls, as to the method in which he may do the greatest amount of good. There was a revival of religion in Davidson Street Church, and Dr S. frequently preached at that time in English — so, no doubt, for a Month or two, to interfere with his labours among the Natives; but there was also no doubt as to his duty under the circumstances. In the revival one at least was converted, who is now a Mis.ry, and another who is the wife of a Mis.ry, perhaps a third, who is also a Mis.ry, was then established in the faith — to say nothing of the beacon of the work upon the Natives, in other respects. Besides if preaching on Sundays in English interrupts a man to preach better in a Native language, his time has not been lost, even as to

the native work. It is true that in a place like Madras many things must be done, by somebody, to keep the different wheels a going, which will interfere, more or less, with a Missionaries more specific work. If your Miss.ries have done what others would have done without them, they have at least spared the time of others, that they might work the better; but my opinion is that they have done something which others would not have done; and good ones too.

4. The Press here is not an English Press, nor have your Miss.ries lost their distinctive character. The Press as already intimated is a Chr. Press, but very differently employed from what it was before it came into the hands of the Missions, or was likely to be. It would in fact, had we not taken it, been cut up into two or three private presses to be employed as the proprietors might choose. It is employed in printing (1) for the Am. Bib. Soc. (2) the Am. Tract Soc. (3) the local Bible & Tract Society (4) for the Missions (Dic.ries &c) 5 for the Tinnevelly Society (6) for the Miss.ries Conf. 7 Job work & School books &c

It is strictly in so far as that the wants of the Am. Missions (and especially that at Madura) would be first supplied & fully supplied, whatever else should be neglected, were they made known; but if the Madura Missionaries find it better to have their books from Jaffna, we certainly cannot object, as far as any printing they may have, which the Ceylon Mission condoes it is better to send it there, as the Press here can always have other work; but it is distinctly a Mission Press, to do Mission work whenever required. The impression might be made, perhaps, that the Madura Mission had never had any books from the Press of any consequence, or even from Madras, through the influence of our Mission here; but certainly various cart loads have been sent, and many cart loads more would have been sent if asked for; and it is a very different thing for the Mission to get any quantity of Scriptures they may want in Telugu & Hindustani, or will as Journal, what it would be if we were not in the Comm. of the Madras Bible Soc. the Jaffna Bib. Soc. has

not yet printed a New Testament. —

5. The Mission is of value to the other Missions as an Agency. Those who can recollect former difficulties in having much more contracted concerns managed by Agents (which Mr. D. has not known) or who will call to mind the delay even now in getting any thing from Calcutta, will be able to judge whether in passing as we are at this moment 30 Cases for the Jaffna Mission & 3 for Madura, or as we did six weeks ago, half as many, and unshipped them at once obtaining the drawback &c. no interest was wanted. It is to be understood that — Coming as many of them do without invoices, they must be opened & appraised at the Custom House. But this is only one item. The Madura Mission, as well as the Ceylon receive all their funds, through this Mission; and as to the former, there is no trouble in realizing them except that of sending a bill drafts, which here it takes two days to procure in the Cutchery —. The members of the Mission have also a variety of orders to be executed — from buying a house down to a paper of pins — and all these things are done for them, gratuitously to the saving of their slender means — and done cheerfully. Whether those who are secure, should rebuke these servants, who at least wish to do right, others may judge. It is easy to say that these services might be performed by some merchant or agent, and to some extent they might be — but for the expense — that for many things some friend must be employed. Were there no Am. Mission here then English Mis^ns or others must be called upon for their services —. And as to the more important ones of obtaining funds, and promoting the interests of the Missions in Committee &c No House of Agency can do any thing more than merely to receive bills & pay orders — Experience is the best test; and, however undesirable it is, all the Missionary Societies — Propagation Chr. Knowledge — Church — London — Wesleyan & American all have some Bills on England through their Secretaries — and so the Bible Society the same, though its Treasurers are Agents — and their Secretaries are all Ministers that is — Chaplains or Missionaries. Now if secular Agents could be found to do this properly, would they not be found? They have under Secretaries to help them which we have not, and the Church Mission pays its Assistant Secretary much more than my whole salary, though he is an East Indian —

but the Rev Mr Tucker sells all the bills, or will as-
sume the risk. I have before stated, if I remember
and perhaps lately, but I will close then rather
desultory remarks — which I did not intend thus
to spin out — by stating the fact that in the opinion of men of business
here, this Mission saves to the Board simply by selling
the Bills in the market and remitting the funds to
the other Missions — 5 p Ct — on all its transactions —
which of course is between 4000 & 5000 Rupees a year,
and as to that part of the Agency is not attended with
great labour. It is therefore, of value as an Agency
and doing this I have done. — Yours ever — M Winslow.

Rev. Mr. Winslow
Madras, 23. Oct. 1853
Recd Jan. 18th
22
Recd Recorded & D.S.

The Rev. R. S. Anderson D.D.
Missionary Room
Boston.
U. S. A.

Madras

Note. Mr. D. mentions that the "Amoud" is paid
for by the Mission, and the Tenn. Journal. With the letter
the Mission has no pecuniary concern except to receive
pay for printing it. The former is a mission object and
Mr. D is mistaken in supposing that the Star would answer
the purpose on the part of the Country. It is hoped the
Amoud will be little or no charge to the Mission.
There are some other mistakes, but I have not
time to mention them. //

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Madras Nov. 18. 1843.

The Rev. R. Anderson D.D.

My dear Brother

The Hindostan Steamer is expected to day or tomorrow and as our letters by that go free of postage to Suez and the Overland is only two or three days later I write hastily by the Steamer — not having any thing of special interest to communicate.

My last mentioned Mr. Hutchings departure with his family on the "Tory" for St Helena I went on board with them and had the satisfaction of seeing them all comfortable. They sailed on the morning of the 24th Oct. I have since conversed freely with Mr. H's attending physician, who is a pious man and a friend of Mission and he expressed himself much gratified in the arrangement made. He said that Mr. H was not improving at all as to his liver complaint under the treatment pursued and was failing in other respects. He now hopes to see him back in health in three years. It is very trying to us to be again thus weakened, and I do most earnestly hope the Com. will consider the wants of this Mission. By Mr. H's leaving the compilation of the Eng. & Tam. Dic. from Sh. to the end, or one fifth of the whole, devolves upon me. I must personally correct all the proofs — and I find also that the Manuscript requires much more revision than I supposed. This adds very much to my labors, already more than I could satisfactorily accomplish, so that without relief my duties must either be neglected — which is scarcely possible because they are daily urgent — or I shall probably fail under them. — My health is through mercy pretty good, but I have frequent warnings of having over done when I have been kept at my desk night after night until 11 or 12 Oc — after all the various Mission & other labors of the day. — Mr Hard's hands are also full. Were he not here some work would suffer very much indeed, or rather much of it must be left undone. — It has accumulated much since Dr Scudder left. I fear that there is the more danger

of my being laid aside on account of my solitary condition, having no one but myself to look after my health; whereas my dear wife, so lately removed, among other good qualities was a most careful nurse, and saved me several times, apparently, from severe illness by seasonable care. I would not, my dear Brother, speak on this subject or of myself in this way, were it not to show the urgent necessity of the case. Sending aid to prevent a catastrophe which — however few or insignificant are my labors compared with those of many, many others — yet cannot be contemplated without apprehension & pain.

Madras, 16th Nov. 1842.

I mentioned that at our last communion we had two adult natives to the church. One of them, a respectable man at Royapooram and holding a situation in the Auditor General's office has since died suddenly and was buried, in the Royapuram burying ground, on the 4th Inst. We have reason to hope that he died in the Lord.

My two elder children are still with me and though not so well cared for as I could wish I hope to keep them at least for the present. The babe is still with the kind lady (Mrs. Col Fryer) who first took him and is thriving nicely. This is for any of my friends who may inquire after my children as I cannot write them now.

We learn that Dr Scudder's eldest son Henry Martin is accepted by the board and appointed to Madura. Perhaps the latter part of this intelligence which we have from Madura is not correct as Dr. S. wrote that there was a prospect of his being appointed to Madras which we hoped was the case. He is no doubt needed at Madura but if Mr. North goes there, as it seems expected he will, they will not be in so urgent need of an additional laborer as we and I think him much better adapted to Madras than Madura.

I cannot add but remain

My dear Brother, Yours faithfully,

M. Winslow.

Madura Dec. 28/43.

The Rev. R. Anderson,

Your letter mentioning that you were about to leave for the Levant for the winter — has been rec^d — so that I do not write you as expecting this will find you in Boston. Nor have I any thing special to say to the Brethren at the Mem^l House, except that as Mr. Hutchings is now gone, and Mrs. Reed's health by no means firm (so that they may possibly be obliged yet to go home, as was once the prospect) we exceedingly need help. My last mentioned the great encouragement of my being able to sustain my labours, for a length of time, and though now well, and though my intention is — the Lord willing — to remain at my post so long as health may allow, I feel more & more the danger of having the Mission left in a weak & state, as it now is, if Mr. North has now arrived to aid them in Madura, I must repeat what I before said, that if only one Missionary

can now be sent to these Missions, we need that one more than they do in Madura — and especially if he be the right kind of man. I hope this will not be considered as interfering with the just claims of that Mission. If more than one can be sent — even a half a dozen — I would not object to their all going to Madura though rather than at some greater benefit dividing two to them, and one to us would, I think, better serve the two Missions. If, therefore, Henry Scudder only is to be sent now I hope the Committee will not disappoint us of him.

We are all, through the kindness of Providence, in comfortable health, as I believe they are also in the other Missions — excepting Mrs. Spaulding — and she is better than she was. She with one good brother is about leaving for Colombo (they said 20 or 25 Inst) to proceed to St. Helena. — My two eldest children are with me, and the babe still with Mrs Col. Sayer — doing well. I feel solitary, but not comfortless and I trust the Lord is granting me some secret from affliction — but work is as usual. It is now a time of School examinations in Madras. Bishop Corrie's Common School, and the Parochial School of the Scotch

Church, both very thoroughgoing Chn. Schools, giving an education also of a high order, have just passed most satisfactory examinations — The Male & Female Orphan Asylum in Black Town. — the Military Fem. Orphan Asylum & Military Male Orphan Asylum, have also appeared well.

The Vepery Schools come on next week, and the Schools for Native Youth afterwards. Our English School at Chintadripettah is in a good state containing 70 lads — and the Native Free Schools such as have been continued usually prosperous — There are no indications of that outpouring of the Spirit for which we wait & pray —

At Ahmednuggur our Brethren seem [illegible] encouraged. There are pleasing indications here & there, in the Madura & Ceylon Missions. In Calcutta there have of late been several individual baptisms of promising subjects — some of them Brahmins — one from the Sanscrit College — which is a new event — and shews that education may be used by the Holy Spirit as a channel of good from other quarters though no Christian instruction is communicated in the Schools where the education is obtained. From Tinnevelly & Nagercoil we continue to have pleasing account of the progress of truth. In the forthcoming Chr. Ins. for Sept a general view of Missions in Southern India is given by Mr. Noel — Pray — very truly —

Yours in the Gospel M. Winslow.

My dear Mr. Hill,

I have the pleasure of acknowledg the receipt of your letter mentioning a Letter of Credit of Sept 28. 1813 for £1500 — I have dear since my last advice to you two months ag

1 Bill Oct 23 — Wm Waddell Esq — $420.
3 " Dec 20 — Messrs W Durkee & bo — 980 — makin with 100 drawn before the entire of the Letter for July 27.
I have now remaining the Letter of Sept 28. just rec for 1

Mr. Hill Esq.
Hartford
Boston
U. S. A.

Rec. Dec. 1848

Mr. Hart

Advd Apr. 31st 45

Madras, 23d Dec.
22d March 1848

Enclosed is an indent of Mr Hart for type which we need if your funds may allow of sending them — Please have them if possible sent to us direct by the Ice Ship — There is so much expense by other routes that we would better wait a letter

Your Mr dear Mr Hill Yours obtly M Brisn

Madras Oct. 24, 1844.

The Rev. R. Anderson,

My dear Brother,

By the present mail you will receive heavy tidings from Madura. I need not enter into particulars because you will of course receive them from the Mission. Our dear brother Dwight and Sisters North & Cherry have been cut off in the midst of their days & usefulness, by that terrible scourge of India, the spasmodic cholera. Mr. Dwight was taken on the Sabbath (being called at first from his services to administer medicine to two of Mr. North's children) and died the next day. Mrs. North four days later, and Mrs. Cherry on the 19th Inst. Mr Dwight & Mr. Muzzy were also brought very low but mercifully spared as also Mr. North's children. Several of their domestics died. Mr. Dwight was taken the day before the annual meeting of the Mission which brought the other members to Madura, or they might not have been so much exposed to the disease which has for some time been uncommonly fatal in that place having carried off it is said 4000 natives since December. The stroke is very heavy upon us all but we know "it is the Lord."

You will also hear of the death of our worthy brother Graves at Mahableshwur. His bereaved companion writes me that "His end was peace" which was to be expected; and also that "he had not a struggle and as he said not a fear of death, as he had formerly had — that is the pains of death.

He said I covenanted with God through Christ long long ago to be his for time & eternity — now I commit my all into his hands. Christ is all, all the fears of death are all gone, gone!" I had a letter from himself, only a few weeks ago, breathing a sweet spirit in the then near prospect of death. — These providences loudly call upon us to be up & doing.

You will be surprised to learn that I am just sending off my little boys, Charles and Marion, the former 4½ years old and the latter a little more than 3 — to England. It is very unexpected, and to my feelings very trying, for they have been great comforts to me since their beloved Mother's death and I have not the babe with me, he being still with the kind lady who first took him. But the way has been so opened in Providence for them to go, that I think it is the will of God, and dare not detain them. Indeed, it is no place here for children, without a mother. I was obliged constantly to neglect them, and leave them to run almost wild. I must else neglect my Mis'y duties. Besides they are delicate, and, without a mother can, I was anxious as to the effect of the hot season upon them. In these circumstances a kind friend of ours has, with the aid of two others, agreed to send the dear children, with a little boy of his,* free of expense to England, and with what

* for whom he was obliged to take a cabin.

I may be able to do for them (reckoning in the present allowance from the Board) to meet all the expense of their support, and education in the family a pious children — the Grandfather of his children to whom his little boy is being sent, and with whom are four other of his children. This will relieve the Board of the expense of their passage, and it will be the same, in this respect, as if they were here. Their friends in England will take interest in them, I do not doubt, and there may be further provision made; but all that I could wish in this respect is now offered. Should circumstances allow, they may eventually go to America. At present, I can only ask for them, thus separated from their only remaining parent, your fervent prayers. They are to embark next week on the "Wellington" — the same vessel which conveyed their dear Mother to India more than seven years ago. The gentleman, Judge Walker, pays Rs 2000 for the Cabin for his little boy & them. Amy, the woman of colour who came with Mrs. Scudder from New York accompanies them. —

On the 10th Inst. we had an examination of the English School, on the premises here, and the Tamil Schools connected with this Station. In the former were 80 lads present, and in the latter (now only four) nearly 200 boys, and a few girls. The pupils all appeared well — the English School has entirely made great proficiency, and I might encouraged by its progress & influence the need better school rooms, & propose to issue a

Subscription list to obtain the means of erecting them, both for this School, and the Girls' School at Rangoon. — The Sabbath before last, was our quarterly Conf^n which came in turn to Rang^m. Two men & one woman were admitted to the Church. — I remain My dear brother Your

Rev. Wm. Hill
Maulmain 24 Jan. 1844
Rec^d Aug. 22
acd. 30 Jan. 44.
C. O. Dwiggins
Mem. North
Mem. Cherry
Rev. Wm. Hill
Maulmain

The Rev. R. Anderson D.D.
Missionary House
Boston.

My dear Mr Hill — I have drawn since I wrote only one bill £90.18 — and this on the Letter of Credit of Sept 28 — which is all I have drawn on that letter — I shall be obliged to draw about 1000 $ next month. The Monitogatta ice ship is in but has I believe brought nothing for us — I endeavored to get my accounts ready for the Mail but could not — truly W. Windrow

Suttee in Gwalior a protected State.

"Female immolation happily now extinct in the Provinces of Hindoostan under the Government of the British, not only permitted, but is frequent in the different independent states, where the British claims only a right to political interference. The barbarous custom of imposing it as a Voluntary duty in women to sacrifice themselves on the funeral pile of their deceased husbands, is still looked on as a heroic act, and the unfortunate sufferer is goaded on to the fatal deed by a belief that she is performing a work that will render her name immortal and make her for ever happy.

In Gwalior particularly, such sacrifices are not only tolerated by the Government, but as far as any experience goes are much more frequent than perhaps in any other native state. The recent instance which occurred on the 20th is particularly deserving of notice. A Brahmine died on the 19th leaving a young wife aged 17, and other relatives, but no Children. On the morning of the 20th the woman declared her intention of sacrificing herself upon the funeral pile of her husband and wealthy native, having offered to defray the expences, preparations were made on a grand scale in a secluded spot about 2 Miles from the Cushkur. A spot was chosen in the dry bed of a nuddy and 4 large posts eight feet high were fixed, which a sort of scaffold of dry wood was formed, and underneath it were layers of the driest wood and cowdung, sundried with other inflammable materials so as to burn briskly when set fire to. The preparations were completed about 12 O'Clock

soon

soon after which the procession set out — one of the deceased's relatives went first, bearing a small vessel containing fire and was followed by the woman and others of the family, and in the rear came the Corpse borne by 4 men on a charpoy. Considering the preparations which had been made, comparatively few natives followed the procession which moved at a slow pace. On reaching the pile the "sacrifice" appeared to view the preparations made with a look of exultation, and took her seat by the dead body which had been laid on the ground, at a little distance, where she remained upwards of two hours surrounded by a host of Brahmins of both sexes performing numerous ceremonies. When the body of her husband was taken up and placed on the scaffold over which a considerable quantity of dry straw was strewed and oil and ghee poured; the woman having walked thrice round the pile, mounted it, apparently with some reluctance, by clambering upon the outside amidst the shouts of the assembled spectators. She took her seat on the right, and, after a short ceremony, putting her arm under the neck of the Corpse with much composure stretched herself beside the body, adjusting the hair of her head and her clothes. A considerable quantity of wood was now put over, what I may call the two bodies, when a tremendous shout of applause rent the air, with clapping of hands and other tokens of satisfaction. About a quarter of an hour was now spent in making the requisite preparations, when torches were applied to different

parts

parts of the pile. No sooner did the flame arise than the unfortunate victim, unable to endure the suffocation and pain struggled vigorously to extricate herself from the pile, and as the flames waxed more fierce her exertions became almost supernatural, till at last, with a tremendous spring she landed on her feet about 30 yards from the pile, and entreated the by standards to save her from what she felt was too great a trial. The Brahmins, however, insisted on her remounting the pile and undergoing what was her own choice. She refused and was instantly cut down with a sword and thrown upon the flaming pile. It so happened that several Moosulmans of the Allegoli were present, and, abhorring the inhuman act of the Brahmins, commenced upbraiding them; words and abuse ensued till the Moslims enraged drew their swords, cut down a Hoozooreah and wounded several. The multitude of Spectators soon dispersed, and thus was finished a ceremony at which every feeling mind must revolt with disgust. Many such instances however occur, and force or stimulating drugs are always had recourse to, to compel the unfortunate victim to undergo the cruel sacrifice."

Agra Akbar Oct. 28. 1843

4 weeks

No. 18/43 Memo. I send the above account of a recent transaction as though Suttees are abolished in the Countries of India under immediate British rule, it shows

to show what their situation
was till recently, and what
is now the condition of all
part of India where Brahmin
still reigns without control.
Not long since an attempt of
Suttee was made at Saulva
The unhappy widow was res-
cued from the flames by an
English gentleman, but died soo
after, as was supposed from poison
Then on the gentle Brahmins
and this is the fruit of idolatr

In the Company ter
ories though Suttee is not allowe
and infanticide is prohibited
the death both of widows & childre
is no doubt frequently brought
about by other means than
open offerings on the funeral
pile, and in the sacred waters
In case of children or other
relatives becoming Christian
or when there is fear of their
becoming so poison is often ad-
ministered. of this there have
been recent instances. Thus "the
"dark places of the earth are full
"of the habitations of cruelty & murder

In reference to Sutlee, I add on account just received, that in consequence with the late assassinations at Lahore twelve women have been burnt on the funeral pile; — one wife and ten slaves with the corpse of Rajah Dhyan Singh, and one slave with the body of Sheer Singh, the late Maharajah.

It is highly probable that the late disturbances, and the continued unsettled state of the country and the government may afford an occasion for the Governor General to send a British army into the Punjaub to take possession of the Seik territories. An army of observation is already assembled, and perhaps the cause of humanity would be served by coercing the Seik chiefs into subjection to a Christian power; for since the death of Runjet Singh they have done little else than cut each others throats. It certainly seems probable that God designs in his Providence to make the extension of British rule in

this part of the World a means of removing some of the evils of Heathenism, and of introducing the blessings of the Gospel.

You will have had accounts probably of the events at Lahore — to which I allude — though many of the rumours which have gone forth are found to be false, perhaps your information may be imperfect. The amount of it is that the Maharajah, Sher Singh, was shot by Ajit Singh, a Commander of part of the Rajah's troops whom he had brought before him for review. As the Maharajah was standing at a low window looking at the troops, Ajit Singh rode up under pretence of presenting him with a curious rifle. He had previously loaded the gun, and as the Maharajah stretched out his hand to take it he was shot through the head. His prime Minister Rajah Dhyan Singh and prime Minister's son

were also slain; and then, in turn, the assassin Ajit Singh was murdered, and Dulip Singh a nephew of the late Rajah, put on the throne, though only six years of age. Heerah Singh, who is said to understand English & Persian and to have some knowledge of the art of governing such a turbulent people is now in fact the Ruler of the Punjaub. A counter revolution is however expected when the English, whether against their wills as they profess, or whether according to their wishes, as many are convinced say, will step in to adjust matters, and preserve the country from anarchy & ruin. We can only pray, and trust, that all God may be glorified.

In the present state of British India & Ceylon — as open to the Gospel as England itself — in the occupation of Penang Singapore and a part of Burmah — and in the extensive openings now made into China, we cannot but see the hand of God manifest in the extended rule of the colonial power. The large territory

18 Nov Rev. M. Winslow
Rec'd Feb. 19. 1844
Ans. May. 8. D.S.

A Decade is now ended to the Burmese dominions. May the Church of Christ be faithful to improve the opportunities for sending out the Gospel —

The extension of time seems among those connected with the British rule in these lands — the abolition of slavery in Bengal (now finally accomplished) and in India — & the almost entire separation of the Government from all connexion with the idolatry of the Natives, all are signs & prefigurations of good, which should excite the gratitude of all who love the Saviour, and the souls of their fellow men. The fact that the English come to this part of the world only for a time — looking upon England still as their home — and the consequent connexion maintained with the Mother Country and in fusion into the elements of society here of the principles of that land by constant accessions from it keep up a tone of feeling which is seldom found in Colonies, with some disadvantages it —

highly favorable to the good and elevation of the Country. Missionaries from home taking leave the

Madras Feby 19 1844

The Revd R. Anderson D.D.

My dear Brother,

I enclose the autograph Replies of the Hon. Mr Edward Lambie & Mr Bruce to your communication informing them of their being elected Corresponding Members of the Board — Col Alexander is absent at the Cape of Good Hope, but I have sent him your letter. He will no doubt accept the appointment, and will render all the aid in his power. Mr Bruce is now devoting all his energies to help the Brethren of the Free Church (Scotch) giving them Rs 3000 annually; but we shall have his good wishes & prayers and perhaps sometimes a contribution —

including Public Accounts for 1843.

I wrote Mr Hill by the Steamer three days ago as it was then expected but has for some cause been delayed — Since then, yesterday, I had the pleasure of receiving his letters by the last Boston and Liverpool Steamer dated Nov. 29 — with Notice of letter of credit of that date —

My two little boys left me the 17 but under very comfortable circumstances by the Rev Mr Wellington for Ceylon to remain there —

I commend themselves and myself and our work to your prayers and am

My dear Brother —
Yours in the Gospel
W Winslow.

Our public letter & Report for the year should have been ready for the Steamer — I hope it may be for the "Doncloud" or the 23d Inst but am not certain as yet.
Read has the letter in hand.

Hr C
Yours
Jas. Hall

MADRAS
SHIPLETTER
1849 Feb. 19
FREE

C
APO
9
1844

p Steamer Windsor
via Southampton

The Rev. R. Anderson D.D.
Missionary House,
Boston.
U.S.A.

~~Rev. Dr. Anderson
c/o Thos. Mullens Esq.
Tavistock Street
London.~~

Madras 19 Jan. 1844

Rec. March 6.

Ans. March 15. 45

Brief Notices of Am. Madras Mission.

In reference to our domestic concerns the past year we have to speak of Mercy & of judgment —

In February we were strengthened by the welcome addition to the Mission of our dear Brother & Sister Ward, removed from Madura. — On the 20th June we were weakened by the death of our beloved Sister Winslow — of which you have had particulars. On account of her lamented decease we were obliged to remove the Female Boarding School from Chintadripettah to Royapooram.

In October one number was further reduced by the departure for America of our valued fellow labourers Brother & Sister Hutchings, on account of the failure of his health.

Thus has the year been a chequered one to all and to some of us very trying; yet hath the Lord not withdrawn his loving kindnesses, nor suffered his faithfulness to fail. — Many & undeserved mercies have been mingled with his chastisements.

Church Building.

The neat little Church at Royapooram was finished in the early part of the year, and opened for public worship by dedication to the living God on the 8th June, the anniversary of the eldest Member of the Mission having America, twenty four years previous — There was a Sermon in Tamil on the occasion, at 4 O'clock P.M. to a large Native Congregation; and at Evening a Sermon in English by the Revd M. Bowie M.A. the Senior Chaplain in St. Andrews Church Madras which was listened to with great attention by a very respectable audience. On the succeeding sabbath the Lords Supper was celebrated in the Church, and one Adult heathen was baptized. About thirty Native Communicants surrounded the Table of our blessed Lord, under circumstances of much interest.

Additions to the Church.

Besides the individual just mentioned there have been added to the little flock, of which the Lord hath appointed us Overseers, including those rec^d at

the

the Quarterly Communion in January — ten adult Members, one of whom Nevens who was baptized in Jany., has returned to Jaffna, to which place he belonged. Of Children three infants of the Mission Families, three of Native Families, and a Native Child of about 8 or 9 years Old, have been baptized. Two of the Native infants were near death when the rite was administered.

Schools.

The Number of Vernacular Schools has been 10 on an average for the year; and the pupils about 450 boys and 50 Girls. These all attend Preach on the Sabbath, and those able to read assemble at the station with which they are connected, on a week day, as Bible Classes. They then read Scripture lessons and are examined on their contents, and in the Catechisms which they learn at School. All the Children also come together an hour before the time of service on Sabbath Mornings, as a Sunday School.

Though we have no evidences of saving effects from the instruction given these heathen Children, who are from Caste families and filled with the superstitions of their class, yet we know that the "incorruptible seed which liveth and abideth forever", is sown in their hearts; and that, if watered by the Holy Spirit, it will yet spring up to the praise & glory of his grace.

The English School at Chintadripettah has exceeded our expectations the last year. At a public examination, the beginning of January, the pupils of the first class — though under instruction only from 15 to 25 Months, were able to read the New Testament and question each other upon two of the Gospels with much readiness & comparative accuracy. They also bore a good examination, for their standing, in English Grammar, Geography & Arithmetic, and in the Catechisms both English & Tamil. Three of them read essays in English which showed thought, & a very tolerable acquaintance with that language. The other classes appeared well for the time they have been studying, especially in the Catechisms. The number of boys present was upwards of 80. They attend with a good degree of punctuality on divine service Sabbath Mornings; and before service are examined, as are the boys of the other Schools, in Scripture studies.

The Boarding School removed to Royapooram, and now and

the

the Care of Mrs. Ward containing 6 Girls. Except one, they are young, and have not made great progress in their studies, but have on the whole, given good satisfaction to those under whose care they have been. The eldest is about 13 years of age - Though the daughter of Heathen parents, & not yet baptized, she is at least impressed with the truth, and conducts herself with great propriety. We earnestly hope and pray that as she knows the way of salvation and often evinces a feeling interest concerning it, she may soon manifestly be seen walking in the straight & narrow path, and aiding her younger companions to do the same. - She is an interesting child.-

Preaching.

At Royapooram a lecture in English, on a week day evening, was commenced when the Church was opened, and continued until after Mr. Hutchings left. - Our number being then small, the rainy season at hand, and the attendance not large, we suspended the lecture, and have not resumed it. - Unless the inhabitants of the neighbourhood, who cannot well attend elsewhere, should be anxious for us to resume the English Service, we shall not do it in our present state. Our preaching strength, which is not great, must be devoted to the Natives.

There are two Services in Tamil on the Sabbath in the Church at Royapooram and one on a week day. - Also preaching on week days, at two of the Schools with more or less regularity - one being in Town and the other at Sanjavarayan, where comfortable School Rooms, which answer for little Chapels, are prepared.

At Chintadripettah there is preaching morning & Evening of each Sabbath at the Bungalow Chapel of the station, and at one of the Schools sometimes two on a week day -

The congregations on Sabbath mornings consisting of the children of all the Schools - the Teachers - many of the workmen connected with the Printing Office - others connected with the families & Mission - Church Members and more or less strangers or occasional hearers form in all usually

about

about 300 at each station — The attendants on preaching in the afternoon of the Sabbath are much fewer — At the School Rooms it consists of the Children of the School and such of their relatives and others, as may choose to assemble. Sometimes they come around in number greater than can be well addressed, and at others there are very few.

Printing.

As a separate Report of the Press will be furnished, we only mention here that with the aid of the American Bible Society we have proceeded in printing an edition of the Tamil Bible, in connexion with the Madras Auxiliary Bible Society, to the book of Psalms. The edition of 6000 is to be divided by giving to the Society in printed Sheets the value of the paper which it furnishes and to the Mission enough to pay the bill of printing.

We have printed also for the American Bible Society the New Testament in Telugu, through Romans, and completed the printing of the Gospels in Hindustanee.

To the American Tract Society one new Tract Account of Palani, in Tamil, and a reprint of one larger Catechism in an edition of 10,000 and have bound & sent out, Pilgrims Progress, Blindway & Select Tracts.

We have continued the "Aurora" a Tamil Monthly Newspaper, under circumstances of encouragement, as to its usefulness.

The Press has been constantly employed in English & the Native language but in great part for others, printing in English the Christian Instructor, — Church Missionary Record, — & Temperance Journal Monthly — in the Vernacular the Tamil Magazine Monthly; and many tracts & books for the Madras Tract & Book Society.

We may add the Printing of the English & Tamil Dictionary commenced last year for the Ceylon Mission now nearly finished. The care of this work Mr. Hutchings left devolved on Mr. Winslow. It will contain about 850 pages Octavo; and prove a very useful work. The printing of the Tamil & English Dictionary, which was so long in preparation for the Press by the Rev. J. Knight & others in Jaffna and by Mr. Hutchings at Madras is not commenced for want of funds.

Scripture and Tract distribution. We are so few and have been otherwise so much occupied as not to be able to make tours for extensive book distribution. At our Station Schools & sometimes the Bazars, we have pursued such distribution somewhat systematically. After Service on the

Sabbath,

Sabbath, both Morning & Evening Tracts or Books are given to those who appear likely to make a good use of them. Many frequently attend on Preaching to have opportunity of applying for Books. There is reason to hope that such may remember something of what they hear and that they will also read the books which they take pains to procure.

Assistants.

Joshua who was with us has returned to Jaffna. Samy dawson who was employed by us as Catechist has gone into the service of the Scotch Church - to visit the Native domesties of the families in the Congregation on the week day from house to house and to hold a Meeting with the Coachmen Horsekipers &c. who come to the Church on the Sabbath while the English Service is held. As the Chaplains were in want of such a person and he seemed more suitable than any other they could procure we thought he would be doing more good with them than with us - We trust he will continue to be useful.

Samuel Downer - Ramoo - who was our first native convert here continues with us and gives satisfaction. He is employed at Chintadrupettah both as Superintendent of Schools and Assistant Catechist.

Paranchoty - is employed at Royapooram as Superintendent of Schools & Reader. A Young man from Jaffna named Noel Parker has lately been employed as Tamil Asst. to Mr. Ward and teacher in an English School - We have besides him one English School Master - & ten in the Tamil Schools besides Monitors in both the English & Tamil. -

[See General Remarks (2 pages forward)]

Madras Feby 25 1842

The Rev. R. Anderson,

My dear Brother,

Our Annual letter should be ready by this mail, but as it is not I have thrown together a few Notices of the Mission in haste — We may publish a brief Report as we wish to give our friends here a full account of the finances of the Royapuram Church though most has been said before but it which is necessary and to make an Appeal for the means of building School Rooms for the Girls School Boarding at Royapuram and the English Boys School at Chen. of both which we are in great want —

I hope the Com. on stations to send us a Reinforcement. We shall not be able I am afraid to depend on our dear Bro. & Sister Ward for a long time to come. Her health is not good — I am through mercy generally well but feel that I am alone especially since my dear children left me on the 17th Inst.

and my congratulations cannot be deferred a few days longer this tardy communication

Yours affectly

Miller

(6) General Remarks.

In our Mission work, the last year, there have been no very striking incidents, either favourable or unfavourable. The call to exertion, even strenuous exertion, has not, it is believed, been altogether unheeded. Indeed the Members of the Members of the Mission could do no other, than labour according to their strength, yea beyond their strength. If it has been more than they could with, as "hewers of wood and drawers of water", they can only console themselves with the thought that these labors also are necessary as part of the great work. They have had the privilege of adding a few to the visible followers of the Lord from among the worshippers of demons — and to hold forth the word of life to great multitudes of others young & old still sitting in the region and the shadow of death. Of those connected with these and members of the Church two Native adults have died, both ~~the~~ men, making four adults — two men & two women — since the Mission was commenced. As the Cholera has been raging around we have reason for gratitude that so few have been removed from us — only one having died by that fatal disease. The members of the Church, though weak & imperfect, sequently in the pastoral a union of gentleness, & meekness, & tenderness, with the utmost watchfulness decision & firmness, have on the whole given satisfaction, and a degree of evidence that they grow in grace. No serious case of discipline has occurred. Their small but cheerful contributions for the poor at the Communion seasons and their purchase, as they are able, of the Scriptures & other books on pleasing indications that the spirit of charity is very strong among the Native, generally — it begins to appear. Their voluntary meetings among themselves for prayer, have also been encouraging. They need quickening from on high — and we too often feel that we should seek the same blessing more earnestly for them and for ourselves than we find grace to do. One desire is that the people of God may pray together for us in their prayers.

We only add Statistics of the Mission.

Missionaries.

Rev. M. Winslow — Nellore
" S. D. W. Ward — Rayapooram
Mrs. P. R. Hunt — Black Town

Assistants —

Samuel Downie. Supt. Colporteur
Joel Packer — Jam. Ord & Reader
Poranchoty — Supt. Schools.

Schools.

1 Boys school for girls — 6 girls —
1 English School at Chui 25 boys
10 Vernacular Schools 450 boys 55 girls
Expenditure about 800 a month Station — Quarter Establishment 65

Schools Members —
38 Men & women in Communion
— at Madras —
1 adult —

Madras

The Rev. R. Anderson D.D.
Missionary House
Boston,
U.S.A.

Madras 23rd 1824
Rec'd Nov 6.
Madras 15th Aug 25
Ans'd

Received Madras 23 Feb 1825

Accounts of the Mission
Forwarded
By Steamer "Airdonton"

Madras 23 Feb 1825

Sir,

I have drawn bills as follows

1st	Sept 20, 1824 —	Major Thompson	£90-15-0
2d	Feb 16 —	Mr H. Dove	50-0-0
3d	— 20 —	E. B. Thomas Esq	200-0-0
4th	— —	Ditto —	50-0-0
5th	— —	Ditto —	30-0-0
6th	— —	Ditto —	30-0-0

Which I request you to pay to the Rev. Dr Anderson with interest from date of Bills 20th Aug 1825

Rev. Dr Anderson
Missionary House
Boston
U.S.A.

From the Madras Christian Intelligencer for April

BRAHMIN CONVERTS.

In our number for February, under the head of "*Baptisms at Mangalore*" we briefly noticed the conversion of some Native youths at that station. We then hoped to have, before this time, a more particular account of the interesting circumstances attending the event from some party on the ground, but have received none more full than was published in the *Bombay Times* of January 27; which we now transfer to our pages. Such accounts are fragrant and refreshing, in this land of drought and death.

"For the last fortnight the Native population of Mangalore has been in a state of great excitement, on account of the conversion of some Brahmins to the Christian faith. It is thought that a simple statement of the facts connected with their conversion will be of some interest:—For the last three years there has been an English school at Mangalore, supported by contributions of the English residents at this station, and conducted by the German missionaries. Various branches of knowledge, such as geography, history, mathematics, &c., were taught there; but the chief aim of the mission was from the beginning to impart unto their pupils some knowledge of the word of God.

The proficiency of several of the boys, as shown at different times in public examinations, encouraged the teachers; and for some time past they cherished the hope that a lasting impression of the truth of Christianity might have been made on the minds of some of the more advanced boys. Still they were far from thinking that the day when this impression should ripen into conviction was so close at hand; when, towards the end of November of the last year, one of the scholars, an able young man, more than 18 years of age, nearly related to several influential Brahmins of this place, and comparatively wealthy, declared not only his conviction of the truth of Christianity in general, but also his intention to profess the faith which he had found true. This change in his mind could not be long hidden from some of his friends and fellow scholars; and these, who had hitherto been in a measure restrained from avowing their persuasion by his objections, speedily joined him. After a few days, the number of young men acknowledging the falsehood of Brahminism, and desiring to be instructed in the Christian religion, was increased to five. They used to pay daily visits to the mission house, where they were occupied in reading the word of God and prayer. Their knowledge of the truth as it is in Christ, as well as their courage for the approaching combat with the prejudices which have swayed their nation for ages, increased daily.

After the lapse of a month, the change which had taken place in these young men could no longer escape the attention of their relations. The consequence was, that three of their number were put under restraint, and prohibited from continuing their visits to the Mission House. The two others, being independent men, and employed in the service of the Mission, in the printing department, since their departure from the English school, were still left free to continue their accustomed visits. On the 30th of December, the first mentioned youth found means to escape from the surveillance of his relations, and to come to the mission house. After some conversation with the missionaries, it was clear to him that the day had arrived on which it must be decided whether he should follow the impulse of his convictions, or gradully yield to the influence of his Brahmin relations. He resolved to break through all obstacles at once, and requested leave to remain at the mission house. After all the difficulties and trials which would await him on his embracing Christianity had been recalled to his mind, he still adhered to his former resolve, and at once decided on separating from his people and staying with the missionaries. The two others, who happened to be on the mission premises at the time, likewise determined on joining him. After half an hour the relations and friends of the first mentioned youth arrived in great nnmbers, trying every possible argument of persuasion in order to bring him back to their house. He remained firm in his resolution; told them that they might take to themselves his house and property, but that they should leave him in peace, and allow him to follow his new persuasion. The whole numerous and mixed assembly behaved with great propriety, and dispersed after some hours.

Rec'd June [illegible] 1864

n the evening of the 31st, when most of the inmates of the mission pound were absent on account of the evening service, a large crowd Brahmins and low cast people, with some Mussulmans, desired an interview with the converts. This was readily granted. Two missionaries the converts sat down to converse with them in an open hall, in the tre of their house, but scarcely had they begun to speak a few words, en some called, "Seize, seize." Immediately the two elder converts re pulled out of the hall by a number of people, while some hundreds others were looking on, evidently waiting only for the success of the st rush, and ready to help on if things should go according to their desires. Yet the converts (the third one had also been seized during the confusion) were liberated without much difficulty, and the moment the mob saw that they had failed, the whole of them made off as fast as possible. During the ensuing night there were many rumours of a meditated attack on the mission house, but the vigilant care of the magistrate of this place, who was applied to for protection, frustrated the plan of the enraged mob.

Security seemed to be perfectly re-established after some days, so that it was possible to baptize the converts in the mission chapel (about a mile distant from the premises on which they stay) on the 6th January; but a more mischievous attempt than the first was yet to come. On the morning of the 7th, it was discovered that the head and entrails of a pig had been thrown into the tank adjoining the Jumma Musjid, the chief mosque of the numerous Mapilla community of this place. This had evidently been done with a view to rouse the Mahomedan population against the Christians; and certainly there were not a few prepared to take a bloody revenge for this affront. Things were in a very critical state, but thanks to God—and, under him, to the conciliatory discretion of Mr. Blair, the principal collector and magistrate, who sent for the head men of the Mapillas, and succeeded in convincing them that the outrages committed in the mosque could not have emanated from the missionaries—the rising waves of fanaticism were calmed down—the excitement subsided as quickly as it had arisen—and the security of the Christian community at this place, which had been so seriously threatened, continued uninterrupted.

It is due to the Mussulmen of this place, and chiefly to the head men of the Mapillas, to state that they behaved very well indeed on this occasion. At a time when it would not have been at all surprising to see them give vent to a burst of rage and fanaticism, they listened to the peaceful words of our excellent chief magistrate, saw the truth, and the thousands who had assembled on the road at the time of the interview of the head men with the collector, dispersed in the most quiet and orderly manner. A reward of Rupees 500 has been offered for the discovery of the author of the mischief, and it is said that there are several persons now under examination, on suspicion of being concerned in it. The three converts are now staying at the mission house, and have, throughout the trying events of the last week, given most inconvertible proofs of the sincerity and firmness of their Christian faith. Another young Brahmin, educated in one of the German Mission Canarese schools was likewise baptized on the 6th January, in a village 15 miles to the north of Mangalore; his relations seem to be less infuriated than those of the others. The Brahmins have sent complaints to Madras, and earnestly desire to drive us out of the country; but, as the whole case is as clear as possible, there being no doubt about the age of the young men, and about their right to act independently—I think there can be no doubt about the answer of Government.—[*Communicated.*]

Madras March 21. 1844.

The Rev. R. Anderson D.D.

My dear Brother,

By the present mail Mr. Ward sends a request for leave to return to America as soon as arrangements can be made for supplying his place, and wishing to take his departure in the early part of next year. This is not unexpected, though it is much to be regretted. We were aware that our good brother & sister had their faces turned toward home, on account of her health not being good, and of his feeling that he might be more useful in America, and that they came here only on the way; but we hoped that the field opened here for talent of any kind almost, and the advantages from change of climate &c. would enable them to prolong their sojourning longer than it now seems they are likely to do. It is probably of no use to attempt to keep them longer than is necessary to supply their place, because they begin really to think that they can be more useful at home, and will no doubt go in some way or other before long should no unexpected providence prevent. Nothing has transpired in the Mission, or at Jaffna or in connexion with the work here, in comparison with other places, to bring about the determination in question. They have a most desirable station, and promising field of labor; but they have persuaded themselves that they can really do more good at home, and that their call is now to America as it was at first to India.

I hope, therefore, that the Committee will most earnestly consider our need of help as very pressing indeed. Our situation is very different from what it was when Dr Scudder went to the Hills, and left me with the care of two stations, as then there was no Church built at Royapuram there were only two or three Church members and no boarding School —

Now there is not only a neat church at Roy[illegible] but a commodious chapel at Chin[illegible] — a girls boarding school to be taken care of (while I am alone) more than thirty ch. members at both stations — an English day school and several Tamil schools at each — and good congregations. Either station must now suffer very much on being left, even in comparison with what they did suffer before. Had my dear wife lived one part of the burden would not have been felt, for she would have continued in charge of the girls boarding school. As it we must plead for one family at least without delay to be added to our number. — I would not ask for those who are not willing to take up their cross — nor would we under common circumstances be satisfied with any who could not come with the expectation of spending their lives here, but I might say were it a proper inducement that it is a station requiring no extraordinary self denial, being on a pleasant location (much more so than Chin) healthy & pleasant, with a good congregation & prosperous schools, and it would be better if we could not get a Missionary for life to get one for a few years, rather than to have either station left destitute. I do not think however, that accepting the services of a Missionary for any shorter period than has been usual that is for life is at all desirable or to be recommended. There would probably be more lost in the quality than would be gained in the quantity of available Mission force. But if a Missionary preferring eventually to go to Madura or Jaffna, and even destined by the Com. to one of those Missions, should stop here a few mos. he might assist in keeping the wheels in Motion. They are also much weakened at Madura and I believe Mr. Cherry & Mrs. Dwight have applied for leave to go home which if they go will reduce them still more. They will get one family perhaps as much as we do but if more than one should come we shall have the second if not the first claim.

I enclose a short account of some baptisms at Mangalore which if you have not seen it will be interesting. — There is a movement in different parts

of the country indicating favorable changes in regard to the progress of Christianity especially in the Tinnevelly & Nagercoil districts — and to a less extent in Madura & Tanjore. In Tinnevelly recently many villages — partly in consequence of oppression from the head men — have put themselves under the instruction. The rumor is that not less than 10,000 inhabitants in all are thus about to come over — not from the best of motives but in such a way as to give free course to the gospel among them. One of the Missionaries in the district wrote me a few days since saying "within two months I have with the blessing of God received under Christian instruction 700 heathen" — of them he says many are high caste heathen. They are I believe the cultivators of the soil and are oppressed by the Zemindars or land holders. He mentions that he was expecting soon to baptize 70 adults who had most of them been heathen.

We do not see any similar indications in this part of Southern India, but we see light breaking forth in different quarters and at least a preparation for good things. Were our faith stronger and our prayers more fervent some of the obstacles would I believe vanish, and we should more frequently have occasion to rejoice over daily converted souls.

By the last mail I forwarded a few brief notices of our Mission by way of report until Mr. Nacd should write the annual letter — and now I enclose an annual tabular view not very perfect. There is so much uniformity in our movements that we have not much new to say — and can only at intervals find time to say any thing. But there is some progress, and I am fully convinced that in various ways, this Mission as well as the others among the Tamul people is doing a good work.

The dear Spoulding left Colombo on the 4 Inst. I believe — on the Persia. My two little sons left on the 19th Ult by the "Hottington" — We had the pleasure of seeing them four days out all well. My present son is well and through mercy still kindly provided for. Mr & Mrs Hunt have come to reside with me for a time at Chundicoolam, which prevents my being so lonely as I

should otherwise be after the departure of my children — the Lord is still very gracious to me as regards my health and in the consolations of his Spirit which he is pleased to grant in the midst of my great unworthiness — Well you kindly remember me to my brother & his family and to inquiring friends as well as all the fellow labourers at the Missionary Bourn? Yours affect. M Mullenlow.

Rev. Mr. Mullenlow
Madras, 21 March 1844
Rec'd June 1.
Ans. Sept. 25
Rev. Mr. Hill
Missionary House
Boston
Massachusetts
U.S.A.

1844 D

My dear Mr. Hill,

I have drawn since my last —

No. 177	Feby 27	Sugigot Joseph Woodward	46	17	6
178	March 7	A Robertson Esq.	103	10	3
179	" "	Ditto	500	0	0
180	" 20	Messrs Griffiths & Co.	500	0	0

Except the letter on the Lettey of Nov 29 — the above have on the Letter of Sept 28 — There remain to be drawn on the letter £218.2.3 and on the former £1090 — I have just been favoured with your letter of Dec 15 — I am My dear Brother Yours in the Gospel

M Mullenlow

Madras April 22. 1844.

The Rev. D. Green,

My dear Brother,

By the arrival of the "Jacob Perkins", I have to day had the pleasure of receiving your kind & brotherly letter of Dec. for which please to accept my thanks. Your words of consolation are sweet to me. The Lord enables me to feel that the sympathy & prayers of his friends are indeed precious. He has graciously granted me in this last trial, great comfort from this source. Through the kind aid of such friends, all that could be supplied to me has been supplied, and my motherless children also provided for. You will have learnt that the two elder are on their way to England, to remain there. The babe is still with the kind lady who first took it. As the family go to England next season, I must then at least provide for it another home. They are wondrously kind — in their rank in life — to take such a charge, and execute it so carefully as they do, and I cannot be sufficiently thankful to God for his goodness in this thing.

In regard to your hint about engagements of a secular & literary kind, it is proper that I should explain as far as I may be able, though the truth is, that unless all the circumstances are understood which cannot well be except by one on the ground — it may be difficult to see reasons, for what been they known would be quite satisfactory.

1. In the first place my constitution is such as plainly to indicate that the greater part of my labours must be sedentary, or not such as to require great physical exertion, or fatigue. I can do twice as much as some of my brethren, in their stations, at my station, or in my study, who could do three

or four times as much as I could, in itinera
I have never been able to bear tours, and had I
indulged in them, even to the extent of my in
clination, should not probably now be alive. At
home, so far as preaching or teaching are concern
I have no excuse for not doing my full proport
of labour; Nor am I aware that I do not preach
at least, as much as most others.

2. My connexion with the Printing Est at Mad
necessarily confines me at home, as all the Tamil
printing is, and has always been, under my immed
diate direction, whether for ourselves, or for the
Bible or Tract Societies. This requires my attention
every day, and frequently, as is the case now in
preparing the Edition of the Tamil Bible with the
English Headings & chronology, or in the preparat
of books and tracts, occupies & drives me a
great part of the day. This is a reason why I cann
go on tours — as the Brethren now at home can
will explain — had I even more physical strength
for the purpose. — It is also a reason why I have
consented to be, first, for four or five years a Secret
of the Tract & Book Soc., and now a Secretary of
the Bib. Society. As I must do most of the work
connected with the Press for these Societies, it has
been more satisfactory to be able to do it as seemed to
me best, rather than to have the labor without a
voice in deciding how it should be done.× When we
under way, I would certainly have liked soone
to transfer the other duties of the Secretary to som
one else, and when I did, to some one not in
our own Mission; but the want of a suitable
person, interested in the Native work, with who
all could act, has been a difficulty. As I must

× or where it should be do
bishop's if we took no interest

be generally at home, the business — except with the Press — attached to the Secretaryship of either Society is not great. I should not have accepted that of the Bible Soc., however difficult though it was to fill the office suitably — because few Members of the Com. had any considerable experience — had there not been a prospect, which has been realized, of having an efficient paid Secretary as Assistant, to do most of the business. The duties now scarcely encroach upon my time, as they consist principally of that superintendence which my experience enables me easily to give.

The same remark applies in part to my consenting to be for a time one of the Editors of the Instructor. It was to be printed at our Press and I must be more or less responsible. To set the wheels properly in Motion — and there were various important reasons for the attempt — it seemed quite necessary that I should put to a hand, in the beginning. I intended nothing more, nor would it have been necessary, had not Providence removed one friend & brother the Rev. S. Smith, by death — and had not the Scotch Brethren of the Free Church found it necessary to separate because we could not in the Journal, which was for all denominations, advocate their peculiar views. Under these circumstances, I have been obliged to continue longer than I intended, as in no other way could the Journal be continued. My design is to free myself from this as soon as possible, though it does not take much time, nor in any degree confine me to my station.

3. I will only add that my duties as Sec. of the Mission, and Agent for the other Missions, in procuring their funds, are more burdensome and confining, than the other labors alluded to, except

those of superintending the Tamil printing; but they are such as cannot be dispensed with, at present; and I must endeavor to perform them, and as much Missionary work as maybe in my power. Glad I now strength I could do more than I do, and had I a better heart, I could do it better; and that is what is more especially wanted.

In regard to printing for the Brethren at Madura, we have always held ourselves ready to do any thing they might wish, or print any kind of books needed, — the Tamil as used at Jaffna or others; but at times, particularly when work at Jaffna harbour wanted and the Presses here could be otherwise employed, it has seemed to be for the interest of all the Missions that they should get their supplies, so far as practicable, from Jaffna. At the same time the really greater part, that is now all their supplies of Scriptures, have been from Madura.

There is one thing, in regard to the Press, which I regret, and the more because the funds of the Board are less abundant, compared with the demands upon them, than they once were; and that is, from previous statements of the Church Missionary Press, founded on a much higher rate of charges, and from our own experience, in part while those charges were continued and before we had the expense of a Printer's salary to deduct from the profits, we calculated on a larger profit than we are likely to realize. Indeed, as our object now is to improve the printing, we must for a time work, comparatively at a loss. — In the foundry this will especially be the case. Until suitable punches & matrices are prepared, on an improved system, and fonts of type cast to supply the Est., every thing almost we

be rather so in that department, with little income. But, in the end, there will be a turning of the tables, and we shall again realize profit from the foundry, as we did in the beginning, poor as it was.

We find, on comparison of our charges with those of the Press at Bombay, that they are very much lower — probably 50 p^r Ct at least on almost everything, and in some kinds of work 100 or more. This must arise in part from their paying more to workmen; but principally, no doubt, from their being so many presses in Madras, including the large Est. of the Christian Knowledge Society — which is rich, and seems to have little regard to profits. It was the offer of this Press, which, as I have formerly mentioned, reduced the prices of printing for the Societies, so much below what the Church Mission Press had received.

We will endeavor to bear in mind your suggestion about a statement of our want of a reinforcement. I have myself little heart to make appeals, when there is no prospect of their being successful, and less still to urge the sending of large numbers to our aid — though lightly & greatly wanted — when I know the Lord have few or none to send; and as by that they may have, most stronger claims for them from other fields, from which the labourers have been cut off. Still, this may be one method, within proper bounds, of increasing the number of Candidates for missionary work, and also the means of supporting them. It is grievous, heart-sickening to find that both are so deficient, and I sympathize most sincerely with the Brethren at the Missionary House in their trials arising from the fitful and spasmodic efforts of the people of God who are interested in this work, and the apathy of many, numbered among the people of God, who are rich. It might be

well if some of the leading Pastors - who now do but little, or some even of the prominent laymen not remarkable for anxious efforts in this cause could take "a year about" as Secretaries at the Mission House, and learn what it is to stand between the Heathen and the Churches; and if this should not be enough, some might come out for a time to a missionfield, and stand for a while "between the living & the dead". Whitfield used to say that "every Minister, to preach fervently as he ought, needed to go to Hell, for a little time"; but I think with inviting on any going there, if they would place their Souls in our Souls stead, for even a brief period, they would have more sympathy than many seem now to have. —

I enclose a printed account of a baptism in the School of the Free Scotch Church here. When yourself and Mr. Secat have made what use of it you wish, will you kindly hand it over to Dr. Scudder? As coming from Madras he would like to see the whole account. The baptism has produced quite an excitement and lessened all our Schools, but will again die away. The Hindus are beginning to learn even in Madras that they must expect their children will become Christians if they send them to Christian Schools. Unhappily there is no reason for thinking so in regard to the Madras University or the Scriptures are not taught in it. Most of the Lads who have left the Scotch school have gone to that and to a Preparatory school, which has been thou

it is not now, connected with it.

At our Com^n on the 14th last we rec^d four adults two men and two women to the Church. There are now three candidates — one of whom is the eldest girl in our Female Boarding School, and the other two are her father & mother both caste heathen. She is a very nice girl, and it is encouraging though the School is small, and the difficulty continues very great of getting any caste girls into it, that the eldest and most promising of the six should become serious, and appear to have been useful to her parents also. My dear departed wife labored much with this girl, and thought highly of her. She and her parents also wished to be received at the last com^n but we thought it better for them to wait until another season. The Com^n was at Chintadripettah. A large and attentive audience was present nearly three hours. The English School here except the few cases of removal for fear that the boys may become Chrs. is in a flourishing state and the village schools much as usual. And the same at Roy^m. We must try to send you a view of our neat little Church there. It is quite an ornament to the place.

There is just now a rumor among the people that parties are engaged in stealing children and even in abducting grown persons. Some say to carry from the country as slaves — some to make Chrs. of them. This has also affected our schools for the time as the people are afraid to let their children go out. The probability is that stories of a conspiracy are got up by the Native merchants to prevent strangers from coming into the City. The transit duties have lately been abolished which has reduced the price of many articles brought from the country while there are large supplies on hand which have paid duty. They wish to prevent other supplies from coming in before they can sell.

Allow me to
request the Rev.
Committee to
consider this
request —
With the bonds
which I have
received from Mr Hayden
as the would be with filled
Madras in Monyrepects —

Madras

The Rev. David Green
Missionary House
Pembroke Square
Boston,
Mas.

Mr. Hill (?)

Mr. Greene

Madras 22 Feb. 1844

Rec'd Apr. 3.

Madras, April 24, 1844.

Sir,

I have drawn as under on the Cash A.B.C.F.M. Boston

Mr. E. Mortlock	55-0-3
Mr. Hutchinson	500-0-6
Mr. Morton	50-0-0

Sum total Sterling £ 105-0-0 — I have written to that effect and inclosing in that letter Bills — Leaving on the letter Bills — Mr Mortlock — £ 500 — Mr Hutchinson — £ 500 — Mr Morton — £ 100 — Sterling & the Receipts by conveyance of the Bills in the Receipts by conveyance

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Madras. May 20. 1844.

The Rev. R. Anderson D.D.

My dear Brother,

By the last mail, I directed to Mr. Hume, my letter being in reply to his, though I trust before its arrival you will have returned home, laden with the experience of God's great goodness. The "Overland" of the present month is not yet in, except the express, but I hope to receive letters before this is closed. The Communications by the last Mail & by the "Jacob Perkins", both public & private, printed & written, have excited a good deal of anxiety in my mind as to the efficient sustaining of these Missions, by the Board. The Am. public do not seem prepared for the sacrifices necessary in this work, though earnestly I hope prospects may have brightened during this Month of holy convocation. If not, what shall we say? Hath the Lord ceased to be gracious to our beloved Am. Zion? Is she about to give up, in any degree the privilege of filling up that which remains behind of the afflictions of Christ — of having sympathy with Him in the travail of his soul for a lost world? It cannot be. The churches which support the Board, and of which it is the organ, are not prepared for that revulsion of feeling in their members, much less for that withdrawal of the divine favor, which any retrograde, or even stationary position would now in all probability cause. Onward, must certainly be your Motto. — There is no armor for defence, in a retreat by a Society engaged in the work of the Lord, more than for an individual who would retire from the conflict. I cannot but think that Am. Christians, as the fight thickens, and they smell the battle, though from far, will come forward with fresh vigor to

the work and do more than did even their fathers in the cause of human liberty when they pledged to it "their lives their fortune & their sacred honor." What have they yet done worthy of the object, though certainly worthy of much gratitude, or worthy of Notice — compared with what they could wish it to be in the day when the Lord Jesus shall say "Inasmuch as ye have done it unto One of the least of these my brethren, ye have done it unto me".

We feel the more anxious here, because we seem likely to become weaker instead of stronger. At Madura, Mr. Crane continues so poorly that the Surgeons say he must go to a colder climate. At Madras, I do not know how long we can keep Mr. Ward; but should he leave before a reinforcement arrives, we should be in great difficulty, even were my health to continue, which since my dear Wife's death is a good deal shaken. Indeed my health has always suffered, under similar circumstances. Nothing remains for me, however, so far as I can see, but to remain at my post, whether my life be longer or shorter; nor have I any other plan. What the Lord may appoint, I know not. I would cheerfully leave all with Him.

In my last to Mr. Greig, I think I mentioned that we had four members to the Church at our Conv^n last month. There is nothing of special interest in our Mission at present, nor that I am aware, in the other Missions; but we are enabled to go on quietly in our work with desire and hope. You may be aware that after I came to Chintadripettah I acted as an Elder in the Scotch Church in the same manner as the Scotch Miss^ns at Calcutta & elsewhere had done; as it did not interfere with my Missionary work. On the Secession of the Free Church in Scotland, I thought it not well to have any official connexion with either party, and consequently withdrew

but have continued usually to attend the English service there, on Sunday evenings (during part of the year) after I have preached twice in Tamil. Mr. Reed & myself have also assisted at the administration of the Lord's Supper, and more frequently since Mr. Power one of the Chaplains has been absent for his health. Two Sundays ago as the other Chaplain Mr. Hamilton, who is a very pious & superior man, was reading the Scriptures before his Sermon he fainted away, having been out of health for some days — and fell backward into a chair. The Church was quite full & among others the Marchioness Tweeddale was present as well as other ladies likely to be alarmed. Except, however, a surgeon and a few gentlemen who assisted in conveying Mr. H. away all kept their seats, and, being invited, I went into the pulpit & preached. Since then as Mr. H. is unable to preach, & is likely to be for a Month, Mr. R. & myself conduct the service. This we felt to be our duty under the circumstances as the Church must otherwise be shut up. We agreed to maintain the service twice a day for a month, if Mr. H. was ill only for that time, but if longer only to maintain one service, on Sunday Evenings.

The excitement in regard to the baptisms of a heathen lad, which I mentioned in my last, has much abated. For a time half our Children were kept away from the Schools. — The Schools in which the Bible is not taught have of course been a success. But those Schools are doing some good, as well as harm. At two different times, when preaching of late, I have met students of the University, who have seemed inclined to converse freely & with some candor on religious subjects. One of them if is true objected to our Scriptures, that God had not kept his word, as He had said to Adam in regard to the forbidden fruit, "In the day thou eatest thereof thou shalt surely die", and made some other similar objections; but subsequently another & a much better informed student argued very skilfully for Hinduism. He professed to believe

that the Hindu Shasters teach that the earth is round, that eclipses are caused by the shadow of the earth or moon, that the Moon is not farther from the earth than the sun, and many other similar truths, opposed to the Shasters, as he well knew but did not like to own. He endeavored also to excuse idolatry by saying that the idols represent God, and after consecration are animated by the god whom they represent. Among other proofs, he said that a Collector (a gentleman in the civil service) had stated, that on examination with a telescope of an idol carried in the heat of the sun in the streets, he had seen sweat upon it. I asked him if he could defend the character of some of the gods worshipped here, one for instance who defiled 16000 virgins. His answer was certainly, it was proper for him as a god to do so. A goddess had before fallen in love with him, and wished to marry him, but he told her it was not proper in that avatar, but he would be born as a man (Krishna) and she in the shape of three virgins, and then he would enjoy her. His principal object was to defend idolatry from the Bible, which those acquainted with the Scriptures, and the practice of the Romanists, always endeavor to do. God he said had appeared in human form, and it must be proper to make a representation of him to assist devotion, and so these gods had appeared in different shapes, which they merely called to mind by their idols. His reasoning was certainly contradictory & often wrong but it showed thought, and the effect of studying English & the Sciences. He was endeavoring to reconcile Hinduism with pure science & common sense, and there is hope that in his case, and that of many others, the impossibility of doing so will open their eyes. Pray for us dear Brother & for these blinded ones in more faith. — Affectly yours

M Worcester

March 24. 1844

Proceedings of Mr. Winslow at Madras; from Nov. 15. 1836 to March 15. 1837.

Soon after my last notices were forwarded an unexpected change took place in the arrangements for Missionary operations here, which will probably make what I considered then only a temporary residence a permanent field of labour; — at least a permanent station for myself, or some other Missionary of the Board.

The Revd Mr Smith, London Missy. thinking it advisable to concentrate the labors of that Society on the other side of the Town, where they have a Chapel in the midst of the natives, left Royapooram, at the end of November, to our sole occupation. Our correspondence with him, on the subject, I have already forwarded. It is understood that we are to endeavour, so far as circumstances may admit, to carry on the work begun here. We now of course reckon two stations as occupied in Madras — Chintadrepettah & Royapooram. The latter embraces the entire population on the north side of Madras. A considerable part of the Town itself is also as easily accessible from this point as any other not within the walls.

As on leaving Royapooram Mr. S. dismissed his English School we thought it advisable to commence one in our Verandah, under the superintendance of Mrs W. though we had not all the means for carrying it forward which we could wish. Some of the lads who had been in Mr. S's school joined it, and others were added, so that the number on the list has generally been about twenty.

Their studies are Easy Tamil & English Lessons, English Grammar, Abridgement of Geography in English, and the Gospels of Luke & John in English and Tamil. Wm. Ladd formerly in the Seminary at Batticotta is their teacher. We hope this little beginning will prove the germ of a more important institution, in the form of a High School, when we have suitable books, apparatus, school-room, & Master. We have also established, more recently, an English School in the neighbourhood under a well qualified Native of respectable family. This contains nearly thirty lads — some of them sons of Brahmins. How long they will continue to attend on the condition of coming to our place of worship on the sabbath, and studying the Scriptures, remains to be seen. The prospects at present are encouraging. But I have learnt already that every thing is more fluctuating here than in Jaffna.

The number of Out Schools has been increased to thirteen, besides that for English, just mentioned. The number of scholars belonging to them now is a little more than 300, of whom 35 are girls — most of them in two Girls' Schools. — The greater part of them, with the Masters, attend Divine Service on sabbath mornings, and the elder children assemble in the manner of a sabbath school an hour before the service commences. There were present last sabbath morning more than 200 children, and 30 or 40 adults. It is exceedingly difficult to crowd

them into our Viandah. We need very much a native chapel.

Mrs W. has an interesting Bible class and Sab. School for descendants of Europeans, containing about 20 each — some of them being the same individuals attending both.

My labors are continued in the Revision Committees of the Bible & Tract Societies; and I feel that it is necessary they should be. We have just finished the revision of the N. T. & commenced on the old. It is, however, a slow work. There is much to be done also in the preparation of suitable Tracts in Tamul, though one third, perhaps, of all yet printed in the dialects of India are in this language. The Tract Society of Madras have published about 70, containing from 4 to 48 pages, besides some of smaller size & sheet tracts; the Nagercoil Society about 80, many of them smaller than the Madras tracts, and the Jaffna Society not far from the same number. There are also some old tracts, printed at Tranquebar, & some larger works in Tamil — as the "Pilgrims Progress," "Ayah & her Lady" & "Swartz Dialogues" — in all not far from 200 valuable publications, in Tamul. In no other language, in India, to my knowledge, are there more than 75 smaller & larger books. Still there is a deficiency as to many tracts & treatises of which we feel the want almost daily, while we are called upon, on all hands, to have what materials are prepared, made more use of. Bibles & Tracts need to be multiplied in great numbers, to meet the daily increasing demand.

In distributing tracts and portions of the Scriptures I have gone out, either morning or evening,

on both, as circumstances have allowed, into the streets and to the school bungalows; and have also received numerous applications for them at the station. Some have aided me in the distribution, especially a native christian called Boanerges, who was at one time employed by the London Missionaries, and is now supported as a Reader by an English gentleman in this place. He is a native of uncommon energy, and power of address. His appearance, as he wears a beard and dresses rather in the Moorish style, is much like that of a Moosalmaun. Indeed he was in early life in a Moosalmaun's family, and adopted some of their habits. When I have been out with him among the people, he has attracted much attention, and I have been glad to find him very well able to cope with the crafty brahmins in argument. He at least can talk as fast as they, which is a main point.

In English preaching my help has been required nearly every sabbath in the Scotch church or Independant chapel, and I have preached one occasional sermon; — at the Anniversary of the Wesleyan Missionary Society. At the anniversary meeting of this Society, both in Tamul & English, and that of the Madras Tract Society & Aux.y Bible Society, I have attended and assisted.

In the Independant chapel, there has been a very pleasing attention to religion, for two months past, and a still more powerful work in the Fort among the soldiers. The labors of Rev. Scudder in both these places have been particularly blessed. He has done almost all the preaching in the Fort, with the help of a lay preacher one of the non-commission

non commissioned officers. In the chapel, for two or three weeks, there were meetings almost every night, and at those for inquirers sometimes more than thirty were present. In the Fort more than twice that number have attended similar meetings. This little refreshing from the presence of the Lord has been very precious in this land of drought and of the shadow of death.

I add a very few extracts from my Journal principally in illustration of the above.

Nov. 21. 1836. On the 9th Inst. it was decided that the "Star" would not prosecute her voyage to America. On learning this Mr. Hall, the same day, took passage for himself and two of the boys for Calcutta, in an English ship. With great effort, we prepared a number of packages & parcels to send by him. In consequence partly of fatigue on this account, and anxiety about our friends, who were thus disappointed of their expected passage for America and partly in consequence of a cold, both Mrs. W. and myself were on the 10th Inst taken seriously ill, and were both confined to our beds several days. Before either of us recovered, so as to sit up, Mrs. Meigs & her three children left us to proceed down the Coast, in palankeens, to return to Jaffna. I regretted, that our illness did not allow of our doing so much for their comfort, on the journey, as we wished, but Bro. & Sister Scudder abundantly supplied our lack, in this respect, as well as kindly attended on us, so far as was necessary.

Dec. 1. Yesterday we commenced an English School, to be superintended by Mrs. W. & our Maddah. There were ten boys present. Mrs. W. commences this evening to take charge also of a Bible class, and on next Sab. morning is to commence a Sab. School. Both these are for descendants of Europeans; and have been under the direction of Mrs. Smith, who with Mr S. removed to Vepery yesterday.

3. Held my first weekly meeting with my Schoolmasters now eight in number. Was pleased with the intelligence manifested by most of them, and the manner in which they recited in the Gospel of Luke. The general examination of the Schools was on Sunday last when 148 scholars were present.

4. Sab. Mrs. W. commenced her Sab. School with much encouragement. I preached in Tamil at 9 Ol. in our Verandah, and in English in the Chapel at 10½ Ol; attending also the Communion. In the afternoon* went out among the people. A mournful event occurred last evening. Major Gen. Sir George Elder, who landed only the Sabbath preceding with the usual honors, was thrown from his horse, and instantly killed. The cannon which joyously clamored his arrival on one Sabbath, on the next, boomed mournfully, as his remains were consigned to the tomb.

11. Preached in the morning in Tamil, after the English Sab. School, and in the evening at St. Andrew's Church, a sermon on the death of Sir George Elder. In the English Sab. School there were 20 children present. From the Tamil Schools 175 children — in all about 200 persons — at one Tamil service. Thus ends the 47th year of my unprofitable life. If still lengthened out, may it be that I may redeem the time that is past, and live henceforth not unto myself but unto Him that loved me, and gave Himself to die for me.

16. This evening attended an examination of the Madras Grammar School — a new institution commenced principally through the exertions of Bishop Corrie — who brought out from England a head Master, on a salary of £400. The number of children and lads in the School — about half of them boarders — ~~as nearly~~ 80 — The Bishop presided at the examination, which was in Scripture History &c. the

* The Independent Chapel, where the London Missionary Rev. G. Smith is Pastor, of the Church assembling there.

history of England, English Grammar, Arithmetic, Algebra, Geometry, easy Latin, and Tamil. The Scholars, mostly of European descent, but some of them Native, appeared well for the time they have been under instruction. This School, with the St. Andrews School for Native youth, and a School also for Natives principally under the direction of what is called the Native Education Society, all promise good for Madras.—

Jan 1st. Preached in Tamil in the morning, and at evening attended meeting in the Chapel. Bro. S. preached a sermon addressed to the young. After sermon we held an inquiry meeting, which was attended by 15 or 20 mostly young persons. Some of them were much affected.

2. Spent the day until 2 o'l. at Christadupettah, in fasting & devotional exercises, in concert, as we trust, with many of our dear friends at home. It was a pleasant & profitable season. After the Monthly Prayer meeting in the Independent Chapel at evening, an inquiry meeting was held, attended by somewhat more than that last evening.

3. Occupied in the general examination of schools. Nearly 200 children were present from the schools connected with Royapooram.

4. Meeting in the Chapel. Solemn. About 15 Inquirers were present. Some appear to have found the Saviour.

6. Called to see a young lady under concern of mind. She appeared to have some proper views of herself & her dangerous state — having been much immersed in the gaieties of the world. Called also on another family where two or three young ladies are inquiring — two of whom belong to Mrs. W's Bible Class. Found these two resolved to follow Christ. Afterwards attended a Committee meeting of the Bible Society, and at evening a prayer meeting in the Independent Chapel.

Sab. 8. Preached in the morning in Tamil, and at evening in English, in the Scotch Church — on Revivals.

10. Preached at evening in the Chapel, on the text, "There is a generation &c" — endeavoring to show the young Inquirers the danger of self-deception.

11. Attended prayer meeting & Inquiry meeting in the Chapel. Nearly 30 Inquirers present including some who are quite young.

12. A good Bible Class this evening. There were fourteen present of whom four (an) very serious.

15 Sab. This morning our Sab. School was encouraging. Attendance also good on the Tam. service. In the evening preached in the Chapel to a large congregation.

19. At the Bib. Class, this evening, 21 were present. Six Inquirers among them are making some progress.

21. Attended an Inquiry meeting in the Fort, where there is a

Sab. 22. Preached in Tam. in the morning (at our house) and in the evening ~~in English~~ at Purasewalkam in the Independent Chapel. There was an Inquiry meeting held after the service. Several in that neighborhood are awakened.

24. ~~Preached at Purasewalkam~~

25. Attended prayer meeting in the Chapel; after which was a meeting for Inquirers. It was a season.

27. An evening prayer meeting at our house. Our largest room was well filled. We had the pleasure of having the Revd. Mr. Malcolm of Boston with us.

Sab. 29. Preached in Tamil in the morning, and in English at evening. Appearances still encouraging.

31. Rev. & Sister Scudder came to stay with us a few days for a change of air to their youngest child which is very ill — The state of things in the Fort continues very interesting. I am not able to go there often on account of the distance and my numerous engagements. One day of each week is usually taken up by the Revision Committee, besides the time spent in preparation both of Scripture & tracts, and in the conducting of the Press. Each morning when circumstances allow, & sometimes evenings, I go out to distribute tracts & address the people in the houses & the streets.

Journal of M Winslow on a visit to Madura & Jaffna.

1838.

Jany 31. Left Madras at 5 o'C. P.M. to commence a journey to Madura and Jaffna — Parted from my dear Bro. & Sister Scudder with a heavy heart — The Lord grant that we may meet again below if it be his blessed will. How different are the circumstances of my leaving at this time from those of my journey down the Coast near two years ago. Then I was in company with my dear dear wife, and dear brother & sister Dwight, having the enjoyment of their cheerful Society, and the pleasure of introducing them into new scenes & to the field of their future labors. I was then also in comfortable health. Now I go alone & solitary still. But all is right. Now, all is merciful. I see it. I feel it. — Not one ingredient of the cup which my Father hath given me to drink could have been spared. I needed it all. — I thank Him for it all —; and most for the bitter — Oh, may it but prove truly medicinal to my soul. One thing I feel more perhaps now than at any time before that I have been exceedingly ungrateful for many of my mercies where enjoyed. They may have been removed to teach me their value; others perhaps have been taken away because they stood between me & my God; and many many still remain. I am still full of the goodness of God. I commence this journey under circumstances of great comfort. I do pray that the Lord may be with me, and guide me in my going out and coming in — that He will enable me to do and get good, in my absence, and bring me again to my station, and appropriate labors in peace —.

Madras. 10 miles from M. — Arrived here about 7 o'C. A. M. and spent

the day comfortably excepting a headache. Conversed with some natives and distributed a few tracts. Left at 5 O'C P. M. & came on slowly through the night to Sainbacum, where arrived about sun-rise. At one rest house, where the palankeen was put down, heard much singing of hymns &c. — one leading and others joining in Chorus; but there was too much noise & merriment for devotion. I felt too ill to get out and attempt to do the company (apparently soldiers*) any good. Some of them seemed to have been drinking. —

Note

* I learned afterwards that they were sailors of the Ship Elizabeth on which the Wesleyan Missionaries recently arrived came out & which is stranded on the Beach at no great distance from this place. They learned the hymns doubtless from hearing them sung on the passage out. —

At Pondicherry Feb 3. Have spent the day in a Rest house here, being most of the time occupied in distributing tracts & conversing with the people flocking around. My health has been better than it was yesterday. Had on the whole a comfortable night in the palankeen. Some pleasing & useful meditations.

Cuddalore 5th — Came in here at 8 O'clock P. M. on Saturday and was most kindly received by the Revd Mr Hallewell Chaplain at this place, and Mrs. H. Yesterday attended Church and heard a good sermon from Mr H.; also had the privilege of uniting with the people of God here in celebrating the Lord's Supper. It was to me a solemn & refreshing season — Oh, to be prepared to sit down at the marriage supper of the Lamb — to see as I am seen, and know as I am known. — At evening had some pleasant & profitable conversation with Mr & Mrs. H. This morning had also the privilege of meeting here, Captain A. Cotton — who

is ill and on his way to Madras.—

7. At Chillumbrum— Left my good friends Mr & Mrs H. and Capt. C.— at 7.0 C. last evening & came on comfortably through the night to this place; where I find a good bungalow to the south of the Pagodas, and not on the north where I staid on my former trip this way. The bearers brought me here without my directions, and I regret it, as I lose the opportunity of distributing many tracts, for which the people would flock to the other rest house.—

8. At Mgaveram. Have spent the day here with an officer from Dindegul, Lieut L., who seems ready to hear good advice, though perhaps not so ready to follow it— The Bungalow is a very good one. Have been visited by one of the native Catechists from the Church Mission Station here which is now destitute of a Missionary. Distributed some tracts.

9. At Covistalum. I intended to make this stage to Combaconum, and pass the day with Mr. Nimmo, the London Missionary there, but after entering my palankeen I considered the distance, and found that to reach Trichinoply before the Sabbath, I must lengthen my stages; so I came on to this place, ten miles further. It is a miserable rest-house, with no one to supply any thing— the travelling now at night is pleasant there being a fine moon. The shade trees by the side of the road are many of them filled with fire flies. The green foliage of the trees— the pale coloring of the moon and the twinkling glimmer of unnumbered little lights amidst the leaves & boughs present a very picturesque scene. The country is exceedingly populous between this and Cuddalore, and also no doubt from this place to Trichinoply— What a position for a strong line of Mission Stations!

10. At Trichinoply— The bearers by great effort came on 40 miles to this place, arriving about 7.0 C in the morning— The latter part of the way they waded very much in water, sometimes deep in the midst of paddy fields— Have been most kindly received here by Lieut &

4. Mrs. Cox, as Capt. Butcher's family, with whom I expected to be, are on the Hills, and he living in his office. Mrs C. is the daughter of the Rev Mr Hands, a Missionary, and appears to be a very nice woman. Mrs Schaiwegel & Miss Lloyd spent the afternoon & evening here, as also Capt. Butcher & Lieut Wheeler, pious gentlemen in the army—

12 - Preached twice yesterday to as many persons as the little chapel here could conveniently hold — and read the Church service both times. There seemed very good attention; and, though wearied, I felt gratified with the opportunity of addressing the people on the great salvation. — This morning at 7 o C attended a Temperance meeting, and addressed those assembled for nearly an hour. Have today a headache and am much troubled with the pain in my shoulder; but otherwise feel pretty well. — Am expecting to leave for Dindegul this evening —

13. At Manipary 30 miles from T. After a pleasant prayer meeting with the kind friends at T. when Mrs. S. Miss Lloyd, Capt. Butcher Lieuts Wheeler & Daly, besides my host & hostess were present, I left them at 9 o C; and proceeded on my journey. The bearers had not proceeded half the distance to this place before they lost their way, and I was obliged to hire a guide. Arrived, however, comfortably at half past six. There is here, for a rest house, an old & large masque of solid mason work having one large hall & three smaller rooms, each surmounted with domes which are supported by pillars & walls. The dome over the principal hall is high, and the building would make a very decent Church. There seems not to be a dense population around. High hills are near & higher in sight —; the appearance of the country is quite different from that in which I have lately been; but is picturesque. The cultivation is of dry grain — There are no palm trees in sight —

14. At Dindigul — Left Manipparay at 5.0 C and with same difficulty reached this place at 7 0 C this morning — The bearers complained of the distance as the roads are stony — About 15 miles from Dindigul — One of them was attacked with something like Cholera which delayed us a little — He was left behind, but came on after a few hours. Have come to the house occupied by ~~the~~ Prof Lister Lawrence — the men-house of the Regiment — It is large & convenient — They are now alone in it — ~~the Muzzy's having left for Madura~~. Dined with the Dwights who live in a comfortable little house opposite & not far distant — It is on military ground — The military gentlemen now here are few in number — Called on Col. Dyce, whose wife died of cholera a few days since — At evening there was a prayer Meeting at Mr. Lawrence's —

15. This morning ascended the Dindigul rock at sunrise — The view of the plain, extending far around on all sides, & of the high mountains bounding it is imposing and ~~very~~ approaches the sublime — There is not that appearance of cultivation, or of a dense population, which I expected to find; but there are said to be hamlets & villages containing many inhabitants, at no great distance, & populous villages under the mountains — The work here must, however, be rather at arms-length, compared with that in some Mission fields. Perhaps in the small hamlets, however, the people may more readily be collected to hear a Missionary, than in the busy villages of a more populous part of the country. — After coming down from the rock I visited Mr Dwight's boarding School for boys, in which are about 25 lads who seem to be doing well — There is also a class of Paiyan boys, who come in the day time only — Mrs. Lawrence has 3 girls in her family who take their food from the cook of the boys boarding School. — At evening went to Mrs H's to take tea with Col

D.

6. D. — We spent the evening principally in reading the S.S. and in prayer — Col. D. seems under concern for his soul in connexion with his affliction for the ~~loss~~ of his wife —

17 — At Madura — Left Dindigul at 5¼ o'C. yesterday afternoon, and came on comfortably through the night, though not quite well. Arrived at this place at 6 o'C. this morning. Have been most kindly received by ~~them~~ Bro. & Sister Ward, in whose house I find a pleasant home, and by the other Brethren & Sisters here — The Lord be praised for all his goodness. I would give thanks to his holy name for ever —.

18. To day have preached once in Tamil & once in English, in Mr. W's house. Congregations small, but attentive. Attended service & heard Mr. Hubbard preach in the English chapel at 11 o'C.

19. Meeting of delegates commenced this morning — The Brethren Meigs, Poor & myself spent the day in preparing a docket of business, and settling some questions of general interest. — The heat here is becoming oppressive — Mrs. Tracy is very poorly. —

20. Sat up a great part of last night with Mrs. Tracy — She seems a little better this morning; but is in a very doubtful state. — The Madura Mission have held a meeting, attended by us (the delegates) a part of the time to arrange some matters affecting other Missions as well as their own. —

21. The day has been occupied by business of the Madura Mission, and the examination of Mr. Murray for ordination — At evening he was ordained in presence of the usual audience in Mr. Ward's principal room — The sermon was by Mr. Meigs — ordaining prayer by myself — Right hand of fellowship by Mr. Ward & charge by Mr. Poor. Mr. Todd was moderator.

22. The delegates resumed their meeting, and continued the session

until 9 Oc in the evening dispatching some of the most important subjects in the list with great harmony.

23. Meeting of delegates concluded this afternoon, and an adjournment was made to Jaffna the first week in Feby 1839. — The Brethren Meigs & Winslow were named a Committee to prepare a statement of doings, by the delegation, to be furnished to each Mission, and a letter embracing some of the most important results to be forwarded to the Board in America.

24. Spent most of the day with Mr. Poor in attending his meeting for School Masters & Monitors — About 38 of the former & 20 of the latter were present. A very interesting & encouraging sight — He spends two or three hours with them once a fortnight.

25. Preached in the morning at 7 Oc in the English school room to an audience of 50 or 60 lads, school masters &c, and some occasional hearers, among whom was an old native pensioner who says he has been a Soobadar. — The hearers generally gave good attention. At 9 Oc preached in Mr Ws house, and also held a meeting there at 5 Oc — Attended service in the English Chapel, and heard a very good sermon from Mr. H. At evening Mr. Murray preached in Mr Ws house.

28. Called at the houses of the Collector, Doctor & Mr. Hubbard, the Missionary of the Propogation Society — At evening the weekly prayer meeting was in Mr Ws house — Nearly all were present including Mr. Hubbard — A pleasant & I trust profitable season.

3. Went this morning to the top of the highest tower of the temple here. The view is very fine & the height so great as to make ~~the~~ one's head dizzy. It is probably about 175 feet. The City of course lies below ~~us~~ your feet like a map — The streets appear crowded with people, and the whole town is though stuffed with mud walled houses —

8. At 11 O'C called at the Cutchery to see the Collector and had a long talk with him — He appears very friendly to our Mission -

4. Preached this morning for Mr. Poor to a good congregation — the attendance being about the same as last Sabbath. - In the evening preached in English from the text "Occupy till I come" - Attended service, and heard a good sermon from Mr. H.

5. Preparing to leave. - This evening addressed the Brethren & Sisters assembled for the Monthly Prayer meeting, on the prayer of the disciples to our Saviour "Lord increase our faith" - It was the first meeting at which an address has been delivered — It is intended to introduce the customs of Jaffna in part as to the manner of conducting the meetings hereafter —

6. At Teroopoovanam — Left all the dear friends at Madura, ~~at~~ about 11 O'C last evening, and came on in company with the Brethren Meigs & Minor, a few miles before the moon went down - We travel in oxbandies or carts. After two or three hours ~~halt~~ rest we were under way again, & came to this place, arriving at about 7 O'C A.M. — Brother Crane is here, and today commences laying the walls of his house - There seems not to be a very dense population near, but it is said there are 5 or 6000 inhabitants in the place — It is rather a pleasant place, and the soil appears to be rich. —

7. At Sheevagunga - We left Teroopavanum at 5 O'C and came on with much difficulty about 8 miles — when the bandy men stopped until half past four this morning. A little distance this side of Teroopavanum, we came to a tank which was very difficult to pass and the men insisted on

stopping but with much urging we persuaded them to attempt the pass in which they finally succeeded. At one time there was a prospect of a thunder shower but it mostly passed over, the travelling this morning has been much of the way very bad, on account of the recent heavy rain which has washed away the Collector's New road.—

We arrived here at 12 o'C in a hot sun, and found Mrs Poor & Mrs. Cope had arrived in palankeens. They passed us in the night— this is rather a pleasant place, and I should think an inviting field of labor It is perhaps the third place for population in the District— Br. S. is commencing a house; and, while he is building, is living in a tent— The day has been warm & uncomfortable; and I have had head-ache but have tried to speak a little to the people, and distribute some tracts,

8. At Kalliyar Covil. Yesterday afternoon walked out to see the old palace and large tank at Sheeraguriga. The former is a fine pile of buildings, of some-what ancient appearance, but in good preservation, and surrounded by a high walls. The Rajah does not show himself out, and strangers are not allowed to enter the walls of the palace— The tank is a large and splendid one— Nearly as large as that at Madura, which is the finest I have seen— As we went up the street, the people gathered around us in great numbers, and some of the boys were noisy; imitating the braying of donkeys and making other noises.—. The population around seems dense, and to be easy of access but evidently rather wild.—

At evening we had a prayer-meeting to unite with our friends at Jaffna, and on the Continent— It was a pleasant time, as we were thus permitted to consecrate, as it were, to the Lord, the station just commenced. It was rather a singular coincidence that we were present both at Tiroopoovanum, and at this place, when the foundations of each house were commenced—

About 3 o'C this morning we got underway, having slept in our bandies and without much interruption came on to this place at 9½ o'C. There is here a large temple, with towers as high apparently as those at Madura — A large tank the stone walls of which have been broken away is being repaired at great expense — One native merchant has given, they say, Rs. 30,000 towards the repairs.

We here find a small but comfortable little bungalow, and the air is cool and pleasant. Have distributed a few tracts & had some conversation with the people who have come around.

9. At Tiruvaidaru — We left our resting place yesterday about 4½ o'C P.M., and came on for a time upon a good road but in the evening our bandymen lost the road ~~at one time~~ at one time and at another came to a dead stand by a tank which seemed impassible. — With great difficulty we induced them to proceed and obtained a guide for them. Thus with much effort we reached Tiruvampattu about midnight & there rested until morning —. In the mean time the sisters passed us in their palankeens, on a different road, & come on to this place, which we reached also 11½ o'C in a broiling sun. The road much of the way is very bad. — There is here a large temple to one of the incarnations of Siva, and a numerous population of natives according to their own account about 10,000 It is 7½ miles from Tondy. A good place apparently for a Mission Station — Have given away a few tracts & had some conversation with different class of natives who gathered around the rest house (a native concern, and

sufficiently close & daily) and a concourse also at the temple. The people seem very ignorant, and yet some what inclined to hear what may be said to them. Many inquire after the Tamil Almanac

10. At Sondy. We arrived here last evening at 9 o'C and found a comfortable bungalow. — The sea breezing is very refreshing after the heat of the interior — The Dhoney will not come here, as we wished, and we can not proceed to the place where it is until Monday. The country from this place back seems fertile & populous, offering a good field for Mission operations. —

12. Spent the Sabbath at Sondy. We had some meetings for prayer and reading for our own benefit, and I preached in Tamil to our bandy men & attendants —. Towards evening walked into the streets of the place, which are very close, and talked to a large number of people who gathered round. They heard me patiently so long as I conversed on general subjects, and the importance of holiness; but not when I began to speak of the only atonement for sin by the death of Christ. Their constant language is, we have our own prophet, and God has no son. — Jesus Christ was a prophet; but Mahommed a greater.

There are said to be nearly a thousand houses in Sondy, of which all but about one hundred are of Mussulman —

In the evening one of our company (Williams) was taken ill, and had symptoms of Cholera; for which it was thought best to give him the Cholera dose. He was soon relieved, though we had at first much anxiety concerning him — At 1 o'C this morning we left Sondy, and came on about 12 miles to a resting place, where we spent the middle of the day rather uncomfortably, under some Cashoo nut trees — Left this at —

3½ O'C and came on to Bollapatam a little after sunset, where we are to embark.

13.. Spent the last night in the Rest house, at this place (Bollapatam) and expect to remain through the day and go on board at evening. The wind is ahead so that it is uncertain when we can sail, or what progress we shall be able to make.

14. Came on board the Dhoney last evening. In the night there was rain; but I spent a part of it on the roof of the Dhoney very comfortably.

15. We are still at anchor, the Sindal of the Dhoney having lost or pretended to have lost, his clearance. Last night was quite uncomfortable on account of rain.

16. Sailed this morning about 3 O'C and have come on about 8 miles lying at anchor a little, while at a distance from the shore, and then sailing near to it when the wind had hauled further to the East. — My own health seems rather improved since I came on board. For this I desire to be truly grateful. —

17. We sailed this morning about day break, but there was very little wind all the former part of the day, so that our progress was but slow. In the afternoon the wind freshened, and we came on a little to the north of the Tower or Rest house of the Tanjore Rajah at Sarlanaya akum. This is a tower of five or six stories in height, built in part as a place of look out; for ~~the resort of~~ the Rajah. The country around as seen from the sea, appears fertile & populous.

18.. The boatmen after the moon rose went to the shore at some distance, and brought off water. We soon after got again under way, as circumstances would not allow of our lying by, nei- ther could the Sabbath be spent to any better advantage

by that means — Before the middle of the afternoon we had proceeded near to Mootoopettah where we came to anchor — The wind which has blown from the S.E. would have allowed us to go further North, but the Dhoney men seemed not inclined to do so. We had a pleasant season of prayer together in English, before breakfast which took the place of our usual family prayers, and also ~~about sunset~~ At 11 ○ we had a short service in Tamil conducted principally by Mr Meigs — ~~On Saturday~~

19 With great difficulty we persuaded the Dhoney men to get under way this morning at 4½ ○. We tried to rouse them at 10 ○ without effect. About 9 ○ the wind nearly died away, & we came to anchor not very far from Point Calymere —

20. At Point Calymere. This morning the wind was light & Southerly We proceeded only to this place, where we landed about 10 ○ and took possession of the Collector's bungalow, which we find pleasantly situated, & on the whole in a comfortable state. — It was pleasant to sit around a table once more, and to get a little good water and some milk for our Coffee. Our sugar salt &c are out & provisions have become rather scanty. —

22. The wind becoming a little more favorable towards evening yesterday, we came on board the dhoney a little before sunset, and set sail soon after dark. After two or three hours, however, they cast anchor and remained until morning — Our progress today is slow, and the weather hot. We are out of sight of land —

23. The wind not very favourable. We made however a little progress and before night came in sight of the Jaffna shore. My health through mercy is good, being evidently benefited by being on the water —

24. At Kaits. Arrived here just after sun-set, the wind proving a little more favorable the latter part of the day than in the morning. The weather has been very oppressive.

Immediately on coming here we learned that Bro & Sister Perry of Batticotta had been removed by cholera; and the first information was that the disease is still raging, but on coming ashore we learned that there have not been many cases except about St Pedro, and that Bro & Sister P— died nearly a fortnight ago — Their loss must be much felt in the Mission — The intelligence has deeply affected me — But "the Lord reigns, let the earth rejoice" —

25. We spent the day at Kaits being very kindly entertained by the Native Magistrate of the place. A service was held in his Court house at 10 o'C, which was pretty well attended. We also had a social meeting in the afternoon for prayer. The day has on the whole been pleasantly spent —

26. We intended to leave early this morning for Jaffna, but the wind was ahead — The palankeens & ~~coolies~~ baggage were early put on board the passage boat, & we ourselves went into it about 20 o'C under a hot sun — The wind was not very favorable, and we made slow progress until about 40 o'C when we were able to make some sail, & the passage became pleasant — Many thoughts crowded on my mind as I passed along the shores where I so often have been under various circumstances — sometimes leaving them for a little while, and then returning (as in short excursions for health) and once embarking from a well remembered point, with my dear sick wife, with the prospect of a long absence; and fear that she would never return. How many

are the changes I have since passed through, & yet I live — Oh, that I may live for my divine Master — We arrived at Jaffna at 8 O'C and went to Mr Percivals' where we were most kindly received —.

27. At Oodooville — Spent last night at the Mission house in Jaffna and today have been attending to passing the baggage at the Custom House — Did not finish the business until 10 O'C after which staid to dinner with Mr & Mrs P. and visited his excellent school establishment —. I reached this place my old & much loved home about sunset — Had the pleasure of meeting some of the Brethren here, & some of the Sisters also, on their return from the Maternal meeting at Batticotta

28. Have spent the day here being visited by many of my old friends among the Natives — At the evening the prayer meeting was at this place Mr Knight & Mrs Poor attended: also Mr & Mrs Hutchings — I had not seen the latter previously since my arrival. It was affecting to meet them after our trials.

29. Attended a general Meeting for the Native Assistants held at Manepy. About 120 were present. Addresses were delivered by several of the Brethren & two or three of the Assistants. The meeting was interesting & reminded me of days past.

30. Spent the day at Nellore, and attended a meeting of the Revision Committee on the Psalms — at evening; after which returned to Oodooville

31 — The Brethren Cherry & Steele left Oodooville this morning about 10 O'C for Pt. Pedro to embark on a Dhoney bound to Madras, for the health of the latter — They propose to proceed to Singapore, if opportunity can be found.

16. April 1. Sabbath - Preached at Oodooville, but was able to attend no other meetings except to hear Niles preach in the afternoon, and the girls recitations of their lessons at evening.

April 2d. Attended prayer meeting at Pandeteeppo - Mr Meigs gave an address on prayer. I gave some account of Madras & Mr. Mr. of Madura & Dindigul —

4. Came to Batticotta last evening was taken ill after my arrival - Am quite poorly to day. —

5. Staid at B. through the day, but at evening was able to come to Oodooville.

7. Being invited to spend the Sabbath at Nellore, came to this place this afternoon. Mrs. Cope accompanied me from Oodooville, to which she came in the morning from Pandeteeppo.

8. Preached at Nellore on the Sept "Quench not the Spirit" — Felt a good deal in presenting this subject, and perhaps overdid that & myself in consequence. — Was quite poorly afterwards, but able to attend a meeting of the boys of the school in the afternoon to hear them give an account of the sermon, and in the evening to go to the Church in Jaffna where Mr Adley preached in English — A pretty good congregation for Jaffna attended & he gave them a good sermon

9. At Chavagacherry — Spent the day at Nellore and at evening with Mrs Cope in Mr Knights bandy & came on to Chavagacherry where arrived at about 8½ O'C. Every thing here reminds me of dear, dear Catharine. — ~~[illegible]~~ &c

10 Have today walked out to some of the places where with my beloved C. — I used to ride & walk when here nearly two

years ago. Alas what changes in my mortal state since then while all here is much the same. My health is not good. ~~This is an important Mission station and dear Bro & Sister H. seem useful & happy.~~

12. Evening at Varany. Came here this afternoon. Every step almost of the way reminded me of my departed wife, with whom I first came this road when on our visit in 1835. She is not left to wander with me in darkness here, or to aid my enjoyment of such pleasant scenes as even this world offers to our view, and that intercourse with fellow Christians which may now and then cast sun-shine in our path.

14. Rode out on horseback morning & evening. Am much pleased with this place as a Mission station. The population is large, said to be 9000; of whom 5000 are in the connected villages in the vicinity of the Church so sheltered by continuous groves of Cocoanut & palmyra trees that one may walk in their shade four or five miles towards the south East. The appearance of the country indicates much ~~and~~ fertility of soil, and the people, though not apparently rich, seem to be generally in easy circumstances. The old Church is not yet covered. The dwelling house is convenient, though small. There is a day school on the premises containing 25 or 30 boys & girls. Of the latter 6 are supported by Bro & Sister A. There are three Christian families near, so that the circle at family prayers in the evening is rather large, & a pleasing influence seems to be exerted on the children, servants & Assistants. Mrs. A. is very active among the children & quite useful.

15. Preached at Varany today which has left me a little unwell this evening. The congregation was small, only one out school being present. Returned to Chavagacherry.

17. At Odorville. Left C. early yesterday morning & came on to Meltone to spend the day. In the evening proceeded to this place.

18. There a protracted meeting of three days commences tomorrow morning.

18. This morning Mr. Hutchings preached in Tamil. In the afternoon Nils. Both sermons were followed by address from the Brethren and Assistants. At evening a meeting was held by the Natives in the Church, while the Missionaries attended to an address from Mr Hoisington from the text, "Now we live if ye stand fast in the Lord" — in which he averted with much feeling to the low state of the Church, and the grief it causes the Missionary longing for its purification.

19. This has been Communion day. The sermon before the Ordinance was by Mr. Apthorp — The administering of the sacrament was by Mr Meigs & Myself. In the afternoon Joshua preached in Tamil, and I delivered an address to the Missionaries in English from the words "In the way of thy judgments. O Lord have we waited for thee." — referring to the afflictions we are suffering from restricted funds — loss of laborers by sickness and death (six of our own number having died within a year and several of the Native Members) apostacies — (twenty four having taken place in little ~~more~~ than a year in the Native Church) — and the prospect of being still embarassed in our operations for want of men & money. — and endeavouring to show how we ought to wait on the Lord under such judgments, and what lessons we should learn from them. In the evening there was a general meeting for prayer & exhortation in the Church.

20. A sermon was preached in the Church this morning by Martyn, and addresses made by nearly all the Missionaries

the native members then went home — the Missionaries continued the Meeting in the afternoon, when an address was delivered by Mr. Eckard on "the faith of assurance as a means of sanctification" On the morning of each day there was a prayer meeting. The exercises have in general been solemn & interesting. I trust that good has been done — My own soul seems somewhat revived — It was to me affecting to witness such scenes here; & especially to see the number of young wives & mothers who were formerly members of the School, that now come together (8 or 10 of them with children in their arms) to the Lord's supper.

22. Spent the Sabbath at Odoville, and delivered an address after a sermon by Marlyn; but did not preach. Am not well. Have however had some sweet thoughts of God this day. — Much enjoyed reading a part of Abbott's little book called "the path of peace" Held a meeting with the girls of the School at evening.

23. Went early this afternoon with Mr S. to Sellipally to converse with Mr M. on the affairs of the Mission. As it rained in the evening we spent the night there.

26. Attended Meeting of the Mission ~~this~~ to-day at Manepy on business. Letters from America were discussed, as also some important measures affecting the Mission. — At evening a prayer meeting was attended at Odoville.

27. The public examination of Odoville School was held today. Most of the Brethren & Sisters attended. It was very interesting — I was called upon to open the meeting and to deliver a short address at its close. —

28. Went to Batticotta to spend the sabbath. Put up with Dr & Mrs. Ward who are very kind —

29. Preached in the Church in the forenoon and in the afternoon held a meeting with the Christian mothers in the neighborhood – At evening heard Mr Murray preach by an interpreter to the lads in the Seminary & others –

2. Attended business Meeting of the Mission at Manipy, when it was decided to remove Mr. & Mrs. Eckard to Batticotta, to supply the place of Mr & Mrs Perry. Several other important questions were settled with much unanimity –

3. A meeting of the Jaffna Union, was held at Nellore, which I attended, as also meetings of the Bible and Tract Societies. Some important business was transacted in each of the Societies.

4. Sent off my baggage to go on board a Dhoney at Kails, and made my arrangements for leaving Jaffna on Monday next, – having had much enjoyment in intercourse with dear friends here, and derived, I trust substantial benefit to my health. The kindness of the Brethren & Sisters, and especially those with whom I have made it my home, will ever be on my heart.

6. Preached at Manipy in the morning. At evening said a few words to the girls of the Schools –

7. Left Oodooville this morning with dear sister M. not expecting to return – Attended prayer meeting at Batticotta – where delivered an address on "Missionary Trials & conflicts" – The day was one of interest, and I trust profit – It was a sort of farewell meeting to Bro. Knight (who expects to leave in about a fortnight)

as well as to me — and some feeling was manifest — After dinner I left, & took a boat at the shore, a mile or two distant, and arrived at Kaits about 9 o'C in the evening —

8. Sailed from Kaits about 2 o'C this morning, and proceeded slowly through the day. Before night we were in sight of the Coast. Our progress is impeded by a large raft of logs attacked to the Dhoney —

9. At Negapatam. The dhoney men have come in here, pretending to be alarmed on account of the weather (as it was rough last night) but in reality because this is their home. I have a very pleasant resting place after the discomforts of the Dhoney, with the kind Wesleyan Missionaries, Hardy & Griffiths, who reside here.

10. Called last evening on Mr & Mrs. Thompson of the Propogation Society, and today on Dr. Gregg & family and a young Civilian Mr Peters in the Cutcherry — Attended a Meeting of Native Christians, and others this evening and addressed them.

11. Addressed this morning the Wesleyan boarding school here containing now 9 boarders, and in the evening visited the Government School, and two sick persons, one of them a returning backslider, and the other a Christian female apparently ready for her departure which seems near — Enjoyed these opportunities.

In the evening had the pleasure of meeting Dr & Mrs. Gregg with two young ladies, nieces of theirs, and Mr. Peters who took tea at the Mission house — The

time was occupied in religious discourse — listening to Mr Peters & Mr Griffiths on the flute — singing appropriate hymns, and reading the word of God with prayer. It was a pleasant and, I trust, to most of us, a profitable evening.

12. Embarked on the Dhoney this morning at 7½ and sailed about 8½. — Wind fair but not strong — Have addition to our passengers in two Portuguese men and a Dutch boy — the latter going to the Peping School.

14. Yesterday I had a short service in Tamil with the passengers, but was not able to read or meditate much through the day, having a head ache — Toward evening there were threatenings appearances of a heavy squall with thunder & rain — They principally passed off; but the wind remained rather stiff and gave us a tossing night — This morning we found ourselves nearly out of sight of land; but we have great occasion for gratitude in welcoming a pleasant day — The wind is rather light, but there is a heavy swell —

Arrived at evening and had the happiness of meeting dear Brother & Sister Scudder & family in health — Thus the Lord has kept me in my going out & coming in for 3½ months. He has brought me back to my friends and station in peace & in improved health — To his name be praise —.

Madras June 30/35

My dear Brother,

I send the foregoing, not because I think it of any special value, but because the Com. may expect some little account of my excursion, and I have time to make out no other. The doings of the delegation ought to be forwarded; but it rests with Mr. Meigs to do so. I was too unwell both when at Madura and Tuticorin to undertake much in the way of writing, and Mr. M's many engagements have, I believe, delayed the report being made. It was a profitable meeting—

You will have learned by other letters something of our proceedings since my return. We have purchased the Church Mission Printing Establishment, and are to take possession next Monday—— Dr. S. is now absent on a tour for the distribution of more than 12,000 portions of the Scriptures. The Lord has favored me much in regard to my health, and in providing me also, in prospect, with a suitable

partner in my cares & labors. I am expecting to be married in October (D.V.) to a very pious & devoted young lady here Miss Anne Spiers who came out from England on her own account about two years ago to promote Native education among females. She has been most of the time, since her arrival, assistant governess of the Female Orphan Asylum

From Mr. Adams
Letter dated Madras June 30, 1839
Rec'd Jan. 15, 1835.
Ans'd April 4.

SHIP

The Rev. Alfred Anderson D.D.
Missionary Rooms,
Boston.
United States.

Mr. Knight care of
Wm. Gayatt Esq.
St. Helena.
Rec'd. Nov. 5th.

Examination of Mr. Knight with respect to the Female Orphan Asylum at Madras
Written
Published
Consular Dept

Her whole heart is in the Mission work. The Revd. Mr. Knight from Jaffna who takes this to St. Helena will be able on his arrival in America to give you all the information you may wish to have concerning her — With my kind regards to Mrs A. and all the Brd at the Rooms and to the Committee

Tremain &c — Millinslow

Journal of Mr Winslow, while absent with his family, at Bangalore:

Oct y. 1840. It has been resolved by the Mission, in consequence of the decided opinion of Dr Lane, as also Dr Scudder, of its necessity, on account of the severe illness both of my dear wife, and our eldest little boy, that we go to Bangalore for a short time for their health. Dr L. gave this opinion in reference to Mrs W.— alone, when Charles was not so poorly as he now is, but on his account, a change (now) seems quite necessary, as the only probable means of saving his life.— For me to leave my station, even for a short time, is very difficult, but duty seems plain.

10— We have today returned from Capt. Butcher's, where we have spent nearly a fortnight, to our own house. I have as usually come in every day while my family was there. We are preparing to leave for Bangalore.

11. Sab. Dear Charles has been very poorly today and seems not likely to continue long as he now is. The Rev Mr. Crisp preached for me in Tamil.

12— Sister Scudder is with us to aid in taking care of dear C., and in our preparations for leaving.

14. Dr Lane & Bro. Scudder, both called this morn=

ing, and agreed, notwithstanding the reduced state of the child, to advise our attempting the proposed journey. — We are, therefore, in the bustle of preparation this evening. — Our dear bro. & Sister Scudder helping us. — The latter has been with us night & day since Monday.

15. At Poonamalie. We left home a little after 12 O'C at night. — The Scudders, Hunts & Mess.rs Anderson & Johnston were with us at evening. Came to Chinladrapettah, on the way, and left that place at 1½ O'C. — Our dear Charles seemed very languid, but bore the ride pretty well. We arrived at Capt Bernard's, who is the commanding officer of Poonamalie, a little after day light, & soon found comfortable rooms. Our dear boy lies in a languid state, as though exhausted by the fatigue of travelling. He sleeps nearly all the time, and on the whole has rather improved than otherwise. — As we were directed to come here, and notice the effect of travelling, so as to decide whether our dear child can bear it, or not, we are encouraged to proceed.

I have preached this evening to a very attentive congregation, and visited a dying man in the hospital. — We are to leave after midnight.

16. At Sriperumpatoor. We left Capt B's at 2 O'C. and came on comfortably to this place arriving about day light. My dear wife

rather gains by travelling, and our little boy is evidently better. For this we have reason to be truly thankful. His removal seemed proper as the only likely means to save him ~~life~~, yet its result was very doubtful. As he bears travelling, we may hope that he will be essentially benefitted by it, and be still spared to us. The Lord be praised.

17. — At Balbhitty Satteram. We arrived here about sunrise this morning, having tarried in the night for a time at Roya bhattiam which we left at 3 o'C. A. M. with a good moon. This is a Mission Station. It is occupied by an Assistant labourer of the Indian Mission Society Mr. Macarty. He has five or six schools, and visits the famous seat of heathenism at Conjeveram 3 miles distant, as well as the villages around to distribute books, and make known the Gospel by the living voice. There is ~~[illegible]~~ at Conjeveram and its vicinity a large population ~~and~~ but except a small English School at Conjeveram, lately commenced by the Scotch Missionaries and what is done by Mr. Macarty, who is only a lay Assistant, there are no Missionary agents between Madras & Wallajapettah nearly 70 miles. A strong Mission in Conjeveram, or its

neighborhood ~~vicinity~~ is very much needed.

19. —— Monday at Wallajapettah. This is a delightful spot, and a very promising Mission station. It is only three miles from New Arcot, where is a large population, and it has itself about 17,000 inhabitants. It is a place of much commerce in Cotton cloths &c. The streets look neat for a native town. Christianity has not yet been introduced within its precincts, but the Rev J. Bilderbeck, an East Indian, of the London Society, who is a very active and efficient laborer, has erected a very convenient Mission house, & other buildings near the Pettah, in a very pleasant location. With the native town on one side concealed by trees, they have on the opposite, open & fruitful fields, while back & front are bold & barren hills of no great height, but much variety. Immense ~~boulders~~ boulders piled one upon another, & loose rocks, as though by giants in the same manner as heaps of stones are collected in a cultivated field, when they too much abound. This is the case generally in this region. The hills are barren & composed of loose rocks rising directly from the plain. They are generally of granite or syenite, having a most rude & yet picturesque appearance as though thrown up by giants in clearing the fields for cultivation. The plains, especially near the river seem very fruitful. Indeed in this country plenty of water in ad=

dition to the burning sun, alone seems necessary when there is almost any soil, to enable a cultivator to produce good crops. — It is a country capable of being made exceedingly productive, under proper management, but the curse of idolatry hangs heavily upon it — The Lord grant that this may be speedily removed. Had the pleasure of attending worship with Mr Bilderbeck's congregation twice yesterday and of addressing his Sunday School. I was not able to preach. He has worship in an Octagon building, open on all sides but one where is his study. — It projects a little in front of his house and is inviting to the Native passers, who frequently step in for a time, but they do not stay through the whole service. — The members of his Church are mostly at present the servants of the Mission, such as Catechists and School Masters. — The station has been occupied only three years, so that much fruit in the place, could not be expected. Just now in the Pettah is something of a stir, and some leading Hindoo families have requested Mr B. to come frequently to their neighbourhood & give them Christian instruction; in consequence of one of the head men having declared that a Hindoo of the Pettah, who has become a Mussulman, shall not be visited with the disabilities usually connected with a change of religion, which is considered to include

dan of caste &c. and subjects the person changing, especially if he become a Christian, to the loss of his patrimony, his wife, and children and indeed his all. — This decision, in the case of the Mussulman, has led them to ask the head-man how it would be if any should become Christians; and for the sake of consistency he has declared that they ought not to be visited with these disabilities. Some, therefore, to excite opposition to his decision, make a show of favoring Christianity & some who but for this crown-the disabilities they must suffer-would be more ready to examine the claims of Christianity, are inquiring concerning it. — There is of course some "stir about that way" and the Lord may bring good out of it. — It is certainly disgraceful that under a Christian government a man may embrace Mahomedanism or any form of error, without persecution, while, if he become a Christian he may be disinherited, and considered as an outcast from his family, or as one <u>socially</u> <u>dead</u>. In fact the whole countenance still given by Government to idolatry can be justified only on the most timid & time serving worldly policy, but in no degree on any Christian principle. ———

20 —— <u>Chittoor</u>. We came last evening half way to this place, and rested for a time in the night leaving so as to arrive here a little after sun-rise.

The usual rate of travelling in this way by palankeens is about four miles an hour, and the bearers run either at night or late in the afternoon and early in the morning — the distance from this place to Wallajapettah is 25. & to Madras 96 miles. — Chittoor has long been known as comparatively favorable to Christianity, and as a place where many, outwardly at least, have become Christians. Mr. Dacre Esq a Gentleman of the Civil service, who was for many years a Judge of the District, took great interest in the introduction of the Gospel among the people. He provided School Masters, supported Catechists, encouraged the visits of Missionaries, and gathered around him many native Christians. It is to be feared that too many of them were drawn only by the hope of some worldly gain. On the death of Mr. Dacre, they were generally dispersed: the London Missionaries have, however, taken up the station, and collected a part of the scattered flock.

Mr. Groves has also a flourishing establishment, recently commenced, in which are 46 girls & nearly as many boys who are all supported by charity & educated. His intention is to introduce the cultivation of silk. He has procured a plantation of about 100

acres of which a considerable part is devoted to Mulberry trees. He has also a fruitful garden, in which are perhaps 1000 Orange trees, and as many or nearly as many mango trees. — The house, out buildings & part of the grounds cost Mr. G. only Rs 3000 while the man of whom he bought paid 7000; but he considered as he had received the profits of the garden for ten or eleven years he ~~would~~ sustained no loss by selling all for so much less than he gave. — Mr. G. is working out the important problem, whether self supporting schools & other establishments may be formed for the benefit of the natives. He considers that he has established the affirmative, and that 100 acres of land, well chosen will support a Mission family & 100 native children. — If further experiments should lead to a similar conclusion, we may see a way opened for benefitting the natives, not before known. — One of the great barriers to the introduction of Christianity in this land, is the difficulty in supporting Native Christians. — As by becoming Christians, they are in a measure out-casts among their countrymen they naturally look for some aid from those with whom they have cast in their lot, & the Missions being supported from abroad, they become in a measure de-

pendent on a foreign support — they often hang upon a Mission, whose funds thus become burdened, much in proportion to the number of its converts — The effect is bad on the Native Christians, as it destroys their independence, & tends to make them venal & hypocritical. — It also injures the character of Christianity, as it gives the heathen occasion to say that all Christians & especially all Native Christians, are such only from a love of gain; & of course are hypocrites. — The effect upon the Missionary is bad, because it brings him into contact with the natives in pecuniary matters, & renders him suspicious of all who apply for instruction, that they have some interested motive — And if these evils were less, the fact that foreigners can never take upon themselves the education of a whole country is sufficient to establish the importance of self supporting institutions. — The natives must be led & not carried. — They must be taught to walk alone.

22. Sulmaniari — This is on the ghauts, and we find a most delightful change from the heat below. — We left Chittoor about 6 P.M. yesterday afternoon, & came on a little

more than half way to this place, where we staid about 4 hours & leaving at 3 O'C reached the Rest house house about sunrise. — It was a lovely morning & on arriving we immediately walked out to enjoy the mountain scenery, and feel the bracing influence of a cooler air. Our dear little boy seemed to enjoy it much & became playful. — He has very manifestly improved and Mrs W. now feels invigorated.

The aspect of the country here is diversified, there being hill & dale & even mountains. In some of the valleys there are small sheets of water. Rocks of every size & shape abound. Indeed all the appearances of a primitive formation, under cultivation by the hand of man.

23. — Moolbagal. We left Pulmanaire last evening at 5 O'C and coming on to Nungoolie at 10, rested until 3, when we proceeded hither — arriving at 6 in the morning — This is a pleasant spot — There are no hills or mountains, but gentle swells & on all sides evidences of high cultivation. There is near the Bungalow an old temple, which has perhaps sometimes served the purposes of a fort, as it is surrounded by a high & strong wall. There is also a native town in front

enclosed by a mud wall; while on either side are open fields with occasional groves of trees. The whole affords a beautiful prospect. The air is cool & pleasant. But all this fine country is filled with dark minded heathen. There is no one here to bear the torch of truth & point the wandering sinner to Christ. I have distributed a few tracts, in Tamil, as I did below, but most of the people here are Canarese, in which I have no tracts.

24. Narsapoorum. We arrived here just at day break stopping only two or three hours, about midnight, at a Bungalow. In all these places we have to provide our own accommodations. Except the room itself, or rooms in the bungalow, with a table & chair or two and a peon who can procure milk & eggs or a fowl if you wish, there is nothing provided to your hand. The palankeen, or the floor of the bungalow may be your resting place: a nurse lamp which you carry may furnish a little hot water for tea or coffee; & from your basket carried by a Cooley, you must bring forth your table furniture & provisions, whether by night or day. As we need rest, from the care of two young children, one of whom is sick, we stop at night for three or four hours prin=

cipally to get a little sleep, and do not spend much time in providing or eating a supper. A little tea, or Coffee, with a dry biscuit perhaps, answers all our purpose. At this bungalow we have less accommodation than usual, as some of the officers of a marching regiment encamped near, have taken up quarters in it, and left us only a small room in one corner, and a narrow verandah. We can however manage for the day though the children suffer in so confined a place.

Monday morning 26. — Bangalore. There being no prospect of proper accommodations over the sabbath, at an intermediate Bungalow, on account of the vicinity of the Regiment, we hurried the coolies a little, and came through by one march to this place, without resting — arriving at midnight. — The distance is nearly 30 miles. — As being so late we went to the Travellers Bungalow, to pass the sabbath, instead of disturbing any friends. We are kindly invited to ~~dine~~ the Rev. Mr Hardegg's, and are to go there this morning. — We are thus brought in great mercy to the end of our journey, and have new occasion to speak of the loving kindness of the Lord. His arms have been around

us. We have been protected and brought on our way in safety. — Health has been in a measure restored to my dear wife & child, already; and we are here in circumstances of mercy with the hope of further benefit. May the goodness of the Lord lead us to repentance, and to renewed dedication of ourselves to Him. —

Evening — At the Rev Mr. Hardey's (Wesleyan Mission House) We came to this comfortable resting place this morning, and find ourselves quite at home. — Mr H. is a very kind and excellent man. He lives alone at present (having no family) and his house is quite ample for the accommodation of a friend, and his heart also. — We hope however we long to find a hired house for ourselves. — The Rev. Messrs Crisp & Hands, of the London Society, & the Rev Mr Garrett and the Rev Mr Jenkings & Mrs J. of the Wesleyan Society, called to day. — Besides these Missionaries, there are now here, of the London Society, ~~only~~ the Revs Messrs Sewall & Regel and their wives. — There are now stationed in this large place four married & two unmarried Missionaries — the Rev. Mr Hands whose family in England, is on the eve of

leaving the country to go home now for the third and last time. He came out after having been at home and then at St. Petersburgh for a time, less than three years since, to "set some things in order & return". He is a very good man & devoted Missionary; but about 60 years of age and becoming infirm.

In all the Mysore Country are only four other Missionaries of whom one the Rev Mr Arthur is nearly laid aside by weakness of his eyes; & yet this is one of the finest portions of this part of India. The population is large and the climate delightful, as the whole of the Mysore is a magnificent terrace of table land about 3000 feet above the level of the sea. It supports as its western barrier, what are commonly called the Neilgherries, or blue mountains which are 6000 feet higher, having an entire elevation of about 8,000 feet. There is consequently a variety of climate within reach, according as the health of a missionary may require. Aside from the direct advantages of the country for Mission Stations, it affords many inducements to form them as health-stations, for Missionaries who cannot endure the heat below.

28. — Yesterday and today by the kind aid of Mr. Hardey have called on several families here and been thus introduced to the Christian Society of the place. The greater part of those who are decided Christians meet once a week at the house of Major Clarke to hear an exposition of the Scriptures, if any one is present who can expound, or if there is no one, ~~they~~ to spend the time in reading singing & prayer. — There are now 9 or 10 families who thus meet. — Some of them are believers in the premillenial advent of our Lord, and in what they call the believers liberty" — This consists in the private administration of the Lord's Supper or breaking bread among themselves, and of preaching without ordination. They are, however, active & devoted Christians. One of the number — a Lieut Walker — who married a daughter of Bishop Corrie, has given up his commission in the Army and is expected to return from England — whither he has gone with his family — as a labourer among the heathen. Mr. Groves, at Chittoor, is expecting or at least hoping that he will join him in his establishment. — They have not yet done much to extend their views among

the heathen (though a good deal to make proselytes in India among Europeans) as the Brethren in England, especially the "Plymouth Brethren", consider it as foreign to their calling to engage in Missionary work and have long tried to induce Mr Groves to return home. Mr Parnell a brother of Sir H Parnell & Mr Crowman, another gentleman of family, both of whom were with Mr Groves at Bagdad as well as afterwards at Madras & a son of Mr. Groves, have all returned to England and it is doubtful whether they will come out again to this country. It seems that their principles, (as embraced by what are called the Plymouth Brethren) are spreading in England.

30— Attended a Public Meeting in aid of the London Missionary Society, held ~~in the Society held~~ in the Society's chapel. A brief Report of the proceedings of the Missionaries in Bangalore was read, & addresses were made by four speakers, of whom I was one. The statements made concerning the schools, of which they have here 5 or 6, were encouraging — especially as to one or two female schools under the care of Mrs. Sewall. Mr. Hands mentioned that in visiting the school recently he had been impressed with the remark of an aged native woman who came to look at the girls, and

who was admiring their attainments in reading and sewing, "Alas such things were not known when I was a girl!" The Tamil Church though small increases slowly. The Canarese members, who were all to the number of 60 or 8, dismissed more than a year ago for not submitting to a test of caste proposed to them, some of them have lately expressed a wish to return. At present the number of converts among the Canarese is very small. But little in fact has been attempted among them. The attendance of residents of Bangalore at the meeting, especially of officers in the Army ~~has been~~ was pretty good, though certainly not in proportion to the number in the Cantonment ~~not great~~.

Nov. 1. Sabbath. Preached in the morning in Tamil for Mr. Hardey to a very good congregation in the Mission Chapel. In the afternoon addressed a nice Sunday School of European & East Indian children with a few natives. It was an interesting and encouraging sight to see 50 or 60 children & young persons collected in the School & giving good attention to the instructions offered. In the evening went to hear the Rev J. Hands, deliver a farewell discourse in the London Mission Chapel. He preached from the text "The grace of our Lord Jesus Christ be with you all."

His sermon was an impressive exhibition of the grace of Christ and an affectionate exhortation to all to seek it ~~and~~ as well as a tender farewell to those among whom this aged servant of God has lately ministered for a season.

Nov. 2. The monthly prayer meeting was this evening held ~~held~~ in the Wesleyan Chapel. A short address was delivered by me, and there were three prayers offered by others; the last by our revered Bro. Hands, just departing on the same night for his journey to the N. Coast, from whence he is to embark for England. It was an interesting season, as Mr Hands was leaving for the last time. He has been very useful, though here only for a short period. —

3. We have this day removed to our "own hired house". As our arrival was at the same time with a European Regiment, which is strong in officers, several of whom are married and as they had previously sent on to have houses secured, we have found it difficult to obtain a suitable place of residence. We have, however, succeeded in getting a house rather favorably situated for health though not very large, and have obtained the loan of some furniture, so as to be comfortable. — My dear wife &

child are both apparently better, & are improving by the cool climate. Surely we have reason to say "Bless the Lord O, our souls, and forget not all his benefits."

At Evening attended a Missionary tea party at Rev. Mr. Regels. — This brother is of Dutch descent, and is in connexion with the London Mis. Society. He has lately been ordained. The meeting is held at the houses of the different Missionaries — alternately on the evening following the first monday of each month, for the purpose of prayer & mutual conference on Missionary subjects — after the manner of a similar meeting in Madras. The subject this evening was "How far is the example of the Apostles to be regarded as a rule for Modern Missionaries?" — It was considered important to regard it, so far as their circumstances correspond with ours, but to consider that a difference of circumstances must often make a difference of practice proper & necessary — For instance they did not establish Schools, to any extent, ~~and~~ or distribute the Scriptures or Tracts. Indeed it does not appear that the portions of Scripture written at the time, the Epistles, were intended for any but Christians. — Among these even they were principally for the Churches immediately addressed. But it by no means

follows that schools are unimportant, or the use of the Press, invented since their day, of no value, in the Propogation of Christianity.

8. —— Preached in English in the Wesleyan Mission Chapel to a pretty good congregation. There is English preaching at the Fort to a small congregation, both on the Sabbath & once a week day evening. — At the Church twice on the Sabbath & once in the week day — the London Mission & Wesleyan Chapels, at the Cantonment on Sabbath evening & one week day evening. This makes nine English services in course of a week for perhaps 300 attendants — the same persons attending several of them. Besides, there are separate services for the soldiers. These labors ~~detract~~ take more ~~from that~~ of the time which should be devoted to the Natives, than is desirable. —— There are two Chaplains whose services are entirely in English. Of the Missionaries one is exclusively givin to the natives and two others do a good deal for them, being able to preach readily in Tamil. ——

The Missionaries for the Canarese are not yet able to speak with freedom in that language; but are getting on well. There is a small printing Establishment in connexion with the Wesleyan Mission. It is situated in their Mission compound near the principal Native Pettah

which is said to contain a population of 70,000 inhabitants mostly Canarese. There is a convenient Mission house, a house for a school Master, and one for a school in the same compound. The London Missionaries are also about to erect buildings near, for one of three Missionaries, who is to labor among the Canarese.

Bangalore is composed of the Fort, Pettah & Cantonment. The former is a strong Native fortification, or was once so, of considerable extent; so that when in danger from enemies large numbers of the inhabitants resorted to it for safety. There is not at present a large population within the walls, but there are some decent houses, & barracks, of some extent, & detachment of the troops is always stationed there. The buildings have most of them an antique appearance, and are in the Native Style.

The Pettah is near the Fort to the North. It has a mud wall and ditch on the outer side with gateways in two or three places. In times of disturbance there was thus some defence against sudden predatory incursions. The Pettah itself is entirely Native & Oriental. The buildings are most of them of mud, or unburnt brick, not

whitewashed with a terraced roof, also of mud. This gives the dirty appearance; but granite slabs before the doors for steps, and occasionally wooden verandahs, produce an air of comfort; and it is said they are generally clean inside. — The ease with which granite slabs & pillars, are obtained here, affects the style of building; for with a few wide & long stones set on end, & the interstices filled with wattle & mud, and for a roof other slabs from the quarry, on which about a foot of ~~mud~~ earth is placed, you have a house, not very large, or lofty, or airy but permanent & light as a shelter from the weather. A great part of the houses in the country seem to be of this description, which is a peculiarity that strikes a stranger. They look almost like so many immense mud ovens made by children, only of a larger size. after the fashion of those Some of them are rounded, or arched at the top, a style of building frequent here, in the buildings of brick & mortar erected by Europeans, as well as natives. They are thus made light & permanent, whereas if a terrace, it would not always be secure from leakage; and of a pent roof, with rafters & tiles, the wood is often soon destroyed by the white ants.

through the whole length of the Pettah, for nearly a mile from north to south, is a street which is used as the principal bazar, and which a great part of the way is lined on each side with stalls & shops. ——— It is a place of much business, & often densely crowded, especially towards evening. ———

The Cantonement is north of the Pettah, about two miles from the Fort. The esplanade is perhaps a mile in length from East to West and may be 50 rods in width the greater part of it is ~~somewhat~~ quite level but at the west it is somewhat broken, and the ground rises by a gradual ascent. At this end, and elevated so as to command a view of the whole place, is a large public building occupied by the Commissioner or principal civil functionary here. At the other end is the Wesleyan Chapel & Mission House ——— On the south side near the middle the Church, and on the north but one street back & not in sight from the Esplanade, the London Mission Chapel. ——— Nearly the whole of the North side is lined with barracks for the soldiers, some of which also extend back in lines at right angles, and still back of these is the principal bazar

and one of the largest native villages principally inhabited by Jamadars. The officers houses are many, of them also near the barracks, but the greater part are on the south side or at the east end of the Esplanade. The Cavalry lines are on the north; — the Artillery at the East end of the Esplanade. Except the Pettah the intervening space between the Cantonment and Fort is intersected by roads, well made, and wide; which cross each other so as to inclose triangular sections, on which are the various buildings of the settlement; including those occupied by the General officer commanding the Division — the Commandant of the Cantonment &c. These roads or streets are lined with shade trees forming delightful avenues which with the undulating nature of the ground — the general freshness of the fields & gardens — the sheets of water spread out here and there in ponds, in every basin or valley, make the scenery varied & picturesque. There are many pleasant drives & walks in the place, under the trees, along the roads; or in groves, or among the rocks, or through the fields, by the side of the tanks, wanting only more abrupt hills, & running water, to complete the variety of prospect; and

finer lawns to make walking delightful pleasure.

The population of Bangalore is said to be near 200,000; but I do not know on what data the computation is made. In most cases the estimates of native population are probably too large, for though it is often very dense yet as a great part of the people live much out of doors they appear to swarm and they are generally thought to be more numerous than they really are. There is, however, abundant work here for a score of Missionaries, instead of a half dozen; and even compared with other fields it is desirable that several should be added.

There are generally here two Regiments of Cavalry — one of Artillery — one European & two or three of Native Infantry; and for all these (perhaps 5000 in number) only two Chaplains & one Church; a great part of the troops are however of course native.

This was one of the first places taken by the English, in the war with Hyder Alli & Tippoo; and before it was taken in 1791 they suffered some reverses. A large detachment of the Bombay Army in Mysore, under the command of General Matthews, was defeated and taken by Tippoo. Gen. Matthews & the other officers were imprisoned

and finally murdered at Seringapatam — being forced to walk blind-fold on a plank laid over a precipice, until they were precipitated below & dashed to pieces. A prison is still shown here where Gen. Matthews was made to turn a wheel by running round on it like a squirrel, while Tippoo, from a window above, could look down upon him and enjoy his sufferings. A division of the Madras Army under Colonel Baillie, was also previously surrounded by Tippoo, assisted by a French detachment, and completely destroyed. One of the officers then taken, Sir David Baird, met with a change of fortune, not often experienced. After being for a long time a prisoner, he was released, and at length in 1799, he led the storming party against Seringapatam, when that place was taken by the Army under General Harris. He entered as conqueror into the fortress where for three years, he had been confined in chains, & most cruelly treated. Afterwards, he had the honor of conducting a large detachment of the Army through the Red Sea, to Egypt, to encounter the French Army there under Bonaparte.

Many of the Hills in Mysore are fortified. There are three of these strong places in the vicinity of Bangalore — They are called Mountains, though neither of them is more than 1000 feet in height. — One was used as a place of confinement for prisoners of war. It was very unhealthy, which seems to have been one reason for its selection for this purpose. The English prisoners who were confined there, at one time in considerable numbers, would, it is said, all have soon paid the debt of Nature, had they not been liberated after only a short confinement. — On the defeat and death of Tippoo, at the taking of Seringapatam his sons were confined for a time at Vellore, and subsequently sent to ~~Vellore~~ Calcutta; where they now are; and the legal heir of the ancient Rajahs, was restored to the possession of nearly all that his ancestors had possessed; only, however, as a dependency of the British possessions. — The authority of this Rajah is now wholly controlled by the British. — The people who suffered so much under the usurpations of Hyder & his son, & by the pillaging troops, whether

friends or enemies, while the country was the seat of war, now quietly enjoy the fruit of their labor, and have occasion to bless the British rule. The country is fruitful, producing by careful cultivation, not only the common tropical fruits such as pine apples, oranges, plaintains, guavas pumplemoes, limes &c but pears, apples, peaches, raspberries, strawberries, grapes &c with potatoes, cabbage, beets, carrots and other garden vegetables.

14. — Today forwarded to Mr Poor, at Madura, some remarks on the character of our departed Bro. Knight, of the Church Mission Soc., with whom I had the pleasure of laboring many years in Jaffna. We had intelligence a few days ago of his death, at Colombo, where he arrived but a short time since, on his return from England. His death is a great loss to his station, and to the Society of which he was so faithful a laborer. He was especially useful in the work of preparing school books, dictionaries &c in the Tamil language, & in revising the publications of

others in that language, as his knowledge of it more critical than that of any other one in the field. But the Lord has been pleased to remove him, valued as he was, and has by this, as by other dispensations, taught us to "cease from man whose breath is in his nostrils."

22. Preached in English in the London Mission Chapel to a pretty good congregation. Have also preached in Tamil in this & the Wesleyan Mission Chapel once or twice a week since our arrival; as I am not willing to be idle in this respect. In studying, writing & arranging accounts, maintaining correspondence &c I have enough to do, but I feel it necessary to keep up my direct Miss.y labors as much as possible.

26. Went to what are called the Lal-bagh gardens, an extensive inclosure of grounds, cultivated or laid out in gravelled walks, about three quarters of a mile East of the Fort. It is in part for fruit, vegetables, & Coffee (which they are beginning to cultivate largely & profitably in the Mysore) and in part as a botanic garden. Apples & peaches & strawberries are found in it,

as well as the various productions common in the country. It is at present owned by a Horticultural Society.

Dec: 1. Attended a weekly evening meeting at Major Clarkes, and expounded a portion of Scripture. This is a very interesting little assemblage of nearly all the principal leading Christians of influence in Bangalore. Some of them are Millenarians but in the meetings for expounding the Scriptures their peculiar tenets are usually not introduced. They have another Meeting on Saturday evening when they break bread together"

2b. Attended an examination of Mr Harden's Schools — the English & Tamil Schools on the compound (the former for boys & the latter for girls) and 5 or 6 day schools from the villages — the children appeared to be making good progress.

3d. Attended an examination of the London Mission Tamil Schools, in the Chapel of that Mission. One of the schools for Tamil & English under the direct instruction of Mr Regel, who has the

care of all the schools, appeared very well. One of the boys who came into the school nine months ago, ignorant of his letters, can now read with some measure of understanding, though of course not readily, both in English & Tamil.

On the whole the schools in Bangalore promise good. Mr Crisp of the London Society has notified his Brethren at the other stations, that he is ready to commence the Seminary for training up Native teachers, preachers, & Ministers, which with his aid, the Directors of the Society have projected. The intention was to bring young men together from the different stations, where they are now educated or employed, and to put them under a thorough course of instruction for three or four years in reference to the Ministry. The plan is a good one, but I am afraid there are not materials at present for carrying it out, or that they cannot be collected at Bangalore. One unfavorable circumstance has occurred in the outset. — The Rev Mr Reid of Bellary, who was to join Mr Crisp, and take charge of the Telugoo department, is entirely laid aside from his labors, and not likely to live

Without more preparatory schools perhaps the plan will be found defective, and may in a measure fail. — On the other hand to have large preparatory as well as many primary schools, and bring forward a large clan of young men in English, and the elements of science, without securing a large proportion of them for Missionary work, and taking means to fit them for it, seems to me to be deviating from the main object of a Mission. To instruct young men, that they may be prepared for Government offices, and other secular employments, is very well, if it do not cost too much; & if there is reason to believe that the religious instruction given may be blest to their souls. But I think every Mission, as to those leading institutions, which require much time & money, should confine itself strictly to objects strictly if not directly Missionary. I fear that we are not quite right in the system pursued in some of our Missions, ~~I am afraid~~. There may be a tendency to make too much of mere education, & of training men for Government service or other secular employment.

1846. January 1st. - Attended at the

house of the Rev Mr Trevor, Senior chaplain, on examination of all the Cantonment & Regimental Schools, for boys & girls. —
It was interesting to see so many (nearly 200) European & East Indian children together, & it was pleasing to find that they had some knowledge of the Scriptures in which they had all been taught. Almost all the gentry of Bangalore were present, & to the number of about 100 probably took breakfast, after the examination was concluded — the children also had coffee cakes &c served to them & seemed to enjoy their "New Years day."

10. — Preached the Annual Sermon for the Wesleyan Auxiliary Missionary Society of this District. — The Rev Mr Crowther Supt of the Missions in Southern India was present, and all the Missionaries in the Mysore Country — there was a good congregation.

12. Expounded at Major Clarkes, which have done at different times before. I have preached for the Missionaries here every week either in Tamil or English, or both and sometimes addressed such people

and have found in the streets or bazars capable of understanding Tamil and distributed some tracts in those places and at the house. I find there are in almost all directions those who understand Tamil, besides two or three villages almost entirely Tamulians. ~~so that~~ There is room enough for a dozen Missionaries to labor in that language.

13. Attended the public meeting of the Wesleyan Mission, as one of the speakers. The attendance was pretty good & the exercises, as a whole, interesting. The Missionaries are making a good beginning at the different stations.

An encouraging circumstance in the city of Mysore is that the Rajah has taken the support of the English School wholly upon himself. The Missionaries commenced it with the introduction of the Scriptures, teaching of Catechisms, & opening & closing with prayer. ~~and since~~ ~~After~~ the Rajah took it up they have continued the same course;

as he said he saw no evil in teaching the Scriptures, for he thought the Bible a very good book. — He gives I think 11b Rupees a month to the School; — and also ~~gives the~~ free use of the rooms in which it is kept. — He allowed the Missionaries to hold in his palace, and in his presence, a free discussion with the Brahmins, which ended in their being worsted, and by the Rajah declaring that he thought the Christian religion very good. —

22. — Attended a meeting of the Missionaries here with the senior Chaplain, and some other gentlemen, to form a School Book Society to prepare books in Tamil & Canarese — especially the latter. — The organization was made & a subscription set on foot which promises well. This is a very important object.

31. Preached in Tamil in the Wesleyan Chapel in the morning, and in the evening in English at the London Chapel, to good audiences — this finishes my labors in this way at Bangalore

(which I have sometimes much enjoyed and which I hope have not been wholly in vain) as we are to leave, the day after tomorrow, for Madras. The object of our coming is now in a good measure answered, and as the weather has become quite warm in the daytime, while it is damp at night, there seems no special advantage likely to be gained by our staying longer. Besides I am imperiously needed at home. Dr Scudder is ill & for the present laid aside. The Annual Meeting of Tract & Book Society is delayed for my return — and various business connected with the Mission & Press requires my ~~attending~~ immediate return. — This prevents my attending the Delegates meeting in Madura, which Dr S. also is unable to attend.

Madras February 12. Once more, by the kind providence of God, we are at home, & in improved health. — We left Bangalore on the 2d Inst. and came by similar stages to those by which we went. At Chittoor we spent a sabbath, and

I preached once in English & once in Tamil, the congregation in Tamil in Mr. Groves new chapel was large & attentive.——

At Modbagal I found Major Budd, one of the Assistant Commissioners encamped in tents, with a large train of attendants.—— He was very civil & kind, & gave me a good deal of information about the country.—— He says that in that part of Mysore is a very fine location for a concentrated Mission;—— there being populous towns & villages at no great distance from each other.—— I was very much impressed on my return with the importance of our Board establishing, as soon as possible, a Mission in the Mysore.

In descending the ghauts from Pulmanarie, we had daylight for two or three hours, which we had not in ascending, and then a very bright moon. The scenery was exceedingly wild & grand. Almost immediately, on leaving Pulmanarie which is at the head of the Pass, and is a large native town, as well as a place

of resort for air & health by gentlemen below, who have built rural houses, you find yourself ~~surrounded by~~ low ill shaped hills, like hog's backs, & mountains covered with a stunted shrubbery, so rugged that you wonder how a road was ever made through them. For ~~many~~ several miles, as your course through the pass winds round the hills, and along the ravines, — and you still descend, though not rapidly, you may almost fancy yourself ~~as~~ (there being no trace of human habitation) passing the outer barriers of civilization, and entering some uninhabitable gulf — But ere long you suddenly emerge into a beautiful plain, through which a small river meanders, and around which rise the rugged mountains ~~among which you have been~~ like so many protecting genii. —

We had, on the whole, a very comfortable & pleasant journey down; distributing some tracts, & doing such Missionary work as we could. Our little boy, who was still quite poorly when we left, rather gained in the way. At

Poonamallee we again spent a day and part of a night, with our good friend Capt Bernard, and I had the pleasure of preaching again to a good congregation of soldiers, with their wives & others in the Temperance Rooms. We then leaving the latter part of the night came to Madras a little after day light and landed safe at Br & Sister S. For the goodness of God who has carried us out & brought us in so mercifully I would bless his holy name. —

Madras March 19. 1841. M Winslow.

Mary & receive us and he is powerful in prayer

Journal of his Tour to Bangalore.

Recd. Aug. 13. 1841

ackd. Oct. 29.

142 Madras March 16th 1837.

My Dear Brother,

I enclose a little, which I wish that you to hand to Dr. Coggswell first, and afterwards I shall feel obliged, if you will send it to Dr. Humphrey; that is if you deem it proper. I sent you a letter last year on the same subject, viz that of holding a Prohibitory meeting with the students of the various colleges — I do not say much to express what I then said, except a few appalling facts — If you think proper you may give them facts for your own purposes —

Mr. Malcom from the Baptist Board of Missions is here — And of him I must speak to you very freely and to you only. After you have read what I say, commit it immediately to the flames that there may be no possibility of a second eye peeping over it. Not a word of him would I write to you unless I had the glory of God in view — By knowing something of him, you may perhaps be the means, by prudent management and skill of pruning much evil in that "Book" which he is to put forth after he reaches home. I wish you would by all means seek an interview with him of two hours immediately after his arrival that he may not make mistakes — to give you an example — He had it set down in his pocket book a maxim, that the brethren in Ceylon baptize persons on a mere profession of their faith in Christ, when there is no evidence to believe the heart is changed — nothing is more incorrect — I merely give this as a specimen of many things which possibly he may have — If you have two hours interview with him, you will see through him — I consider him a dangerous man to have any thing to do with the sacred cause of Missions — and only wonder how it was, that he could ever have been selected to set on such a trust as has been committed to him* — a trust which ought not in my opinion to be committed to the holiest man that ever lived — nor even to a body of men, who have just come upon Missionary ground and cannot know the reasons for many things which the long experienced Missionary, who has learned what he knows by long delay, is obliged to practice, and for the course he is obliged to pursue — As well might you send a young physician with a head full of book knowledge but of no experience to a patient, who is under the care of a long experienced man at the bed side, with the expectation that he would be able to do even the patient following by some of the prescriptions he has learned from his books — I had not been long with him before I knew more of him than I wish I could have learned. I say I consider him a dangerous man and the grand reason is that he is in my views a very injudicious man. A man who I fear might form an opinion in his study, without any good basis for that opinion — without looking at a subject in all its bearings, and come out and act — divine found fashion like, and by prostrate at once, the build of a Missionary has been putting up, with the experience of years — I repeat it, I had not been long with him before I learned more of him, than I wish I could have learned — To give you an example — When he went to Birmah, he said that he put down all the native free schools & established Boarding Schools — (Here I consider is one grand error, so far as the first part of what I say is concerned — I consider our native free school system 18 times more important than I did 18 years ago — I approve of the Boarding schools of course, if they do not fall through in a month or two —) and while at the same time perhaps the very moment he will rail out against schools altogether — Now my Dear Brother, sit down with him & try him on these points — after what I learned of his views about schools & what he had done at Birmah, I undertook to do all I could to open his eyes to what I considered his mistakes on this important subject. The first thing I did was to get his consent to open a day with me, when I had all my schools together to show him the progress the children had made though they had not been under instruction for more than four or six months, in Christian knowledge; or in other words to show him the advantages which children who are taught in Christian schools have over those taught in heathenism — I rather thought that some little good impression was made — but preconceived notions would obliterate any thing in a few hours — — I am afraid he will do great injury too in his "book" by his railing against Government — the government of the country — on their upholding idolatry, &c — Now it is well enough for Big Englishmen to brag at these things as they are doing and have very powerfully done of late in this Presidency, but for a Missionary of American

to come out before the public in his "book" as I have heard him come out in conv
-ry, would in my opinion be very sad; it might do much to prejudice government
men of some description against us hereafter, and cause them to oppose us — do
all you can to prevent such things — and you may perhaps do much by intervening
with those men to whom Mr. Malcom may submit his "book".

But now my dear Brother, do not imagine that I am using the language of b
-ness — No. God forbid — The sound came of suspicion if touched by a rude hand m
receive a blow from which it may take an age to recover: and I feel bound to rais
my voice — Moreover I have talked over this subject, and we thought the inter
of unity to you in a public, we must write in a private capacity, about the business —
have merely given you a few hints — do what you can with them — But what I then sp
ak not that I suppose there are no good things in him. There are and I esteem him
many respects, and believe he is a brother in Christ — But if he will run forward a
— Like cut off the ears of others, we must try & get his sword put up in its sh
but I write remember is only

see —

Rev. & Rufus Anderson
Boston, Massachusetts.
U. S. America —

FREE
JUL 18 1835

Mr. Malcolm.

(Private)
Recd. in S.C. Nov. 27.

Rec'd Nov. 21

Boston March 16/35

There are many to do, in educating children in heathen [illegible] perhaps m
are more ready to speak, in the [illegible] have established schools, [illegible] seen all th
invited to see — and the reason [illegible] then not seeing all the work, is [illegible] then so
were never looked after by themselves — or in the word superintended as they shou
have been — Unless a miracle is worked, all is decayed —

I am so very busy that I have but little time to write, but nevertheless stand by I
[illegible] perhaps I send you a document on the subject of [illegible]
of education to meet any thing which might be said against them — i.e. so far as I am a
Now my dear Brother, do you censure me for being so free? — Perhaps I ought to be, and f
I am pretty full my head to the ark unadvisedly — If so I am sorry — I mean to do rig
and if I do wrong, forgive and forget all, at the moment you commit the paper to the
flames — I write not wrong our brother, as I believe him to be, for a world —

We wrote you fully a short time ago & therefore I will not add now — Help us b
Dear Brother all you can. I hope before long to be off on a tour. I have the hop
that I shall get 5000 gospels from the Bible Society at their next meeting — If so,
shall be pretty well supplied for a short tour — Help us by your money — and much by
your prayers — our little babe has been very ill; but is better — Much love to you
My dear Dear Brother — Yours of affection Sandwich

My Dear Brother,

I seem
that I do not write as fully to you as I should — I ach
sionaries get tired of telling over and over the old story, and
are disposed to make it. I suppose this kind of writing (journal)
opportunity I send you a large quantity of writing. If you do not get
ness. Indeed it is all the same. I go out in the morning and preach the go
school &c. In the afternoon I do the same. And to tell this old story
not to you. To keep such a journal as I now send, what a trespass upon
know it is time well spent. It is our duty in some way to try & keep up the
my much beloved brethren, that this would afford me great satisfaction,
gaged is a most blessed work, and I would do what I could to enlist other
kind of advice on this subject when you write again ——— I am as you will
to leave Ceylon; but such has been the will as I trust of My Heavenly Father —
and you must do all you can to hold up our hands in the printing Department —
Commencement to go forward here in the distribution of portions of the Scriptures and Tracts
whole population promises much — All Madras is now (we may say) a Consecrated
has lately been baptized — and his conversion secondarily is to be ascribed to Tracts
and I will add no more about him — We need my large edition of Tracts — We
lars. This is nothing like the sum we shall need — But we shall be thankful for
should make Christians in America feel that this Madras mission has peculiar
Tract Societies — I left a field of great usefulness in Jaffna to come here —
up my hands — Our sphere is immense — Jaffna seems as it were but a very small
been a month in labors here — Have distributed many tracts, and I hope good has been
that we are not cramped for Bibles & Tracts — Earnest we all means to leave
then shall be less disposed not to write journals — I want to take many tours
have, though many, an ability to take such tours, which may have not — The first
the climate, so much so that I could go through perhaps what would break many
guage, the fourth a will to take them. The last however should not come under
to a conclusion and I do it at the request ——— Pray for us ———

With respect to my journal kept during my tour in the Tamjore country, if the
acquainted with the openings to distribute these publications, they might be disposed
make use of — They may think, if they know not the grounds upon which we act,
is most loosely written and may need hours of correction — Had just time to
P. S. I see the Missionary in our letter to the Bible Society has taken some
You will see from our letter to the Am. Tract Soc. that we may
of the distribution of English Tracts — There we must need
Brother see the we are ill supplied with them — Pa
should be done up in neat & colored covers — We
a thousand of each — Indeed we must endeavor to do
& others, where we must set to work, who may prove
ber way for some one perhaps when you may send — I
tracts — Missionary I think ill have to ply most in M
supplies — It will have to be as I think at the beg
a most important part of labor, and a labor in which
Brother —

Nov 8th, 1836.

Rev. Dr. Scudder.

Dr. Scudder
Rec'd May 2. 1837.
Ans. 5. Nov. 27

Revd. R. Anderson
Sec A. B. C. F. M.
Boston
Massachusetts
U. S. America

144

Madras Augt. 12th. 1837.

My Dear Brother,

Inclosed is a journal of a late tour which I took to distribute Tracts and portions of the Scriptures. At the last meeting of the Madras Bible Society I made an application for another grant; but did not press it until I had given them some account of the manner in which I had disposed of what had already been granted — a desire to that effect being expressed. The journal I now send you, will be immediately put into the hands of the Committee. Whether they will be disposed to afford me further assistance of course I do not know. Possibly I shall have a grant of an additional 5000 gospels — and which I shall hope to distribute ere the rains commence — But though we may hope for some assistance, it is very plain that little can be done by the Madras Bible Society for us in their present reduced state as to funds. There are large portions of the New Testament now printed; but there are not funds enough to bind them. They have only about 4000 Rupees in the Treasury — Now what shall be done? Shall I lie still, when my opportunities for distributing the word of life are so great? Cannot you My dear Brother help us largely. I could be much out of Madras if I had the Scriptures at command — Windsor must stick by the stuff, in preparing Tracts, in attending to the preparation of the Scriptures, binding &c forth. From all these I have kept myself clear thus far, and of course can fly into the country almost at any moment. It is true that I have a few schools under my care; but to look after them I have a thoroughgoing native assistant, John Cheesman - He came up to my help month before last - The tamul country affords an abundance of room for all the books you can afford us to circulate for some time. But I think we cannot give all to them. Some attention must be paid to the Telloogo people - I have lately begun to study that language. My knowledge of the Tamul gives me great assistance in acquiring it. — My Dear Brother, as this mission was established with our broad design to give the word of life to as many as it could reach, will you hold up our hands, or will you let them fall down? I wish you would ask the American Bible Society this question —

I have an interesting congregation, composed principally of children, at this place the Sabbath. I have no preaching places at night, for I have no proper places to preach in, and I have no money to prepare them. What the children use for school rooms are very small — In them of course I proclaim the gospel to them. Have preached Christ much to the people in the streets. I have now 13 schools containing 300 children or more —

We have had much sickness in our family since we came to Madras. One of our little boys is very ill now, and we have reason to fear that we may be called to part with him. Mrs Scudder was confined with a daughter about three months since — She does not enjoy as good health as formerly. We have eight children here, a large family indeed — My own health is much better than in years that have gone by —

The conversion of the world My Dear Brother is a great business. May grace be given you to do your part in this great work — Pray for us.

Very affect, J Scudder.

Aug 15. 1837.

My dear Brother,

I enclose in this D. Sunderland's Journal copied out by my writer. There has not been time for him to correct it but Mrs. W. has looked it over and I trust no serious mistakes are made — D. S. & myself have all been distributed nearly 10,000 portions of the Scriptures since we came and hardly a day passes at either station without application for them and for tracts. We need more aid in these departments of effort — M. Winslow.

Mahar, Madras, Aug 12th 1837

Recd March 10th 1838

Ans in 5 W. April 12.

The Rev. Rufus Anderson D.D.
" Corresponding Secretary,
Missionary Rooms,
Boston,
U. S. A.

145 March 26th. 1838.

My Dear Brother,

Enclosed is a letter, which will speak for itself. If you approve of it, be pleased to give it to Bro. Cogswell. — I wrote you a week before last by way of St. Helena. in that I mentioned the absence of Bro. Winslow. He went to meet the delegates of the Jaffna and Madura Mission, to Madura — and has since gone to Jaffna — We have had melancholy news from the last mentioned place. Bro. and Sist. Perry have both been removed by the cholera. The former was attacked with it on Saturday two weeks ago and died the same day. Sist. Perry was attacked the same day; but lingered along until Tuesday. We believe they are both at rest with Jesus —

We have not heard from you for a long time. I think the date of your last was June — Feel greatly disappointed that the Jaffna Mission have been obliged to suspend their schools — Those of us who have been longest on heathen ground, prize schools to a degree of which you cannot form an estimate.

The Jaffna Mission has thus divine aid put up to a very considerable height a durable Spiritual building — I think it a most encouraging spot for labor. Every school that is suspended retards the work. I would much prefer suffering in this department here, than that they should suffer — and the reason is obvious. We have but just entered the field —

When my Dear Bro. all Missions be so conducted, that each will have its seminary to raise up native divine aid, preachers of the gospel. India is not to be converted by foreigners as a general thing. Why should not different companies be sent to different places, not to exceed half a dozen, for this and general helping purposes — I am quite desirous of penning my views on this subject and if I can get time will D.V. do so. In my letter last year I spoke of having up a paper on Native Free Schools. This is published in a periodical of this place, which goes among the higher circles — The periodical is by one of the chaplains — Hope it may be the means of doing good — We have 3 schools supported by local charity — Mr. Bonnie of the Scotch church, one of the government committee I believe on Education, told me last week, that Government had given the Madura brethren

3000 Rupees on account of the pressing embarrassments in America
I would just repeat here, that I have sent you two journals of
distributions of portions of the Scriptures — I have a third, which I
send soon. I have distributed about 11.000 portions, consisting pri-
cipally of single gospels on my tours — Do my dear brother, help
speedily with prayer & all the means to spread at least a portion
God's word over the whole land — The field (30.000.000) is wide

Rev. Dr. Anderson
Co. Sec. A.B.C.F.M.
Boston.
Massachusetts
U.S. America

MADRAS
Mar 26/36
Rec'd Aug 17 –
Ans'd

Rev. Dr. Anderson
Care of Messrs Gow & Co
Calcutta.

Rev. Dr. Anderson
Care of Messrs Gow & Co
Calcutta

Will the American Bible Society after having taken of supplying the world
with Bible in 20 years be slack in coming up to our help — to
our wants? — Will it not give me as many portions of the Bible as
I, on tours, with divine aid, am willing to distribute? — We have not
had a word from the Bible Society since we came to Madras — I
not had from Winslow, since he left the Coast for Ceylon — Mr
Saunders health I hope is a little better than it has been —
Accept much love my Dear Brother, from your affect.
J. Scudder

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Rev R. Anderson

My Dear Broth,

I send a Journal for the American Bible Soc. if you think it worth sending. It contains many remarks made in my log Journal of 1836. but they will be new to Bro Brigham. I rejoice that we have the prospects of such assistance from the American Bible Society. I wrote you about a month since a Journal of my last tour. This, if you think proper, you can send to Br. Brigham. Though I am not able to interest them so much as I could wish, my journals will have the tendency to revive their remembrance of us.

Very affect

J Scudder

Madras Feb. 20th 1839.

Rev. John Scudder,

Madras Feb. 20, 1839.

Rec'd. June 22, 1839

Ans. July 29

Extracts from J. Scudder's Journal

Arcot. Oct. 4. Yesterday I commenced the distribution of the Scriptures and Tracts at Ranipettay, a town of very considerable size, on the borders of Arcot. It is separated from it, by a river. Preached the Gospel to a number of people who came to visit me. Gave away about 200 portions of the Scriptures of them about 30, were in the Telloogo language. We need a large edition of Telloogo gospels, to supply even those, who are found in Tamul villages. Within every portion of the Scriptures, I consider it to be of importance to give a Tract. With those in Tamul, I came prepared to give with each the following three Tracts — and which I have had bound together, viz, the Spiritual Milk, the Heathen Friend, and the Heavenly Way. The Tract entitled Spiritual Milk, is the catechism, used in our native pre schools.

Oct 5. Was visited by many people. Distributed about 200 portions of the Scriptures, consisting principally of The Acts of the Apostles. Gave away also a few portions of the Scriptures in Telloogo. Had quite a rain in the evening and at night. Saw, what I never saw before — a rainbow at night. The moon was about half an hour high. The bow was white, and very bright, and presented a most singular appearance. A second bow, above it, was visible, but not very distinct.

6. Yesterday I continued the distribution of Tracts and portions of the Scriptures gave away, above two hundred of each.

8. Arnee. Reached this place, this morning. Spent the Sabbath at Timmoree. This place is supplied with a teacher, a young man of European descent. He is supported by the South India Missionary Society. Had but few applications for books. Yesterday I sent two of my helpers to a large village, to the West of Timmoree. Very little desire was manifested to receive the word of life. But two books were given. I should have mentioned that the two native helpers, left Arcot for Timmoree on Friday afternoon, and while on the way, found several portions of the Scriptures, which the people said they had obtained from me. Probably given them to them at Conjeveram in June last. At the great festival in that city, at that time, I distributed about 2000 portions. ~~of th~~

10. As I learned that there would be a large collection of people at a bazar about three miles distant, I left Arnee yesterday, at eleven o'clock to be present at it; and returned in the evening. Did not find as many people as I expected, consequently did not distribute as many books as I expected. It is a weekly bazar and is held only in the afternoon. Have, as yet, had but few applications for books from the people of Arnee.

11. Yesterday I went to another bazar, to the East of Arnee, and distant about 2 miles. It is on the borders of a town called Naakanum. This town I am told is very large. The applications for books herein were not very numerous. A large number of Brahmins, and Brahmins sons assembled near my tent, and conducted themselves in a most unbecoming manner. After I left the bazar, I was followed by the rabble, who showed their enmity by throwing stones at us. — This morning I left Arnee, and came on to Callumbore, a town of some considerable size. Remained there until one o'clock. Distributed, probably, about 50 portions of the Scriptures there. I am now at a place called Custoorpadee. It is quite a small village.

Polour 13. Left Custoorpadee yesterday morning at a very early hour, and came to this place. It is a very large town. Yesterday afternoon, had, probably, a hundred applications for books. The Brahmins appear to be of a different caste from those I met at Naakanum. Perhaps one reason is, because they have heard less of Christianity. Gave away the last of my Telloogo Scriptures yesterday. — A [illegible] all part of the way from Custoorpadee to this place is covered with [illegible] a man brought and showed me a coin of Mark Wilks [illegible] at Stagecoach. [illegible]

15. Left Polour on Saturday morning about 10 o'clock, and reached Tayavanum a little before three. The road is very bad and passes principally through jungle. I took up my position in a tope of trees, where I spent the Sabbath. Tayavanum is not a very large town. Distributed, probably, about 50 books

and as many Trails. This morning, I came on to Chettput, where I now am. Chettput is a pleasant place. Glad to find a comfortable Government bungalow after so long an encampment under the trees.

17. Left Chettput yesterday morning and came on as far as Taysoor, a large village about half way between it and Wandewaasee. Stopped there until 12 oclock. Gave away about 250 portions of the Scriptures at Chettput, I distributed above 250 portions of the Scriptures. Gave one of them to a blind man, who came to the bungalow for it. I could not refuse his request as he doubtless would get some one to read it to him. May he have spiritual eyes to discern the truth as it is in Jesus. — Left Taysoor yesterday with the expectation of visiting a large village between this and Taysoor but the bandy man brought us by so different a road, that when I found what he was doing, it was too late to think of going to it. It is called Ponoor. Most of the country from Polur to Wandewaasee is covered with Jungle. Of course there are but few inhabitants. Both Chettput and Wandewaasee, were once fortified towns. The forts are now in ruins.

~~Trivatoor~~ 18. Left Wandewaasee yesterday about one oclock, and came on to a village called Puthesay, where we tarried during the night under a large tree. Left one New Testament, with a number of smaller portions of the Scriptures with the people. This morning, we came on to Trivatoor passed two villages, at both of which portions of the Scriptures and Tracts were distributed.

19. Left Trivatoor very early this morning, and came on to Vanlapenatte, a large village. Yesterday we distributed probably 150 portions of the word of life in Trivatoor. The population between Trivatoor and Vanlapenatte is very sparse. The land is nearly cleared throughout the whole distance. The ground appears to be unfit for cultivation.

20. Came on this morning to Arnee. Distributed about 125 portions of the Scriptures at Vanlapenatte. Had a very quiet day yesterday. I wish I could say that I always experienced such quiet times. — This afternoon, I shall go, as I previously had anticipated among a dense population, which belongs properly to Arnee, where I hope to distribute many portions of the word of life. The place is called Cosayparlum.

23. On Saturday afternoon, went out with my bandy of books to Cosayparlum, and took up my position in a grove of trees, where I distributed the word of life until evening. On Sunday morning, I recommenced the distribution about 7 oclock, and continued until three in the afternoon. Thus the labors of my present tour terminated. I gave away about 400 portions of the Scriptures in Arnee and Cosayparlum. To the Lord of the harvest it belongs to water the seed sown.

I feel encouraged to go forward in the distribution of the Scriptures, from a circumstance I will mention. In 1837 I visited Vellore, a large city about 80 miles from Madras, & gave away a large number of Gospels. A young man, who received one of them, was seriously impressed by its perusal and made application to a Missionary belonging to Chittoor for baptism. He was not at that time baptized; & what his spiritual state now is I do not know.

During the last year I took four tours. The first one was in June July and August. I was gone from home about seven weeks & distributed about 12,000 portions of the Scriptures, and more than half the number Tracts. — Most of the portions of Scripture [illegible] to me distributed were but those which are furnished by the American Bible Society.

With respect to my operations in Madras I have but little of interest to mention. Most of the year I have had seven schools. These contain above 200 children. I deeply regret that I have not the

means to establish a much larger number. I think I could superintend 30 or more, in such a place as Madras. As we shall probably print an account of our schools, my son, I will not know speak particularly of them.

I will thank you to send me Stagnus trusses for the left side if you can procure it; if not please to send me what is called Rocking Truss, manufactured by the United Society of Shakers, Canterbury, N. H. — a new invention by T. C.

I will also be much obliged, if you will kindly send me Webstens Dictionary (one volume) abridged by Worcester.

Very affect
J Scudder.

Madras Jan 15th 1839.

Mr Hill will also oblige us by sending
1 lb good Cream Tartar.

Rev. Rufus Anderson D.D.

Boston,
Massachusetts
U. S. America

Rec'd Mar. 6. 1873.

W. M. Greenough Esq.

Mission Rooms

My Dear Brother,

I send a Journal, which if agreeable to you, I shall be glad, if you will send to Bro. Hallock. He will doubtless after perusal hand it over to the Secretary of the Bible Society. You will be interested in Mr. Stimson's Journal.

I am just about leaving Portsmouth for a few weeks to distribute Tracts, & Portions of the Scriptures. Our encouragements to be found in this good work are great. Some of the seed we have sown seem to spring up and bear much fruit. We have need to pray fervently for the rain of the Spirit.

Mr. Dwight of Dedham published in a public letter the impression, that I was of the opinion that Mr. Hall should go home, under the circumstances alluded to in that letter. I wish it to be distinctly understood that I never entertained such an opinion. I thought it wrong for him to go without the sanction of the Board. Bro. Wilson was decidedly of the same opinion. I merely mention the circumstance, because my name was mentioned in the letter. I think, as a general thing, that missionaries should obtain leave from home before going.

Mrs. Scudder, I am happy to say, is in better health than she was two years ago. So far as I am concerned, I have much to be thankful for. My constitution though impaired is not worn out.

Very affect. your brother

J. Scudder.

P. S. I do not much like to trouble you, but can hardly help it. Mr. Flagg did something for my health, when I was in New York, for which I owe him 25 dollars. He went on to the South & died. Mr. Armstrong of Boston said his relations were not to be found in Boston. I understand there is a Mr. Flagg now in Boston, who probably is also a dentist. If he is one who ought to inherit the property of the Mr. Flagg to whom I have referred, you would confer a particular

Rec'd Oct. 5 1840.

Rev.d R. Anderson D. D.
Cor. Sec.
A. B. C. F. Mission
Boston
Massachusetts
U. S. America.

Missionary

Rec'd Oct 5, 1840

Mission, Oct. 10, 1839

Rec'd Jan. 30/40

from the mission house at Ceylon, it is second letter received from Rev. Daniel Poor.

Madras Dec. 13th 1839.

My Dear Brother,

I enclose an account of the last tour I have taken into the country; and which, if you approve of it, I will thank you to send, to the American Bible and Tract Societies. Though there is little new to communicate, still I must let them see how their money is distributed. Br. Winslow will tell them how it is used in printing. — I sent you rather a long journal about three months ago, giving you some account of my tour as far as Tanjore. On Monday I leave home, if the Lord permit. It is not a very good time to go; but I must go now, & wait until, after Br. Winslow comes back from the meeting of delegates at Jaffna, as both of us cannot be absent at once. You see I need to have my hands untied. I have insisted upon Br. Winslow's going to the meeting of the delegates, that is so far as persuasion is concerned, that he may have a little respite from his desk. The press, presses very heavily upon him, with his multiplied cares and I am afraid he will wear his mind out as well as his body if he does not take vacations. Indeed I have told him that he might so long as we are alone, be the perpetual delegate, as I am so much from home on other business — so much from a feeble wife and seven children.

I have little to say about things in Madras. I have seven schools which I often visit. There are assembled as usual on the Sabbath at this place. None enquiring after Jesus — But I am not discouraged — no. I have not for the 20 years I have been on heathen ground met as yet with one discouragement. Opposition I have seen & experienced; but nothing further. You see my Dear Brother that I have been long in a heathen land. I first stepped my feet on the Island of Ceylon in Nov. or Dec. 1819. I forget which. I have many mercies to sing of — among others, an ability and a disposition to labour for the Lord Jesus, though with rather a feeble body and a worldly mind. Yes alas, I find the world too fast hold of me. How much sooner am we heaping up for a dying hour.

Mrs Scudder is tolerably well.

My affect. J. Scudder.

Rev. J. Scudder

Madras Dec. 13, 1839

Recd. May 16, 1840.

Revd Dr Anderson.

Cor. Sec. A. B. C. F. Missions

Boston.

Massachusetts.

U. S. America.

Madras Feb. 26th 1841.

My Dear Br.,

I send some little account of my labors out of Madras during the past year. If you think proper, will you kindly send the enclosed letter to Br. Hallock. I had commenced a systematic distribution of the Bible Way in this great city of more than Four Hundred Thousand inhabitants; but was obliged to desist for a season, in consequence of a severe affection of one of my arms, with a disease, which threatened to shatter my whole body. I shall however hope to resume my labors soon — almost immediately after the great Mohamedan feast, which has commenced is over. It will finish next week. It will take me at least two months to go through the work I have planned out. I am more and more deeply impressed with the importance of the prep: and when will you, my Dear Brother send us out the man we asked for two years ago to assist me in distributing the word of life? The one you send must be of a very robust constitution, able to go through great fatigue of body; and to bear hardships, which would break down a person of delicate habits. I beg you to keep this in mind. Rather delay a little in sending us help, unless it can be help of this kind.

I have nothing to state respecting Madras out of the ordinary course, except that we have three professed inquirers. I have eight schools containing above 200 children. These assemble at this place on the Sabbath. I have two Bible classes, which meet me during the week; and another class composed of persons who have begun to read a few lines weekly, of one of our tracts. Mrs Scudder has a weekly meeting for females on Tuesday afternoon. Their attendance has varied from twelve to twenty or more.

We sympathize with you, beloved brother, in all your trials; but labor on. Eternity will be long enough for you to rest in. In such a great work as you are engaged in, you cannot expect that all will go on as you could wish. Pecuniary embarrassments must at times be expected, in such a country as ours: but the Lord will not suffer any event to take place, without in some way overruling it for your good. He knows best, what is for the good of his kingdom: and will take care, that every one of his elect shall be found at his right hand, in the day of final reckoning. He will take care that no means be left undone to effect this object.

Yr affect. S. Scudder.

Madison, Feb. 26, 1841

Rec. Aug. 13. 1841

Ans. Oct. 29 –

Rev. R. Anderson D. D.

Sec. A. B. C. F. Missions.

Boston.

Madras April 28th 1841

My Dear Bro,

In the Providence of God I am about to be laid aside from my labors for a season. I have a severe affection of one of my arms, which will probably terminate in the complete loss of its use. But if it goes no further I still have reason for gratitude — I wish to live & labor for Christ, if he has any further work for me to do; but if my work is done, it is all well. I would depart and be with him, which is far better. The fear of death has been deprived of three of its terrors lately by death, and of a number of others who have left for various causes. — Let us help and pray for us. Dear Winslow will be left in Madras alone, as far as labor in the Ministry is concerned. His hands are more than full now, and will be still fuller after I leave for the Hills, which I am directed by Dr. Lane to go. — I send you a journal. Do let you that last will it. If you have no use for it, it may be well to let Bro Hallock see it —

The Lord be with and bless you. My Son Dear Brother in your labors of love. Let us act, think, labor for Christ, and we shall soon be with him — Blessed day, when we are welcomed to his bosom.

Yr affect. J. Scudder

Bro. John Scudder

Rev. John Scudder Mar 3
Madras, April 20, 1841
Rec. Oct 8, 1842

SHIP 22

NEW BEDFORD
MAR
1842

Revd R. Anderson. D. D.

Boston.
Massachusetts.
U. S. America.

Aug 13

Missionary Ship Illinois Capt Hillard
Via Rotterdam
Pd 8 Cents

Ootacamund. 152

Neilgherry Hills Nov 19th. 1841.

My Dear Brother,

As you probably have learned ere this, I am laid up, upon the Neilgherry Hills. My constitution is a good deal shattered. This has shown itself by a peculiar affection of my left arm, brought on, as I think it probable, by leaning so much upon my elbow on the plantation, when on my tours — while preaching and distributing books & tracts. The affection consists of hard swellings on the tendons, quite painful when touched, and subject, occasionally to violent inflammation. The attack of inflammation which I last had, and which was in January, was very violent. I for a time lost the use of all the first joints of the fingers; but through mercy I have the use of them again. Dr. Lane urged me to go to sea, for some time before I left for these Hills. I however did not wish to leave my work at all: but was obliged to do so at last, or run the risk of soon being broken down altogether. What the Lord intends to do with me, of course is yet in the dark. My

arm still continues in a sad state. One of the main swellings has in part yielded to a sore, which was burnt by Nitric Acid. One thing is favorable. I can now use a spade in the garden, whereas I could not some months ago use a fork in eating. The exercise with the spade occasions some soreness but no violent inflammation. Both the physicians here say that I ought to complete a residence here of two years. To this it will be rather difficult for me to submit: but I wish to do just what the Lord plears. In January last I commenced the distribution of Tracts in the great city of Madras, a city containing at least above 400,000 (700,000 it has been estimated at) inhabitants but the Lord laid me aside after three or four days labor. I tried to do something again in this work for about a month before I left. Of these labors I made some mention in my journal and which probably has been sent to you by Bro. Winslow. It would perhaps have been better for me to take a voyage and return to America for two years, to go into winter quarters: and should I not recover here, it may be necessary for me to make application to you, for permission to take such a step. Two years of study might do wonders for me in America. This step I hope however never to take, unless plainly called to take it by him in whose hand my life and health are. I hope that notwithstanding so many are returning home, the committee will welcome me, if it should

be advised by my physicians for me to return for a
season. Pray for me my Dear Brother, that the object
which I have come up hither may be accomplished.

It is now quite cold and bracing here. We have had
frost and even ice several times. There is a large popula-
tion of Europeans at Ootacamund; and among them I am
trying to do good by the distribution of Tracts. I have
just commenced the "monthly distribution". My son Jared
is the distributor, I could not think of doing the
work myself. I keep a journal of what is done and
shall give you all see it in due time. The tract "George
Lowel" is the one selected for this month, and is peculiar-
ly calculated to benefit the gay and thoughtless — those
who are fond of the ball room & similar vain pastimes.
I hope that their labors will not prove to be in
vain. Most of the gentlemen are connected with the
army. A few are followers of the Redeemer, and but
few. — We have a Chaplain here, who preaches
here on the Sabbath. The morning service is well
attended.

My family are well now, with a little son of Bro.
Winslow's. From June until about the first of Novem-
ber we had much rainy weather. I never was in a
place where there was so much of it. We shall now
have a very dry season, and cold which I feel the
much need. Mrs. Sadder is I think hardly so well
as she was in the plains. Bro Winslow little boy
much better, though his bowel complaint con-
tinues. In one of your late letters you speak of Dr.
Flagg. If payment has been made to him, will
Mr. Hill be kind enough to mention it to Bro. Maso-
n. If he is one of the relations of the Dr. Flagg
who formerly was the deacon of Boston, and is not
dead, he is entitled to it. Dr. Flagg died I bi-
lieve at Charleston.

I am quite delighted to see your publication so-
ciety, raising up a native Ministry. I have long

felt the force of what you have brought forward
May the Lord prosper your efforts abundantly to ed
the Christian public in your behalf.

Now My dear Brother farewell. Remember me affe
-ctely to each of the members of the Committee.
you be faithful in your labors to build up the k
-dom of our precious Immanuel. — "For to me
live is Christ." What better motto, can we adopt.

Yours affectly
J. Scudder.

Rev. Doct. Scudder,
Nielgherry
Hills, Nov. 19, 182
Rec. March 12, 1

Rev. Doct. Scudder
Madras
Mr. J. Chinnie
Madras.
Cash. to Rev. W.
April 2.

Rev. Doct. Scudder
Madras
Mr. Chinnie
Madras.

INDIA

POSTAGE
INDIA
Paid to Madras

JAN 7
1842

The Revd Doctor Scudder of the American Mission Madras has been on the Neilgherries since the 5th June, when he arrived in a very bad state of health, being reduced in flesh and strength, and suffering from his impaired digestion, exceedingly large and troublesome and a subcuticular disease in the course of the nerves of arms, chiefly the left arm, marked by a series of tubercles exquisitely painful on pressure. Since his arrival he has used a great deal of medicine internally, and also externally, for the relief of the various symptoms, and at two different periods he submitted to the painful operation of tying the piles.— the latter being attended with very severe and protracted suffering.—

In some respects his health is better, and the subcuticular disease is not so painful since the most troublesome of the tumors have been cut out, and others have been cauterised with Nitric acid. The piles also are less troublesome, but his strength has scarcely increased, but on the contrary has appeared to diminish latterly, and he now suffers from a disposition to sleep constantly, and from considerable irregularity of the circulation, his pulse frequently intermitting; the intermissions being attended with a feeling of constriction in the region of the heart, and with a necessity for making a full inspiration.

As these symptoms of weak

and irregular circulation have come on latterly since the settling in of the fine cold dry and freezing weather, We are of opinion that it is exceedingly improbable that any further benefit is likely to accrue from a continued residence on this Hills. And therefore as Dr Pudden's health is such as wholly to unfit him for further stay in India (laboring as he has been for more than Twenty two years, whereby his constitution has so seriously suffered) we advise that he should proceed as quickly as possible to his native land in America; as a further delay here would involve the postponement of his departure for a whole year, as we deem it essential that he should reach a temperate climate in the spring of the year if possible, that he may enjoy the most favorable season to begin his Valetudinarian sojourn in his own Country, where he should stay for three four years at least, before he thinks of returning to India.

(signed) D. Rich Med Suff Sicy
Nilgheries

(signed) J. Sandison Med. Dt
Nilgheries

Approved Nilgheries
of the Presidency of Madras.
1st July 1842.

Dr Pudden's health

J. Scudder's Quarterly
April 1. 1836.

In no quarter since I came to Chavagacheri have my school operations been so much impeded. Generally then are more or less affected by the great paddy harvest, which occurs in February. This year they have suffered much from sickness. A number of the schools have been broken up and several children died.

Still has been the sickness and so few have been the attendants at church, that I have not held my usual quarterly protracted meeting with my schoolmasters and children. This is a subject with me for deep regret. I was so much impressed with the importance of them which I held at their stated seasons, that I consider that much has been lost, during the last five months.

We have had one protracted prayer meeting. It was held the week before the last Thursday of February, to remember the object for which the 4th Thursday was set apart as a season for fasting and prayer. We felt deeply interested as you may well suppose in praying especially for the American Colleges. It would be a strange circumstance, if we were not, when we see the multitudes around us who are perishing.

April 1836

I Scudders Quarterly -

First Journal-

Extracts from J. Scudder's Journal

April 7th 1836. Yesterday and to day, have been holding a Protracted meeting with my own children, and with the three children of a Mr. Dobson, who is connected with the distillery at this place. Edward Spaulding is with us. We had religious exercises at 7 and at 8 o'clock in the forenoon, and at 4 and at 7 in the afternoon. A protracted Prayer Meeting has been held at the same time, by several of the Native members of the church.

9th. To day, while conversing with a person in my little bazar bungalow, on religious subjects, he seemed to be quite at loss to know how I could reconcile the inculcation of a Savior, with my assertion that there is but one God. On such occasions we are obliged to make reference to objects of sense. That to which I alluded to day, is the Sun. I told him that it is one body; and yet possessed of light, heat and color. While making such allusions we take care to observe, that no comparisons are made of the Trinity to such objects, to explain it: or in other words that such comparisons are not correct; that we merely wish to show that what at first may appear to us to be impossibilities are not mere improbabilities, but absolute certainties.

10th. In consequence of the sickness and harvest and opposition schoolmasters, the number of children at church on the Sabbath was only about 60. I feel more sensibly than little at Panditeripo, that we should have promoted the cause of Christ to a much greater degree, had we at the commencement of our Mission, established a boarding school for the sole object of educating schoolmasters.

12. To day I began to distribute some of the Almanacs which were sent to Chavagachery yesterday afternoon. While conversing with a man, he said that there is one God and that he is above Siva. He acknowledged that all their inferior gods are vain: or in other words that Siva, Vishnu and Brumha, and the other gods who alone are objects of worship among this people cannot be worshiped. He could scarcely make any other acknowledgement, after I mentioned the impurity of their conduct. The next hour, however, he will probably fall down and worship them. Truly the people are taken captive at the will of the devil.

16. Went to Catchay to attend to the examination of my schools at that station. The main object I have in view on such occasions, is to attend to the Spiritual concerns of the children.

18. My English School is dissipated in consequence of the sickness of the teacher. He has had repeated attacks of fever of late, and has thought it best to return to Panditeripo, where his friends reside.

19. I hear this morning, that one of my most efficient schoolmasters died yesterday. He belonged to Navetcooly. Was present at my schoolmasters meeting on Tuesday last. He was quite a learned man: and had received much religious instruction from me. Could I say that my exertions for his Spiritual welfare had been crowned with success, I should much rejoice. I however have no such privilege. What I have done, I have fearful reason to believe, has proved a savor of death unto death — Last month while attending the examination of my schools at Navetcooly he introduced the subject of two of his sons consulting themselves with the Christian Church. It appears that he afterwards mentioned the same subject to one of my Native Assistants. This induced the latter to inquire, why he should manifest such a desire respecting his children, while he kept aloof himself. He said that he had a daughter to be married, and that after this event should take place, he intended to connect himself with the church. Should you die, before in the mean time, said my Native Assistant, what will be the result? His answer was, I shall be lost on her account. During his illness, it appears that he said, there was a possibility that his soul might be lost in consequence of this daughter.

20. This is the day of the monthly examination of my schools at Eruthenmuttuvaly. My Native Assistants have gone without me. I have not been well for several days — This afternoon, was visited by an interesting man from that parish. He came for an Almanac. It appears that I had given him a portion of the Scriptures in the times that are past. By inquiries made, I learned that he had read at least some of it.

22d. Went to Navetcooly to attend the examination of my schools. This is the day of their monthly examination. Saw the two sons of the schoolmaster, who died on Monday. The eldest will take the school his father taught. Formerly he was one of my teachers but was suspended from his employment for improper conduct. This was as follows. At my Protracted meeting in October last, one of my Navetcooly Schoolmasters was admitted into the church. After he had been baptized and taken his seat, this young man raised his hand, put it upon the forehead of this schoolmaster and repeated the name of the Trinity. A flagrant instance of misconduct on the part of one so intimately connected with me, could not be allowed to pass unnoticed — Before restoring him to day, I insisted on his asking the forgiveness of the one who was more particularly the subject of his jest. He willingly did it. — This is one of the Tamulians good days. The following annual ceremony which takes place. Whoever is the possessor of two bullocks and a plough, yokes his bullocks, breaks a cocoanut in honor to Pullia (the god to whom cocoanut water is peculiarly refreshing) and after having put them to the plow, [illegible] marks with it in his field. In consequence of this ceremony, some of the children

just come to be examined.

9th This afternoon, when I went to visit one of the Chavagacherry schools, I found the master absent. He had gone to the funeral of his wife's sister. Mrs Scudder and myself heard the ling of the people and after concluding our visit to the school, went to the house where the corpse d. Attempted to speak a few words on divine subjects; but was not permitted to say much. was late and the people were desirous to take the corpse to the place of burial. While we re at the school, I asked a young man, who was present, if any ceremonies had been per rmed since the death of the woman. He said that the people had thought of making some offerings to Siva; but that they desisted, because they had indications from the chirping of lizards, that such offerings would be in vain. What he said afforded me a good subject. Let I addressed the children of the school.

day the Monthly examination of the Chavagacherry schools commenced. The schoolmaster made mention above, asked permission to be absent tomorrow morning from church of a ceremony to be performed at the house of the person who died and was buried yesterday. The cer follows. The washerman and barber are called and curry and rice are given to of the men who are related to the deceased bring a small sum of money to the ~~[illegible]~~. After giving a part of it ~~money~~ to the ~~[illegible]~~ washerman and bar , the husband a some near friend takes the rest. On the floor where the corpse lay, a light lamp, with beetle, tobacco, curry and rice are placed. The women who are present sen- round these, and for a season weep and wail and beat their breasts. At the conclusion of the ceremonies those who wish, partake of curry and rice — No ceremonies are performed at the graves of those who are buried. When the corpse is burnt, these ~~[illegible]~~ are numerous. And after it is burnt, the relations gather up the ashes and carry them to a priest, who sanc- tifies them as the people suppose. The person is then a fit subject for heaven. On such occa- sions the priest receives from five, ~~[illegible]~~ to two hundred dollars. The bones eventually are deposited in the sea.

May 2d Preached yesterday from Psalms 77. 3. I remembered God and was troubled. Went in the afternoon to Navelcody. As this is the day of the year, when the rich boil rice, and give the congee, or the water in which the rice is boiled to the poor, some of the children did not attend church. I have the religious services on the Sabbath at Navelcody and Cat- chay in the afternoon, that I may have the opportunity when I wish, of preaching at one or the other of these places. Sometimes I spend the Sabbath at Eluthumurtturval, which of course prevents my preaching at Chavagacherry.

3d Last night Bro. and Sist. Winslow reached Chavagacherry. We have great reason for thankfulness that our dear brother has been permitted to return to that field in which he has labored for many years. Mrs Scudder and myself have been highly favored in being allowed to meet a beloved sister, after a separation of nearly seventeen years. — This morn- ing after returning from my bazar bungalow, I held the monthly concert of prayer with the na- tive members of the church. At this meeting each one is allowed to mention any interesting facts that may have come under his notice during the preceding month. The following are some of the statements made. Several persons who had received portions of the Scriptures, when Bro. Spaulding and myself were on a tour at Karichy last year, as well as at this place, came to ex- plain the meaning of some of the passages they had met with — Sometime ago, a child was taken sick and the father wished to bring it here to have medicine administered to it. A conjurer told him not to do it; and that if he did ~~so~~, the child would die. He how- ever brought it, gave it medicine and the child was cured. On a future subsequent occasion when this conjurer professed to be possessed with the god, he was beaten by the people, for having told falsehood respecting the child. These conjurers are objects of great fear to the people, and when their confidence in them is destroyed, it removes a powerful barrier to the cause we are endeavoring to promote — Coe lately met with an imposter. He had been to Tinnareen, and as he succeeded in making this people believe that he had been to Kath- mandu and that his tongue had been cut off, he easily prevailed upon them to give him money. As he could not speak, he had two disciples to speak for him. When Coe first came where he was, he saw the people worshipping him. As he was well acquainted with the man, his presence gave him no little uneasiness. The imposter immediately made his claim; but of course refused to speak, as his deception would have been immediately de- tected. His disciples secretly entreated Coe not to let the people know that he could speak, as the means of his livelihood would be destroyed. He however said that he consid- ered it to be his duty to do otherwise and make it known. When the people, especially those who had just before been worshipping him discovered the imposture, they became very angry. Some were quite angry enough to beat him. The deceiver with his disciples made haste to be gone. — At Eluthumurtturval, a woman threw a god, and some of his sacred books out of the temple. The people of course were enraged, and ~~they~~ proceeded to beat her. So great an affront they supposed would not pass unpunished by the god; they however perceived that he had no power to destroy the woman, ~~[illegible]~~ and declared that he should no more be an object of their worship.

12th This morning, we commenced a Protracted Prayer meeting. Our exercises were held at 7 and at 10 in the forenoon: at 4 o'clock in the afternoon, and at 7 in the evening. We expect with divine aid, to have a season of protracted labor with the schools and their children, here next week.

13. This evening our Protracted Prayer meeting was finished. The exercises were [illegible] than of yesterday.

14. Went to Catchay to be present at the examination of my schools. Addressing the children, I dwelt particularly on the sin of quarrelling. The schoolmaster had lately been in a fray with one of his neighbors.

16. Yesterday afternoon, went to Navelcody to hear a sermon

+ Karichy

tive helpers. His text was from Gal. 5. 1. He mentioned several things, to prove this people were under bondage. For instance, when they are about to build a house, they feel it encumbent upon them to inquire, ~~and consult~~ of a conjurer for a good day to commence it. When this day has arrived, they break a cocoanut in honor of Pullian, and proceed to cut down a Palmyra tree. If it is monday, it is a bad sign, if it falls towards the East. On Tuesday it may fall to the East but not to the North. Unless it fall in a good direction it cannot be used. Besides, if it happens to fall upon another tree, or to split, or it strikes the ground, it cannot be used. —— When they are about commencing to dig a well, they make an image of Pullian, & break a cocoanut. The image is made of cow dung. With these preliminary ceremonies, they proceed to divide the land in which the well is to be dug, into 12 parts. On each of these twelve parts the conjurer places a stone he brought for the purpose. This being done, he directs the owner of the land to take one of the stones, and after repeating one of his songs, he tells him, whether the well will be good or bad. Besides this he orders him to touch some part of his body. If he touches his head, it is a sign that the water will pass through good stones. If he touches his breast it is a sign that there will be stones, upon which he can build the wall of his well. If he touches his legs, it is a sign that he will have to dig through hard stones before he comes to the water. The water too will be bad. —— When the people wish to cover their houses, they must wait for a good day, both to cut their ollas, and to cover them. If they do not cover them on a good day, the houses will be burnt. Besides, they must be under a certain star, before they can proceed to do it.

~~20th. On Sunday went to Eruthuvanthuval and preached in the morning. Preached at Catchay in the afternoon. Bro. Winslow preached at Chavagachery in the morning and at Navetcooly in the afternoon. On Monday went to Navetcoolly to attend the examination of my schools. In the afternoon went to Tillipally, and assisted Bro. Meigs until the termination of his Protracted meeting, which was on Thursday. We had a large and very interesting company of children. One hundred and fifty or more told us that they wished to follow Christ.~~

17. This morning we commenced our Protracted meeting with the schoolmasters of this station, of Catchay and Navetcooly, and with the children they teach. Bro. and Sister Winslow, and Bro. and Sister Hutchings are with us. Prayer meetings were held before and after breakfast. The services in the church commenced about half past ten and in the morning. A sermon was preached from Acts. 20. 26. 27. After the sermon addresses were made by Bro. Winslow, by Coe, and John Cheesman. The children with their masters were then permitted to go out a few minutes. After again coming together, they were addressed by Bro. Hutchings, and Charles Goodrich. Before going home, the children received a few plantains. —— At four o'clock in the afternoon, a prayer meeting was held. We had hoped to have had the company of some of the heathen women in our neighborhood; but none came. —— In the evening Bro. Winslow preached a sermon in English to the people of Dutch or Portuguese descent who are connected with the court of this district. We have just concluded the exercises of the day by a prayer meeting. Bro. Meigs reached us this evening.

18th. Bro. Hutchings preached in Tamul in the morning, and Bro. Meigs in English in the evening. At the prayer meeting this afternoon, one of my schoolmasters, who is a member of the church, mentioned that three of the children, whom he had formerly taught had been taken away from his school, because their attention had been attracted to the consideration of their souls concerns. It appears that their parents became quite alarmed; and as they resisted all their efforts to make them put ashes, they ~~forsaken that~~ considered that the most effectual means to bring them back to obedience would be to keep them from all christian influence.

21. Yesterday went to Eruthuvanthuval to attend the examination of my schools. One of the schoolmasters belonging to that place, is a very interesting man. He was awakened to a consideration of his souls concerns at the Protracted meeting we held with the schoolmasters on different stations in September last. Yesterday he told me that he had left off three things. The first is, not eating fish. I suppose he is a Sivakaren, or rather has been one. They never eat any thing which has had life. The second and third are, [illegible] reading a teacher in different temples. While he came into my employ, he was in the habit of going to the [illegible] district, and teaching the Shasters to the people; and he generally returned [illegible] laden [illegible] in the bungalow near the Market, was visited by numbers, who came [illegible] Four brahmins, received (each one) a copy. —— This almanac con[illegible] it is a subject for gratitude, that through it, Christians [illegible] many, who would not read publications treating of Divine

[illegible] thuval and preached in the morning. Preached [illegible] ched at Chavagachery in the morning, [illegible] ent to Navetcooly to attend the exa[illegible] to Tillipally and assisted Bro. Meigs [illegible] ternoon. We had a large and very in[illegible] d fifty or more told us that they were [illegible] the [illegible] my schools, because he had attended on [illegible] from school, he attended a meeting o[illegible]

...ila kind here, lately. A short time afterwards he met one of my native helpers, told him that if he could again study in the school, he would soon receive Christ his Savior. He also begged him to go to his mother, and ask, if she would not allow him to return to School. My native assistant complied with his request; but was unavailing — What trial have little children in a heathen land, when attempt to follow Christ.

To day I had a Tract read at my schoolmasters meeting, which we have lately published and which treats of the expences annually incurred at one of the principal temples in the district. They amount to more than 1000 Rix dollars. There are incurred to feed the Brahmins, and the Prostitutes belonging to the temple, light up the temple and so forth. Those on the first day are as follows. Rice has been prepared for eating 500 measures 36 dol. 5 fanams. 2 pice — Rice prepared for eating 24 measures. 24 dol. Peas. 6 meas. 8 f. Black peas 3 meas. Cocoanut oil 30 meas. 6 dol. Food oil. 1 meas. 6 f. Ghee 3 meas. 2 dol. Fuel wood 2 lb. 1 dol. Young Cocoanuts 120, (to wash the idol) 1 dol. 6 f. Ripe Cocoanuts 100. 2 dol. Long Plantains 1000. 4 dol. Other Plantains 1000. 4 dol. Jack fruit 50. 8 dol. 4 f. Brinjaws 1000. 2 dol. 6 f. Arickanuts 1000. 1 dol. Beetle 2000. 1 dol. Pumpkins 10. 1 dol. 8 f. Limes 10. 1 f. Mangoes 50. 4 f. Camphor &c 1 dol. Pomegranates, Oranges, Sugar cane, Milk, curds, Scented water, musk, flowers &c 5 dol. Jerchany 16 dollars.

June 1. Yesterday afternoon while visiting one of my schools, I asked one of the adults who were present, why they worshipped such God as Pillian. He said that they did so, because the example had been set by their Ancestors. In the course of his remarks he spoke of the four steps (among the Hindu people) to heaven. In them are included the following twenty acts, which when performed render the person an entirely holy being. 1. Burning Sacred Lights in the temple. 2. Visiting Sacred places. 3. Bathing in Sacred waters. 4 Rubbing ashes. 5 Wearing Sacred Beads. 6 acquaintance with the five Sacred letters. 7. Wearing a square iron round the [illegible] 8 Rolling after the god. 9. Passing through the fire. 10 Swinging on hooks. 11 Shaving the head. 12. Vow of celebacy. 13. Wearing the hair uncombed, unwashed and clotted. 14 Nakedness. 15 Vow of Silence. 16 Sleeplessness constancy. 17 Continued circuits round and round. 18 Sorcerism. 19. Abstinence from food. 20 Living in the Wilderness. — While on the fourth step, or in a state of wisdom, it is said, these wise men sang the various songs, we have against the Tamulic Religion: and they are very severe.

To day, the examination of the Chavagachery Schools commenced. As usual after the examination, the children were dismissed with suitable religious instruction & prayer.

3. Yesterday, the Brethren gave me permission to take a tour, of two months, on the neighboring continent. They also determined that Bro. Winslow shall go to Madras.

6. Attended the Monthly concert of prayer at Nellore. Various subjects for prayer were mentioned, and especially remembered. Among them, were God's ancient people — Alas that Christians pray so little for those, to whom they are in an important sense indebted for their hopes of heaven. My neglect stares me in the face —

8th. To day, the Brethren voted that I should go to Madras with Bro. Winslow. I feel that I am called to a field of much importance, and in carrying out responsibility.

10th. Yesterday Bro & Sister Spaulding and Bro & Sist. Winslow united with us calling to our recollection the day of the sailing of the Indus in June 1819, and the mercies which have followed us, up to this time. We were providentially prevented holding our meeting upon the 8th the day, we left our native land — We have great reason for thankfulness, that three of the four brethren who left America then are alive and well, and engaged in a work, which they would not exchange for a kingdom. It is also a subject for thankfulness that two of the sisters who left at the same time are alive and well, and that another has taken the place of our much beloved and much lamented Sist. Winslow, who was called to her rest about three [illegible]

[illegible] Bro. Winslow and myself are set off for the Madras [illegible] [illegible]ble that this is the last anniversary of our sailing, which [illegible] to hold with Bro. & Sist. Spaulding. We shall [illegible] of grief and joy: grief, that we shall see their [illegible] but through grace meet in a better world

Expect to leave home on Monday [illegible] Winslow will take charge of the [illegible]

[illegible] Jan. 5th. 12

[illegible] May 23. 1837

[illegible] Stanton

Extracts from S. Scudders Journal

Bay of Bengal June 14th 1836.

This morning, the little dhony in which I have embarked, set sail from Point Pedro, for the Coast. With divine permission I shall take somewhat of an extensive tour in the Tanjore country. I am accompanied with four native helpers, who are to unite with me in making known the gospel, and in distributing portions of the Scriptures and Tracts. I rejoice in the prospect, that the precious name Jesus is soon to be sounded in the ears of thousands who probably have never heard it, and that it will find its way through the medium of the Scriptures and Tracts, to many places, where the Minister of the Gospel has never proclaimed it.

The dhony in which we have embarked is of very rude construction. It is called a Karlla dhony from its peculiar make, and from the swiftness with which it sails. It has one mast of uncarved wood divested of its bark. This is supported by two pieces of timber which go quite across the boat. The upper piece extends, some distance beyond its sides, each of which has a rope attached to it — the only shrouds it has. The sail is hoisted nearly to the top of the mast, and is fastened in front to a piece of wood which crosses the boat near the bow. It has no bowsprit. On each side of the dhony, near the stern, is a small stick which crosses it at right angles, and so tied by ropes, as to move as if it were on a pivot. The part within the boat, which the dhonyman holds, is the handle he uses to steer it. To the end of the stick without the boat, a rope is fastened which reaches the rudder. The anchor is curiously constructed. It is made of two pieces of timber forming the arc of a circle, which cross each other at right-angles. To each leg of this cross a small perpendicular stick of uncarved wood is affixed at such a distance from each other, as to admit a large and very heavy stone, about a cubit long and half a cubit in thickness. The sticks just above the stone are forced together, and firmly tied by ropes so as to prevent the escape of the stone — The Dhonymen carry no fire with them and this is unnecessary. They can kindle one in the most simple manner as I have been witnessing. It is done by friction with two pieces of wood. A small piece is laid down upon a stone or board above which an old piece of cloth is placed. On this a circular piece of wood resembling the round ruler is turned by a cord, held in each hand of an assistant with great rapidity: as the wood used is soft, it soon begins to smoke, and small particles are worn off, which ~~soon~~ take fire. These ignited particles are wrapped up in the cloth and afterwards surrounded with the cord of the cocoanut. In a few minutes they have as much fire as they need.

The coast is now fully in sight and among the most prominent objects are the towers or pagodas, which are frequently to be be seen extending to a great height above the walls of the temples. It is more than ten years since I had the first sight of these pagodas. It was at it was that my mind was so alive to the importance of the Seminary we have at Bethesda and which has ever been most dear to our hearts — and how could it be otherwise than that I should be alive to its importance, when I thought of the extensive waste places, where there was no one to break the bread of life. We have watched over and prayed for this Seminary and we have witnessed its prosperity and be thankful for it. It has sent forth a number who have in several directions bore the balm for the healing of the dying; but no sent balm has it sent to a single soul in that extensive region, where I expect in a few days to commence my tour. Within these ten years, I have lifted up my voice, and entreated the pious young men in my native land to flee to their help; but I have plead in vain of the millions speaking the language in which I have a thousand times twice told, proclaimed the name of Jesus, about one third within that time have gone to the bar of God: and at whose hands will their blood be required? This is a momentous question, which deserves the most deliberate consideration of every christian who has been told of their miseries. Above all it deserves the attention of the pious young men, who have heard these appeals; but who have remained on their farms, or followed their professions as lawyers, phy

sicians and so forth, with as little apparent concern, as if there were no hell into which these wretched victims of despair have fallen. O where have been their bowels of compassion where their love to the Savior? I should not like to be in their situation in the last day. I could not bear to hear the Savior say to me, verily I say unto thee, inasmuch as ye did it not to one of the least of them, ye did it not to me —— Ministers of the Gospel should prayerfully consider whether they have done all they could to induce the pious young men under their care to enter the ministry and flee to their help. I shall be very glad, if they can at the judgment seat of Christ wash their hands in innocency. And I shall also be very glad, if I do not find the garments of any lay christians, then stained with blood for a similar neglect.

June 15th Reached Negapatam yesterday afternoon a little before sunset. Negapatam is compounded of two words, which signify the city of Snakes; so called from the number of snakes, which are, as it is supposed, in its vicinity. I am now at the house of the Revd Mr Cryer, Wesleyan Missionary: and as one of the great annual festivals at the celebrated temple at Tettumparum is to take place on Tuesday next I expect to set off for that place about two or three o'clock this afternoon. The first Tract I have distributed was to a Brahmin who came here this morning for some books, from a city not far from Madras. The coast opens an immense field for the labors of the American Bible and Tract Missionary Societies. The only way of benefitting the people to any very great extent, at present is through the medium of their publications. Ministers to preach the Gospel to a hundredth part of them are not in the field, and there is no prospect that this will be the case until long after this generation has gone down to the graves. Indeed if a greater degree of piety does not characterize the pious young men of our churches, at home, it will not be the case for centuries to come. The world in consequence of its increase of population is, it is to be feared, becoming daily more destitute as to a preached gospel. Alas, Alas, what is India to do? Shall exertions be made to raise up Ministers of the Gospel here? By all means, this should extensively be done. But how can this be, unless Ministers from Christian lands come to engage in this good work —— I would that the question might be put to every young man, who may hereafter offer himself for admission to the American churches, whether he feels willing, if it should be necessary, to leave house and lands and father and mother and brother and sister and go to preach Christ to the heathen.

16. I am now at Puntondtum. Left Negapatam last evening about 6 o'clock in a cart drawn by oxen. This is a much less expeditious way of travelling than in the palankeen; but it is much cheaper. The carts in this country are in most respects like those in America as to their general appearance. In front there is a small place on which the driver sits, formed of the tongue of the body and two pieces of bamboo which go out from it about a cubit from the cart, at an angle of about 30 or 35 degrees until it meets the cart. His legs hang down, or he leans them, and rests them on the tongue. The oxen are driven with lines. Instead of bridles with bits, a small cord is passed between the septum of the nostrils which goes over the head behind the horns. To this cord, ~~a~~ ropes are tied, which serve as lines. The driver has a small whip in his right hand, which he keeps in pretty constant motion. With his left, he frequently catches hold of the tail of the left ox, and twists it to the great annoyance — I need hardly add that it makes him quicken his pace. — While passing through the streets of Negapatam, I heard a band of native music, and after going by it, witnessed something of the ceremony used when a girl has reached the age of puberty. The band of music crossed the street and was followed by the girl. She walked on a piece of cloth, which was laid down before her by a washerman, in company with the person to whom she had previously been betrothed. Over her head a yellow cloth was supported by four persons. In her hand was a cup of water, with a cocoanut upon it, and above the cocoanut a light. She was going to bathe. After all this, the debased character of a heathen female is not to be wondered at. How effectually is every spark of modesty driven at once

[illegible]ever prove her breast, by such a public recognition of what in christian countries would be considered as the greatest height of indecency. Brought up so loose a manner, it may be easily conceived how liable they are to become the prey of every adulterer. — After leaving Negapatam, we travelled until about 11 o'clock, when we halted a few hours to rest: and then came on to this place without stopping. My native helpers have distributed a number of Tracts in the way. This of course they had a good opportunity of doing, as they always walk. I joined them in this good work after reaching this place — also gave away several portions of the Scriptures. Met with an interesting Pundaram, who asked for a book, the contents of which he began to repeat. It appears that he obtained a copy of what he asked, at Coombacoonum. Was deeply impressed from this case of the importance of distributing books.

17th. We are now at Shearly. Yesterday evening reached Mayaveram a large city; but as it was after dark, and as we left it very early in the morning, I saw but little of it. As we were passing through the streets this morning, we heard the lamentations of a woman mourning on account of a relation who had a little time before died. I will give you a specimen of what she said. "I have built a house and put a peacock in it — The house is deserted. Where the peacock has gone I do not know — If I look at the place where she died, all is dark — Is the grave your mattress? Is the elevation at the head of the grave your pillow? If four trees stand together there is a good shade." Such expressions are accompanied with loud and exceedingly mournful strains of the voice. While on our way to Mayaveram, we came to a town containing many people. Tracts were given to several brahmins. One of this class belonging to the Cutchery, on seeing a Tract which had been given by one of my helpers, sent to call him. He went. The brahmin asked him for a Tract in the Telligo language, urging it as a reason, that he did not understand Tamul. On his being told that we had no Telligo books he asked for one containing both the English and Tamul. As we had several of the Psalms in Tamul and English, he was supplied. After this native helper had left the place, and had gone nearly a mile, he was overtaken by three peons or officers of government, who came running almost breathless to get Tracts. Several came running after me also, and were supplied.

18 Reached the far famed and holy Sethumparum this morning at rather a late hour. Should have been here early, had I not lost my writing desk and medicine box. These were stolen. I placed both of them near the mat on which I slept in an open rest house. I missed them about 2 or 3 o'clock in the morning, got up, and looked about a little to see if they were not to be found. I had reason to hope that I might find them, as the thieves would care comparatively little for them or their contents. Their object in taking them was to get money; of which however they got not a farthing. As I discovered no traces of them, I laid myself down and slept. About day light I renewed my search: and soon discovered the track of the thieves by the papers of my writing desk, which I found under a tree near the rest house. The desk had been emptied of all its contents except an inkstand and one or two other small articles, and carried away. They left me my bible, Mr Rowe's Devout Exercises of the Heart, my razors and so forth. — After going a little further I discovered the Medicine box. It had been burst open, several of the little bottles were broken. — What little money I had with my watch were under my pillow — Shearly which I left yesterday afternoon is a good place for a missionary of the cross. The people are numerous, and if we may judge from the pagoda of one of the principal temples I visited, they have much need of his labors. Among the shameful images upon it, were the naked male and female, and representations

of the male and female in the act of sexual intercourse and this in the most conspicuous manner. Tracts were distributed among them, and the Gospel was preached — One good thing in connexion with the theft. By my detention, the words of salvation were left in the hands of some, who might otherwise never have had an opportunity to read of Jesus — On my way to this place, I overtook a man from Jaffna, a brother of one of the members of the church at Odonville. I asked him why he had left his work and come thus far, spending his money in vain. I also asked him, if the Siva of Tettumparum was greater than the Siva of Jaffna. He told me that it was so reported: and added that though he and others went to the temples of Siva in Jaffna they did not believe that the god was really there: but were at Tettumparum. In other words, they believed that the images at Tettumparum were alive. Thus we see what vanities are believed even by men, who have all the light of the Gospel, which so conspicuously shines in Jaffna — How important that the rising generation be taught the folly of such a belief before it becomes as it were identified with their very existence — "Could Hindooism" says the celebrated Rammohun Roy "continue after the present generation, or bear the studious examination of a single year if the belief of their idols being indeed with animation were not carefully impressed upon the young before they come to years of understanding." — We distributed about 1500 Tracts on the road between this place and Negapatam.

Saturday night. I have been out in the city this afternoon distributing Tracts. Such was the rush to get them, and the consequent disorder, that after having given away a large number, I concealed what I had left. I then went into the outside court of the great temple of Siva. I never saw a building of such magnitude It is, indeed a wonderful concern. Met with an interesting young man, to whom a Unitarian Minister (if I may so call him) of Madras had sent some of his unitarian productions. The name of this Unitarian is William Roberts. I saw him in Madras in 1825 and had a long conversation on religious subjects with him. It appears that he went to England with some English gentleman, in the capacity of a servant, came in contact with the Unitarians there, and by them was instructed how to vilify the ever blessed Jesus. In this business he has acted a very conspicuous part. The young man, to whom I just alluded is to call and see me again tomorrow and intends going with me to a place where he wishes me to preach. He speaks English: was taught it at Madras. I am going to the temple to night that I may learn all I can of the abominations of heathenism. Hope there may be no disorder.

Quarter before 11 o'clock at night. I have just returned from the scene of abominations, a scene revolting indeed to ~~every~~ heart which knows the turpitude of heathenism; but yet exceedingly captivating to the heart of a devoted idolator. I entered the inclosures of the temple about 9 o'clock and after a while went into the temple where the god was seated. It is a temple of a thousand pillars. In the middle of ~~it~~ ~~temples~~ is a long arched room if it may be so called. Its length its breadth and its height with the lights the music and singing made a very forcible impression upon my mind; and had the music and singing been employed in adoration of my Redeemer I should have enjoyed it beyond any thing I have heard for many days. The great arch caused them ~~[illegible]~~ rude as they were, to have a peculiar degree of sweetness. After I had been in this temple a while I was told that it was not proper for me to remain. ~~[illegible]~~ I immediately withdrew. After I had descended the steps I was told that I could not remain even there as the god was coming out. I left this place also, and was followed by one who objected to my wearing my shoes. Of course I refused to take them off. I told him I would retire. I felt rather disturbed in the hands of these idolators who might fall upon me at any moment. I went

Some distance from the temple where the god was, and was told I might stop. I sat down. Soon the god after being presented with food was brought out. I returned to the place I had left after he had passed and followed the procession into the interior of what might be called the inner temple. Here I was completely lost, and there perhaps should still be, if the god had continued to rest as was the case a short time, during the night. At last I found myself at the place where the god set out and hastened home. I was importuned to give something by way of charity, but I refused ~~[illegible]~~, mentioning, that it would not be proper, as it might be considered an indication of my thinking well of their religion

20th. Yesterday was rather a new kind of a Sabbath to me. Never before was I visited by so many people on a Sabbath. In the morning I went with the young man ~~[illegible]~~ before mentioned to the place he had appointed for me to preach, and delivered my message of mercy. As I was returning home, meet the procession of the idols. They were Siva and Parvathi his wife with her two sons at her side Condeswammy and Pulliar. I never saw so meager a procession. One of the cars was covered even with an old torn cloth. The idols were preceded by two elephants the tusks of one of which were ornamented with silver. An ox upon which a boy was seated also formed a part of the procession. After the idols had passed I gave Tracts to some of the people. There was quite a rush for them. I returned to the bungalow about 10 o'clock. But few people came to see me until the afternoon. Then they crowded ~~[illegible]~~ so much for books and Tracts that I shut one side of the door of the bungalow put a chair in the other and had a person hand them ~~[illegible]~~ as I wished to give them out. ~~[illegible]~~ Not unfrequently it is necessary to take such a precaution as a rush might be made upon the books by those to whom we do not think it proper to give them. In the evening we held a prayer meeting. It being Sabbath evening I did not think it proper to go to the temple.

Have been again to visit the temple. Went into the building with a thousand pillars and on the top of it. The whole of the covering or top of the temple with the exception of the arches is of long stones reaching from pillar to pillar. At the side of this temple is a flower garden which affords flowers to adorn the gods. ~~[illegible]~~ Above the walls of the temple there are four splendid towers; built by four kings and are named after them. I entered through the north ~~[illegible]~~ tower into the temple yard. On this ~~[illegible]~~ tower is a large image of Siva perfectly naked. From the north I passed to the South tower. One of the most revolting images on this was that of a woman perfectly naked in the act of bringing a forth a child. The person who pointed it out to me said she was crying, and the women who stood near her were endeavoring to comfort her. I went through the south pagoda into the street, a street of Brahmins and continued my walk until I came to the street which leads down to the East ~~pagoda~~ tower and where are the cars upon which Siva & Paruvathi and Pulliar ride. The first I saw was Pulliar. On this are various representations. In one place is a representation of Krishnow seizing a woman by the breast in order that he may have intercourse with her. In another ~~place~~ is the representation of a woman lying down and a men in connexion with her. There is also the representation of a woman trying to pull him back to prevent it. In another place is a representation of a connexion still more revolting. On the second or Siva's car is the image of a woman kissing the privates of a man and his mouth is near hers. I will not describe the position in which they are to enable them thus to act. Another image represented the male in a position which I will not mention just about to commence the act of sexual intercourse. The third represents the woman stooping and a man in connexion with her.— On Paruvathi's car is the representation in one place of a woman's lying down and a man in connexion with her and three images looking on laughing. In another is the representation of a woman conspicuously naked, and the man about to ~~connect~~ himself with her. In another the woman is stooping and the man in connexion with her. He is most shamefully bare. Two woman are standing ~~by~~ laughing.* Before these cars I proclaimed the name Jesus to a multitude of people. Afterwards proceeded to the place where I preached yesterday and addressed a large number. I then returned to my bungalow and was followed by such a multitude principally boys that I was obliged to shut up the doors and windows. A great tumult might have occured had I not done so. ~~Have had my breakfast and been supplying myself with gospels and tracts. We do not give many of the Scriptures except from the bungalow. We might distribute all we have in a day, but we must be discriminating~~. Alas what a host of Children are there here growing up in ignorance and sin. O that there was one Missionary here. What good might he do. This evening I intend to make one more effort to get within the temple of 1000 pillars. 6 o'clock in the evening. The rush for books is so great and the people so tumultuous that I have suspended giving any more. Little idea can be formed of the tumult. I am sorry to be obliged to close the doors upon the people. By so doing a number who ought to receive books must go away.

Half past 8 o'clock. Have just returned from the temple. I was informed before going ~~[illegible]~~ that counsel had been taken to beat me should I go to it to night. However I went under the convoy of a brahmin and the young man of whom I have before made mention and under a

* It is proper that you, My Dear Brother, should be prepared of such facts

better convey them either, much nearer the god than I was on Saturday night. There was but one dancing girl present. The others I was told had gone to a marriage. I saw her dance before the god. The language of her song was most abominable. "My friend (said she when addressing him) so full of desire upon thee. In consequence of my desire upon thee, my lust has been satisfied. He says he will not come. He will not kiss me. Is he angry with me? or are his desires upon another? Come and embrace me. Come and lie with me (becoming at the same time with her hand for him to come to her) Put an end to my desire." The sentence my lust has been satisfied is translated into language which may be read, but in the original is too abominable to be repeated any where out of the temple. Can any wonder be excited after such transactions in the temple that the people should be almost universally adulters. I met with no abuse, but was treated even with more respect than on the night of Saturday. One of my native helpers last night received a few slaps and lost some blood

June 21. Half past 5 o'clock in the morning. I have just returned from viewing farther abominations of heathenism, viz the procession which terminated in placing Siva and Parvathe on their cars. The splendid lights they had were all from ghee instead of oil. Oil is too mean to burn before this Siva, for he only comes out of the temple twice a year. There are other images of Siva before which probably oil may be burned. I said all the lights. There was one exception, the most brilliant artificial light I ever saw if I except that which I have seen from an ignited body immersed in oxygen gas. It was made of sulphur, salt petre and lime. After the procession had reached the place where the cars were, I took out my pencil and wrote the following sentences the light of the torches shining upon my paper. "O I wish the pious young men of America could witness this scene. Perhaps they might have bowels of compassion for this people and flee to their relief. They might do much to prevent this." And can it be that the sun which is yet below the horizon can ever rise again on such scenes of abomination!

During the procession sky rockets were discharged and loud reports made from something like a small cannon. I was told that the god was adorned with about 400,000 pagodas, worth of Jewels. Quarter before 7. I left the place where I saw the god and his wife placed upon the cars, expecting from information given that they would not for some time be drawn. By thus leaving the place I missed seeing the cars of Pullier & Siva drawn. In consequence of the late order of government that no force should be used in inducing people to assist in the ceremonies of the temples, the people are so angry that they have been driven to get the two cars just mentioned forward with a rapidity perhaps seldom known. I am now in the Viandah of one of the principal streets near the temple, waiting for the sight of Paruvathes car. A sad accident has occured as I am informed this morning. The car passed over a part of the heel and foot of a young man. I expressed a wish to go and see him, but learn that he has been carried away.

Eight o'clock. Have witnessed the drawing of Paruvathies car. I stood on a chair as it passed, and a great shout was raised when it came opposite to the place where I was. I do not know that I ever saw so many people in so small a compass. Following the car were men who frequently shot off the little cannon of which I before spoke. These were inserted perpendicularly in a peice of timber, drawn by a rope, and after being loaded were set off by a train of powder reaching the touch hole. While at the house just mentioned a Brahmin came to me, shaking with rage. As I had been writing and making inquiries about the accident which had happened before the car approached I suppose he thought that I had intended to write to the government respecting it. He said the boy was not injured by the car but by a stone. A specimen of the supposed holiness of Brahmins. I have been told since, that he (with others) brought stones to stone me. He however went off without doing me any injury. I have been advised not to go to the temple tonight. The Brahmens, it is said are very angry, and have been taking counsel together that if I go, they will let stones fall from on high upon me. Indeed I had no expectation of going again, and if I were to go, perhaps I should be no more molested than I was the last night. No doubt there may be some who would be glad to see me stoned and dead. I cannot believe this of all — I am desirous of giving a full report of all this land to the American churches. I want there pious young men to know the length and breadth of its misery. It is my intention to make but one visit more to the temple and that is to see the god bathed in the sacred tank tomorrow.

The rush for books this afternoon has been immense and great disorder has occured. The young man of whom I have made mention had been here in the forepart of the afternoon and kept

all intolerable order so long as he stayed. He would admit none into the gates except such as he thought would conduct themselves properly. At one time a rush was made and some got in. He however made them go out and all was quiet until he went away. I then attempted to distribute Tracts through the railings of the gate & fence. After a short time the gate was forced open and I was obliged to suspend all my operations until they went out and until the young man returned. He was gone about half an hour. Soon after his return there was a rush through the door which I am not aware had been opened before since I came. We succeeded in getting that closed. But soon the young man lost so much of his authority that the gate was again forced open. I suspended all my operations on account of the disorder. It may be difficult for any one not present to form an idea of the scene. I at last resolved to leave the house. This I did and proceeded to visit a temple of Patricalle which was nearer. I had been visited by the priest belonging to it a very pleasant man who very cheerfully took me within this temple yard and I could have seen the goddess, if I had given a little money. I was told that such was the custom. This I refused. I was presented with a garland of flowers and a lime. This is the temple where barren women come to be freed from this barrenness; and if they obtain the help of the goddess or in other words, the object of their desires they make an image and have it set upon the walls of the temple yard. Of those I saw more than 100. This is their thankoffering to present to the child they have had. I did not return to the bungalow until near dark. Tomorrow afternoon I must absolutely leave the house, or obtain an office of government. I choose the former. The Cutwall has been here this evening and offers me assistance if I need. No disorder took place after I left. Many of the crowd followed me out of the inclosure of the house. I have got rid of most of my portions of the scriptures, and yet there is the first place in which we have performed any thing like labor.

June 22d 6 o'clock. The people have again begun to throng for books. I have got them all out of the yard and the gate shut. I have sent out one of the native helpers to distribute books and Tracts. I have given direction to have nothing given within the gates at present. There is quite a bustling noise without. Who shall get first is the prevalent wish. Half past 6. Have suspended giving out books for the present. Told one of my native helpers that he might go on the public road leading from the bungalow at some distance from it and give Tracts. He went and for a while he was enabled to distribute them. The people however began to press so much upon him after he had distributed about 100, that he desisted.

1/4 before 12 o'clock. Have been to the temple for the last time during my present visit to the city. I expected to have witnessed the bathing of god; but the ceremony did not take place. I however witnessed the great bathing scene of the people. The tank in which they bathe is an artificial one and very splendid. From one of the entrances I counted 28 steps to the waters edge. There are flights of steps on four sides a part of the way from the waters edge. The whole tank with the exception of the three entrances to it, is surrounded with Mason's work elevated at some distance above the ground. This with a covering of mason work and stone pillars forms a verandah on four sides above the tank in which the people walk. Tens of thousands have been bathing and washing away as they suppose all their sins. I stood upon the top of the mason work just alluded to and looked attentively to see what was going on. And the whole appearance (the great numbers of people bathing and washing their clothes; the great variety of the colors of the clothes with which the people were dressed, with the people walking about in the temple yard together with the great pagodas and temples within the great pagodas) presented a scene altogether indescribable and much of it very imposing. The bottom of the tank I am informed is paved with stone as is the case with most of the great temple yards. The water of the tank is quite green. On one side of the tank I saw many flowers in various places. These are used in the worship which takes place at this time, as follows. The people or Sivakarung make an image of Siva's privates of mud and after having adorned it with flowers and worshiped it they throw it into the tank. This tank is of the form of an oblong square. The mason work or top of the Verandah of which I before spake is supported by about 46 pillars on the longest side of the square and 26 on the shortest. This is the tank I suppose which is so famed in Jaffna that it is there said that the fish which may be taken from it this year and eaten, will be found alive there the next year. There were various beggars within the walls of the temple among whom were a number of Sinnasses and forbidding objects indeed they are. One was drawing a bow over a kind of fiddle in order to obtain alms. The other stretched out the remnant of an arm which had been amputated. The manner in which some of these are daubed with ashes causes them to have an almost frightful appearance. I saw a new kind of beggars. These were elephants which were received into their trunks any money the people gave and handed it

up to their riders. When anything to eat was given they conveyed it into their mouths ~~with their trunks. In one place was a woman on the pavement, because she had lost about one and a half Spanish dollar. She was the picture of distress~~. As might be expected there was a constant noise where there was such an immense multitude. I left the temple just after they brought the god and his wife out, at which time there was a great excitement among the people with lifting up and clapping of hands.

June 23. As I was obliged to be out several hours yesterday afternoon distributing Tracts to those who were leaving Sithumparum and returning to their homes, and as I had persons coming to me for books and other visitors until 9 o clock and as I was very little fit after having been out of doors for 7 hours or more during the day, I was unable to say all that I wished yesterday and must therefore go back.

While I was in the inclosures of this temple various thoughts passed through my mind some of which I will relate. In the first place I observe, that the ~~opinion~~ spirit which has been painted and circulated far and wide that idolatory is not long to be the religion of India struck my mind with some force. And is this really the case? If so what are the ~~signs of it~~ signs? Was the immense concourse of immortals at the temple one of those signs? I would raise my warning voice against the belief of any such a doctrine until I see evidence of a greater disposition in Christians to do their duty. How is idolatory to cease? Is it to cease by miracles? I am not one who believes the doctrine that the age of miracles will return and even if it were I am very slow to believe that even these would ~~very~~ soon ~~return~~ turn it. How then is it to be overturned? Principally by a preached word. True the distribution of ~~Gods word~~ the Scriptures and Tracts may and I believe with all ~~the~~ divine aid will do much good; but I would again ~~say~~ that it is to be done principally through the preached gospel; and where are the men to preach it? Could I have a thought accomplished which I had when looking over the immense multitudes before me who were engaged in rebellion again the King of heaven, with the divine blessing my hope of the above statement would partially be established. The thought was that if I had a thousand lives and could insinuate them into a thousand bodies cheerfully would I do it and spread them over the land for the good of the perishing heathen. But to lay aside fancy, I would again say where are the men to preach the gospel? so far as I know in all the Tanjore country where I now am and which probably contain four or five millions, there is not one man from America or England to a million of souls and is this a sign that idolatry is not long to be the religion of India? Let not the church be deceived. God is going to destroy heathenism no further than his people labor for it. He has ~~poured~~ promised the rain, but he has not promised to sow. He has commanded his people to go into all the world and preach the gospel to every creature. When they do this the idolatry of India will fall and till them we must not expect it to fall. Another thought which passed through my mind was that the great temple of Sithumparum is going to ruin, and this remark has been made of temples in general and probably it is true. And what has been the inference? Has it been supposed that on this account the people are less attached to their idols or that idolatry is going to ruin with these temples? Probably this opinion has gained much ground, and a most erroneous one it is. The temples are going to ruin because the people have not their rich kings and others to furnish them with money to repair them. The time was when the tamul kings ruled in full sway — this with a single exception, and he is king only of a small portion of territory, and of no ~~note~~ note is not now the case. In going within the inclosure of the temple at Sithumparum and viewing the wonders which burst upon the eye the question naturally arises from whence could money ever be procured to raise such structures? When the history of this temple is known the wonder to a degree ceases. The four great and splendid towers on each of which there now are or have been perhaps ~~many~~ ~~thousands~~ thousands of images were built by four different kings. Their help of course (for no one can tell so far as I know when they were built) and of their descendants if they have any has ceased. It is natural enough then to account for the temples going to ruin. In consequence of the few rays of light which have been scattered idolatry may have seen a little of its own darkness, but that darkness it loves. It clings to it. Let what will come we will never forsake it is the language of those who even know its folly. Another thought which occured to me was the following and having a pencil and a piece of paper I wrote it on the spot. Is it right for the churches to allow their pious young men to remain members of the churches if they cannot give reasons why they should not go to the help of these immense multitudes of perishing ~~immortals~~ immortals? Is it right for them to admit young men who will not go to the heathen in case the church should think they ought to go. These are questions of momentous import and though they may be at first sight looked upon as leaning to the side of Neto-doty, yet on mature deliberation it may appear that there is truth in them. It is as plain a case as yonder sun shines in the heavens that the idolators of India can never enter into the kingdom of heaven. I say of India because I can speak from

occular demonstration, and from long experience, that they are, living and dying in it, cut off from all hope of heaven. And where can a stronger argument be found to prove this, than their utter abhorrence of the name Jesus. They can bear to hear of any name but This. That "Bastard" shall not reign over us is their language. Tell us of God and we will hear you. But tell us of not of Jesus Christ. I would suppose this fact must be a convincing proof to all who advocate the innocency of the heathen that there can be no such thing as innocency among them. Why is it, if they are such innocent beings that the moment they hear of God's dear son they do not cry out with one accord, We have found him whom our souls desire. Where is the innocency of their minds? Read it on the abomenable cars of which I have given a partial account. Read it in their enjoyment of the songs in the very innermost of their temples, songs which would disgrace a house of ill fame, songs which must never be translated into English. Since then the heathen are perishing, and Christ has most positively enjoined it upon his church to send them the gospel. She is bound to send it. She must at all events send it. If she does not she is not entitled to her privileges. It appears to me that no person ~~[illegible]~~ ought to be allowed to be a member of the church who ~~[illegible]~~ will not do what he can for the advancement of Christs Kingdom. And can apparently pious and devoted young man, young men whom no one doubts but have the qualifications for the ministry and who ought ~~so~~ for as human appearances are concerned to go to the heathen, be allowed to remain members of the church if they do not go to their help. Or in other words should the church in looking about her to see what she can do for the building up of her Redeemers Kingdom deem it incumbant upon her ~~so~~ far as she can read the will of God to send certain of her pious young man to the heathen and if after representing the case to them and hearing what they have to say, they find their excuses destitute of foundation should they not cut them off from their privileges if they do not go. It may be that this ~~is~~ the very thing to prove that their profession is without foundation. It is easy apparently to follow Christ when all goes well and when our wishes are not athwarted. I would have no young man admitted to the church who would not be willing to state that if the church should afterwards think it proper to send him he would go to the heathen — It may be said that I am carrying matters very far* Granted and should they not be carried far. Must these immense multitudes which my eyes have just ~~[illegible]~~ been ~~going~~ gazing upon be left to go down to hell while there is a remedy, and a remedy which Christ has commanded to be sent to them — O ye blood bought churches of Jesus Christ what is going on while you are slumbering. Millions upon Millions falling into the lake which burneth with fire and brimstone forever, and no hand is stretched out. O ye young men professors of the religion of Christ where are your bowels of compassion. Dwelleth the love of God in you when you can see so many of your fellow men sinking into Eternal flames and do nothing for their help? ~~So long~~ As you, ~~lazily~~ before going to them without such an excuse as the churches to which you belong ~~believing~~ deem valid, so long I doubt whether you are christians. You may have the shell without the Kernel. O how can it be, how is it where there are a hundred thousand professedly pious young men in the American churches, that scarcely one, certainly not one in a hundred, perhaps in a thousand, is willing to go to endeavor to deliver the heathen from the wrath to come — Professedly pious young men of the American churches, will you listen once more to my call. I have hitherto lifted up my voice, you have heard its sound, you have turned away from me, you have said we cannot go. From these vast region of spiritual death, I once more call upon you to flee to the help of the heathen. Leave your farms your merchandize, your law, your physic. Delay not a single day to be in the means of preparation to go to their help. O if I could show you what I saw a little before with my own eyes if I could only show you the great multitudes I just saw who are dishonoring God and Jesus your king perhaps I should never have reason to use another argument for you to flee to their help. O that it were so that I might call up my young sisters belonging to the American churches to enter the ministry and engage in this all momentous object. I should not plead in vain. O no many many of them would flee to their help. But to that the commission has not been given, and I all say no more. O whither whither shall I turn my eyes for help in this great feild in which I am fighting the battles of my Lord and Master almost as it were alone; for what is one to a million. O thou who stainedst the cross with thy blood where shall I look but unto thee to raise up others who will go to the heathen — Alas Alas my senses might well bid adieu to this clayey tenement & take their flight forever when meditating upon the wretchedness, the misery, the deplorable condition of these dying immortals ~~who have been before my eyes when I will not venture to mention it lest I might mix my calculating time of thousands~~. I have been among them and distributed a few portions of the scriptures and some thousands of Tracts within a few days I bless my God for it. I thank you ye beloved ones of the American Bible and Tract Societies who have sent me them means of doing good. I thank you that when you see

your pious young men dishonoring their Savior by disobeying his last command you are resolved not to be idle, but will do what you can to help these wretched and miserable dying souls. I thank you, yes I thank you and here is your servant who stands ready to be one of your agents in distributing the precious word of life and these blessed truth founded upon it. Put them into my hands yes put them into my hands. It will be a great consolation to me to be used as your servant for Jesus sake — and while I ~~these~~ speak, let me entreat your prayers upon the labors of the last few days - of the portion of scriptures you have furnished. I have distributed about 350 and nearly all these at one place. I brought with me ~~about~~ nearly 400 and my stock is just exhausted, and it might have been exhausted again and again could I have replenished it at this place where I may say my tour for two months or a little less is only begun ~~almost begun~~. Thousands upon thousands might now be given away through this land. But I have them not neither could I procure any thing like the number I should have brought with me. They were sought after. The people I had almost said were ready to contend for them, as you ~~may~~ have learned from what I have ~~already~~ said. — True they do not know what they are. They see the book. They hanker after it. and though their motives for getting it are not what they should be I pray that they may receive a Zaccheus blessing; a baptism which will make them wise to everlasting life.

Yesterday afternoon. I declined stopping in the bungalow and went ~~at~~ some distance from it where I took my station on one of the principal roads leading from the city. I went about two o'clock in the afternoon and returned about a quarter before 6. The tumult ~~at last~~ became ~~so~~ great that I suspended giving away any more Tracts, and continued my suspension as the ~~thing~~ throng was so great and I could not well tell to whom to had before given them. This latter remark ~~was~~ made because ~~these~~ some ~~are~~ ~~then~~ who after having received a Tract will come almost immediately to get another. I returned to the bungalow and thought proper to have the gate shut. I shut myself up in the house. ~~and then~~ The crowd continued for some time, ~~to~~ but at last ~~at~~ dispersed. At night several came and received portions of the scriptures among whom were some these young men of the Catholic faith. ~~of the 400 or nearly the number I brought with me. Six or seven copies only are left. I might perhaps have distributed 2 thousands profitably~~ A thousand people from Jaffna I was told have been at the ceremony.

This morning I took leave of this holy city. For an hour and a half after I left it, its lofty towers were to be seen. I looked upon them. I thought of the American Education Society.

~~As~~ Through Jithamparam has not any special Royal support. it is not ~~I suppose~~ without immense revenues. Even in Jaffna, there are many fields which have been dedicated to its support. The manner in which it obtained its celebrity I will proceed to mention. Formerly a king at the north called Araneyasakaravattie with his dog was afflicted with an eruption. The king after trying various means to get rid of his disease came to Jithamparam. While there his dog went into a tank and after ~~having~~ drinking of the water his desease was immediately cured. His body even assumed the appearance of gold. When the King saw this he also went into the tank and was cured of his desease. On this account he built one of the great towers which is called after his name and appointed 3000 Brahmins to perform the religious ceremonies there. As the news of this miracle was spread far and near, it soon became a famous place and three other kings called, Chayrun, Chorlun and Parndeyun built the other three towers which bear their names. They also built the temple with a thousand pillars.

The young man of whom I before have made mention gave me some account of the Brahmins, who however are much less numerous there formerly. There are only 250 or 300 now. He said that when rich men come to Jithamparum the Brahmins make their obeisance, call them to their houses and treat them with the greatest respect by placing them on very rich carpets and so forth. After the lamps are lighted they call their wives who are richly adorned with clothes and Jewels to come where they are. This they do by various gestures endeavor to excite the improper desires of the strangers towards them. When they have eaten, the Brahmins say it is our turn to sleep in the temple to night and we must go. After they have left, their wives come where these strangers have laid down to sleep and as a payment for their adultery their husbands obtain the friendship and the purses of their guests.

In this sink of abominations good I hope has been done by our visit. The numerous

has been extensively made known as has appeared by many mentioning it. This we consider no small thing. Many have been found reading the books and Tracts in the Verandahs of their houses. In one place there was a company of 15 persons or more several of whom had portions of scriptures in their hands and were speaking of the need of a Savior to obtain everlasting life. I met with about ten young men who expressed their total disbelief in Heathenism and who wished that the Christian religion might prevail. They said that the priests and Brahmins were very angry with them for speaking against the heathen religion. They said that if they only had money they would make use of it to procure Tracts to destroy it. Of these I had considerable intercourse with two. Great numbers of the people have been the subjects of reading newly introduced to their notice. The gospels are in the hands of many Brahmins. Probably a hundred have received them. This place needs at least two devoted men able and willing to spend much time in preaching the gospel. It is also a most excellent place to distribute Tracts and portions of the scriptures. There are two great annual festivals which people from afar attend.

I am now at Shearly. This afternoon I have been out into the city distributing Tracts and preaching the precious name of Jesus. Went to one of the cars on which one of the gods rides. There was a great deal of carved work upon it. Several of the figures were quite shameful. A man and a woman in the act of just commencing connexion was the most filthy. She had one hand on a pot of water on her head, with the other she had hold of the penis of the man* As I refused to give Tracts to any great extent to the boys in the street a considerable tumult was raised and a pressing around me to get them. I at last suspended giving any more. I returned to the Bungalow. I visited a school and gave the larger Catechism to several children. Stopped also at a small school in another place where I had a large assembly around me most of them probably for the first time hearing that there is a Savior.

June 24th This morning my helpers went out into the city while I staid at the bungalow and distributed Tracts and talked to the people. One of my native helpers came back and said he had seen on one of the pagodas the figure of a naked woman bringing forth a child. Its head and arms were in the world. The midwife was assisting as well as two other persons supporting her in her back. I mentioned in my first report here that I had seen some very shameful representations. This escaped me.

June 25th Yesterday afternoon we left Shearly about three o'clock and reached Vytte ondenkovil the place where I now am. I immediately went out into the city. It is not a very extensive place. Probably the population will not amount to two thousand. Distributed a number of Tracts. Soon a crowd surrounded me and I was treated very unevily. I can scarcely call such crowds any thing but mobs. I had two or three salutes of hosts or shouts from them. Received a slight blow on the temple. As the place where I had stopped to remain for the night was an open native rest house, I thought it proper not to incur the risk of letting such a mob follow me: and after walking about for some time I sat down in a native Veriandah and remained there until 7 o'clock. As night approached they to a great extent dispersed and I returned to the rest house. One of my native helpers said that unless he had had the assistance of a man who accompanied him to the rest house, he probably might have been beaten. One able missionary is needed here.

This morning I went out into the city again between 6 and 7 o'clock and after standing a little while at the head of one of the streets I took my seat in a native Veriandah where I remained distributing Tracts and preaching the gospel until half past 9 o'clock. There was some tumult but on the whole as quiet and perhaps a more quiet time there I could have expected. There are several different temples in this place. The one nearest the rest house where I am is a temple of Sanaar the illegitimate son of Siva, and Vishnu the two principal gods of their celebrated tryad. Of course as these are both gods, one of them had to take upon him the shape of a woman. This Vishnu did and in consequence of Siva's being enraptured with her an illegitimate intercourse took place. The hedge of this temple if I may so call it with the exception of the places where there are buildings in ruins, and the entrance, is made of the images of horses. They are the work of the potter.

The greatest temple however of the place is that which is dedicated to Siva. It is a temple of very considerable fame and is surrounded by a great wall on four sides. Two great towers or pagodas are to be seen on the east and west. I mention these things for your. My Dear Brother.

* I mention these things for your.

~~in a little ways yesterday and was told I might if I would pay for going.~~ I

At this temple, it is said, that miracles are wrought. One of the miracles is that which relates to the obtaining of children. Women make offerings for this purpose. That they in many instances have children after such offerings is without doubt true. How it comes to pass is not for me to say. The woman washes herself and goes into the temple with her wet cloth on. Her husband must on no account accompany her. She goes into the temple in the morning and remains there until evening. It seems that no person can ever remain in the temple at night except those who are appointed to guard it. While she is there, if she sees a vision of a woman like a Brahmins wife coming with a mango fruit or other things of this kind and giving them to her it is a sign that she shall have a child. Whether she receives a ~~[illegible]~~ first from a brahmin and in this way has the barrenness removed is not for me to say. It must be remembered that this takes place in the temple of a god who was himself an adulterer. An adulterer who on one occasion was the cause of 48,000 women becoming pregnant and who committed adultery, as I just said with Vishnow in the shape of a woman. ~~Other miracles were but I will not dwell upon them but proceed to remark that~~ If the barren women ~~bring forth~~ obtain children they bring them at a convenient time to the temple and after ~~obtaining~~ receiving permission by a written note to the barber, their hair is shaved from the head. This hair is taken away by the barber who makes a cord of it and sells it to people to tie up their hair. After the children are bathed they take them into the temple. They then make a lamp of rice flour put ghee in it ~~and~~ light it before the god, ~~they then~~ stay till the oil is burnt up and the light gone out. After this they leave the temple and give a feast to the Brahmins. They also (the parents for now both come) eat and return to their houses.

This temple is a famous one for the reception of the offering of ~~cows~~ cows, the most famous in this respect in the country. If a cow is sick, the owner promises that if the god cures it he will give it to him, or its calf should it have one. On this account the temple becomes the owner of ~~many~~ many cows.

There were formerly two schools established here by the Missionary who was at Myaveram. Both have been given up and Myaveram is deserted except by one or two catechists. An able Missionary of the cross would find an abundance of profitable work here independantly of the villages in its vicinity, which I am informed amount to about one dozen.

To prevent any tumult, I have refused to give tracts this morning at the rest house and all is quiet. and perhaps we should not distribute any more. One of my native helpers told me this morning that he thought a sufficient number of tracts had been given away. I do not know the number. Perhaps 2 or 300. I acted on the principle this morning of giving no Tracts to children. This I did on account of their conduct ~~of children. They generally~~ Some of them tear them up. Last night I met with an interesting case of a man who had learned who the Savior is from a portion of the scriptures and a tract he had received. He was travelling. He said that he had never heard him spoken of. He mentioned the name of the portion of the scriptures as well as the name of the Tract. These things certainly speak volumes in favor of distributing the scripture and Tracts. I asked him after he had learned something about a Savior, if he thought he ought to have embraced him. He answered in the affirmation. I then asked him if he had done so? He answered in the negative. It may be hoped that what he ~~had learned~~ had last night may be carried him to his heart by the everblessed Spirit. Certain it is that the hopes of such a thing are much stronger from the circumstance that he knew something of him, ~~or in other words that he must better prepared by the Scriptures and tract to embrace him than if he had not received them~~. He was present at our evening devotions. I observed that this man had on his neck or rather passing over his shoulder down to the opposite side, the string which in Ceylon is only worn by the brahmins. Several of the other castes wear them here as I learn. The way however to distinguish them from the Brahmins, I am told is by their beards. Brahmins never allow the hair on the upper lip to grow long. Other castes who wear the string allow it ~~to grow long~~. I do not know how it is here with the Brahmins whose wives become pregnant with their first child. In Ceylon they as well as other castes never shave the beard, I understood, until the child is born. I should have mentioned while speaking of the great temple that in its vicinity, I saw no less than five cars for the gods to ride upon. The first at the north for Pullier, the second for Condeaswammy the third for Siva the fourth for Ammon

The fifth for Tarndaypurem.

27th. On Saturday afternoon. I left Vyttisudunkovil and reached Mayavaram about half past 6 o'clock. On my way I saw a good looking building and on inquiry found it to be a Roman Catholic church. The cartman said that about one hundred people had left the heathen faith about one year before. I asked him the reason. His answer was that they found no profit from the heathen religion. On my way also I saw the largest idol I have ever seen. It was in the midst of paddy fields a little distance from the road. I went to it. It was in a sitting position on an elevation of brick and morter with one foot hanging over it and placed on the representation of a mans head. I got up the elevation upon which it was sitting. The top of my head came up to its eyes. The whole image would probably measure at least twelve feet in height. Its width was more than four feet. It is the image of the devil. To appease him goats are offered in sacrifice. Sometimes a hundred at one time. The blood of those goats is mixed with rice and offered to him.

On Saturday evening I learned that there was a Christian catechist here. and the person who has charge of the government bungalow where I now am said he would inform him of my arrival. He called on Sunday morning, and I agreed to officiate for him so far as the preaching was concerned. I went to the chapel between eight and 9 o'clock and after he had read the church service, I preached from Matt. 13. 9. There were above forty boys present, and about ~~two~~ ten native Christians. principally women and girls. These native Christians I believe are all connected with the families of the Catechists of which it appears there are two. One has gone at a distance to attend to his appropriate duties ~~as a catechist~~. The ~~boys~~ who were present belong to three schools. I was very sorry to see the badges of heathenism on some of them. Of course I concluded that they are allowed to rub ashes while at church and at the schools, a practice which we in Ceylon do not allow. I say a practice which we do not allow. By this I would not be understood to say, that I would not under any circumstances allow it. If I could not commence my operations without such an allowance for a time I would wink at it at first. But after a little instruction and after I had had the school together for some time I would take my stand and insist upon it, that as I consented to pray for ~~their~~ instruction they must consent to adhere to rules which I should set them. In case the schoolmaster could not be prevailed upon to induce his boys to obey them (and such an occurrence must be very rare) I would lower his wages until he succeeded or take such other steps as my judgment might dictate. I can consent to make no leagues of this nature with that abominable system with which we are called to contend. Obliging the children to keep off their ashes while with us also has a very good effect upon their own minds. It teaches them to set light upon them. I gave some tracts to the little boys in the schools who could read and presented the best readers with a little collection of hymns in Tamul which have been printed by the Jaffna Tract Society.

In the afternoon about two oclock I went out into the city and was called to witness the greatest tumult I have yet experienced. Several of the Tracts I had given were torn up. One stood close by me, and after tearing the Tract threw it at me. Another tore up a tract and threw it at my feet. A third ran before me in the street tearing it up as he went. At last stones and broken tiles were had recourse to. From one of them I received a blow on my shoulder which made it ache a while. Today it gives me no pain, except when touched. I thought proper after this kind of treatment to return to my bungalow which I am thankful to say I reached without any injury except that upon my shoulder. I afterwards read the account of Pauls sufferings as contained in his Second Epistle to the Corinthians 11th chap. 22 to 28th verses and prayed that my enemies might be forgiven and brought to the Savior. Towards evening I went out in another direction into the city preaching the name Jesus and distributing a few tracts. There was no disorder.

On reflecting upon the treatment I received I have been led to think that it is not well for one to remain any length of time in one place. It was while sitting in a Native Uriandah, where I remained about an hour that the tumult began. It gives an opportunity for the vicious boys (for most of the disorder proceeds from them) to gather around me and carry their wishes into operation. When I went out towards evening I adopted the course of remaining but a short time in any place and on this account perhaps it was that all was so quiet.

As I have spoken frequently of the tumults which have been occasioned, I will ~~say a~~ speak a

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~~[illegible]~~ of their causes. And I would in a word say as I just said that as a general thing they are caused by vicious playful boys. I say as a general thing for we occasionly meet with unruly young men. They look upon me probably at times in the light of a ~~[illegible]~~ and think they have a fine opportunity to give vent to their depraved and playful dispositions. In the day of the Apostles ~~[illegible]~~ frequently occurred from preaching the gospel. There is an additional reason why they should even become greater now. And this is because we distribute Tracts: and especially because we distribute to some and not to others.— It would be wrong to distribute them indiscriminately. Some cannot read. Some desire to obtain them for improper purposes; perhaps to tear up. of course while we exercise such discrimination we are importuned and pressed by those who ought not to have them to give them to them. A refusal makes them impudent and boisterous. I gave but one Tract if I recollect right while setting in the native Verandah yesterday afternoon, above alluded to, to a boy. They will sometimes get them if they snatch them from the hands of the adults and in such instances they of course ~~would be~~ are more disposed to tear them up. If one tract is torn ~~up~~ and thrown at us, then is the signal for all the vicious boys to join in what they look upon as a kind of sport. I need not continue any further discription after what I have said of the treatment I experienced yesterday. In Sithamparum one of my native helpers told me that as many as thirty brahmin boys got around him ~~and~~ pressed upon him and endeavored to seize his tracts. The object was to tear them up. He put them into his handkerchief — Some of them got tracts from others came to him ~~tore~~ tear them up ~~and~~ put them on his head and cried out Christ, Christ, Christ.
That these boys should act in this manner is not at all to be wondered at when we remember their origin and the vicious example set before them by their parents and others and the contaminating nature of that most abominable system which has been exalted in gods stead. We might as well expect sweet water from a bitter fountain. as good from such a source. From the moment they begin to speak their throats are open sepulchres; the poison of asps is under their lips. Their mouths are full of cursing and bitterness. Their filthy language is not even to be mentioned.
I must say that I never was in so good a school to teach me patience. May the Lord grant that I may experience what the Apostle has said to be true viz; that Tribulation worketh patience.
While on this subject I cannot but make a remark or two on the education of the rising generation in heathen lands. There are some men and men beloved too for their works sake, and men who ~~deserve~~ the respect of all who love their Savior, who think, that the Missionary of the cross should not have schools. I think however that if they knew things as they are, they might be induced to ~~alter~~ alter their opinion. A remark to this effort was made by one of my native helpers this morning, after informing him that there were some Christians who did not approve of the Missionary's having schools.— ~~I was almost ready to say~~ Allow a boy before to grow up with the vicious example of his parents and others and from time to time let him hear the abominable songs which were sung in the temples and to which I before alluded, and if there be no counteracting influence how can it be expected that he can be in a situation favorable to the reception of Christianity. I fear that our prospects of general success are comparatively dark where no such influences is exerted. To adduce the example of the Apostles to the contrary is not altogether in point unless it can be proved that their circumstances and ours are precisely the same. I would remark that I believe humanly speaking had the children in those days had the training which some now have in Christian schools in heathen lands there would have been many more converts and converts too of much more stability; and I further believe that had that system of education been ~~continued~~ continued the church would have been kept pure of that contamination which so soon defaced all her beauty and entitled her to the appelative of a Christianized heathen church. I have had some little experience of street preaching and most say that my impressions of its utility are not perhaps so strong as that of some. I do not undervalue it. I approve of it. We are to preach the gospel to every creature in the streets in the highways, by the hedges and from house to house. But I do not anticipate results commensuate with those where we can have a stated congregation. And where are we to get them in a heathen land? I speak of this land only. To some little extent I grant in our villages where we have schools. I can speak from experience on this point. One or two dozen in a village may be induced to attend perhaps principally through the influence of the schoolmasters. But where I have said this I have said about all. I have been in this land more than 16 years and have it to say that with the exception of those who have attended my stated adminis-

tration of God's word. I have never had two individuals attend at a time except they were actuated by sinister motives. If then by having schools we can collect two or three and four hundred children together regularly in different places and preach the gospel to them every Sabbath and ~~occasionally~~ occasionally at a protracted meeting get together 800 as I have done, Is not this an object of the first importance. I confess that if there were not such schools, despair would more frequently be written on my door posts than now obtains. I use the word despair. Will it be objected to the Missionary of the cross that he has such a thought passing threw his mind. Let not him that putteth on the harness, boast as he, who putteth it off. Schools among the heathen (I allude to what we call the Native free schools) need not occupy much of the Missionary's time so far as their secular affairs are concerned. If he has them conducted upon a proper system, he need not spend on an average two hours in a week in attending to them. Shall it be objected that this is too much? If so let the missionary give directions to have schools taught to which he will not pay any attention, so far as its secular affairs are concerned. Only let him have the privilege of having these children called together once a week on the Sabbath to hear the gospel, and let him have the privilege of visiting these schools at any time he wishes for the same purpose catechising and instructing ~~instructing~~ them. His money for the schoolmasters will be well laid out *

This morning visited one of the schools which attended church yesterday. Also visited the native Christians. When all are present the number of men women and children will not exceed twenty. This afternoon I crossed the bed of the river Carvary (It is now dry) and went to Tiruvirlantoor another city so near to Myaveram and Koranardunardu that it might perhaps with propriety be called a part of either. There are three places ~~inland~~ indeed which might properly be called one city. Myaveram to the east contains as I have been told 5000 inhabitants. Koranardunardu to the West 10,000 and Tiruvirlantoor about 5000. The latter lies to the south West of Koranardunardu. I returned by the way of Myaveram. Had on the whole ~~quite~~ a great time. Gave away a number of Tracts and delivered my message to the people. In my walk I came across one of the schools which were at church yesterday.

28th Went out into the ~~same~~ city I visited yesterday afternoon ~~on the business of my divine Master~~. Came near ~~in my walks to~~ a temple dedicated to Vishnew There are many followers of Vishnew in Tiruvirlantoor. The character of Vishnew is one of the most debased kind, and it may well be asked, how can any good come from the followers of such a god. Passed by a temple dedicated ~~both to Vishnew and~~ also to Siva. The cars near these temples have images upon them of the same filthy nature before described.

29th Left Myaveram yesterday afternoon about 2 o'clock and reached Tirukaraayyoor about 9 at night. On the way distributed a few tracts, Called to see one of the assistant collectors. He was very kind and asked if he could do any thing to contribute to my comfort on the way. While on the way an oxbandy was behind us. To the forefut of one of the oxen and to one of the forefut of the other a string was tied. On inquiry as to the reason, I was informed, that it was to prevent sickness and that which is caused by men's looking upon them, The people believe that if a person looks up their oxen and say these are good oxen, they may become sick. Tirukaraayyoor is not a very large place. It has four ~~wide~~ wide streets and these are the principal it has. The inhabitants probably will not exceed 500. Have been out this morning preaching the gospel and distributing tracts. Had rather an interesting time. As usual the boys collected around me and were a little noisy to obtain tracts. I gave ~~some of~~ them some. Have not had the least evidence that one has been received with bad intentions. The principal temple in this place is that dedicated to Siva. It has two great towers. On one of the cars I saw Pullaiar with the rat at his feet. This at once points out the billeigerent character of the god † These are examples which are set before the people to imitate.

Myaveram ought with its two adjoining cities to have there able Missionaries. Many schools ought be established there. I was informed that in its vicinity are no less than 20 villages. Tirukaraayyoor ought to have an able Native preacher in it at least.

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†

30th June. Reached the Danish possessions last evening and am now in the vicinity of Tranquebar at Mr. Cameron's the missionary who has charge of the Native Christian churches. On account of his connexion with government he is afraid to have me go out and preach the gospel and distribute Tracts. I had two interview with him on this subject. and last night he consented to write to the governor to ask permission He said that the request would be rejected. Much perhaps will depend upon his representation. If he recommends it probably I may succeed in getting permission to fulfill my commission. He of a ~~prayerful~~ fearful that a tumult ~~may~~ may be raised in the streets.

1/4 past 9 o'clock. I am now in the church which the venerable Ziegenbalg built. ~~Zieg~~ Ziegenbalg a name which will ever be most dear to all who love the cause of Missions. Its walls are the same which he put up more than 100 years ago and within these walls lies his remains. This is the place upon which I longed to place my feet and I am now writing with the remains of Ziegenbalg in one side and that of the before Grundler on ~~the~~ the other. It will be remembered that Ziegenbalg was (with Plitschau) the first Protestant Missionary who ever set his foot upon Indias shores, and when it is reflected who he was and what he did, no one can but ~~remember~~ venerate the very dust which has been sleeping here more than 100 years. He it is who ~~prepared~~ prepared the way for other Missionaries to learn the language. When he came, there was no dictionary, no Tamil Scriptures. He sat down and wrote the tamul letters with the little children in the sand. He labored in season and out of season. Saw the work of the Lord prosper in his hands and died in the faith in 1719. Yes here on each side of me lie the temples of the holy Ghost, in ruins indeed, and ~~long~~ since mouldered to dust, but precious in the eyes of Jehovah Jesus. His eyes are on them though in ruins and he will watch over them until the last great day when the ~~trumpet~~ trumpet shall sound and they shall rise gloriously to shine as stars in the firmament of heaven for ever. Ziegenbalg and Grundler I love to think of each of these. O that I might ~~profit~~ profit your mantles and like you fall gloriously fighting the battles of my Savior. I prefer your crowns to the crowns of ~~kings~~. I prefer your Service to the Service of earthly monarchs. I prefer your Service on heathen ground to that of any place in Christendom ~~ground~~. On each side of the church at the head of their remains are the following inscription in Latin 1 of Ziegenbalg.

In spem gloriosae Resurrectionis quiescunt hic ossa beati Bartholom. Ziegenbalg. Sacr. Reg. Maj. Dan et Norw. Missionarii ad Tamulos I^mi doctissimi, gravissimi, fidelissimi et per XIII Annos Ecclesiae evangelicae eo eiusdem collectae Reposita praeclarissimi. Nat. 24 Jun. 1683. Denat 23 Febr 1719.

2. of Grundler

Spe futurae Resurrectionis hic placide quiescunt Exuviae ~~tu~~ beati viri multum venerandi Mag. Joh. Ern. Grundler per XI annos Regii inter Tamulos Missionarii et ecclesiae Christi eo eiusdem collectae pastoris fidelissimi Nat. 17. Apr 1677. Denatus ~~21~~ 21 Mart. 1720.

Thus I have copied what is written of them and of the truth of what is expressed in their inscriptions no one will for a moment doubt. The church in which I now am is in the form of a cross. It is a ~~very~~ most pleasant building. The ~~same~~ pulpit in which he preached ~~is~~ yet remains. I shall now take my leave of this, I almost may say, venerable place.

In the church yard, lies the remains of one of the children of Ziegenbalg, Above it is a small elevation of Mason work and on it are letters of lead as follows. Johanni Christian Labrecht Ziegenbalg Natus, d, 4. May 1718, Denatus, d, 3. May 1719. Some of the letters are gone. ~~Time~~ Time has even eaten up the lead

1/4 past 10. I am now in the Tranquebar library and never did I see any library before in such a sad state. It would be very difficult to give a description of it. All I can say is that like the Mission, it is in ruins. It contains at least 1600 volumes of which ~~I may say~~ there are hundreds without any marks on the backs to point out what they are This country is most numerous to books and though not exactly in the place I cannot forbear remarking that no Missionary ought to bring out more than he absolutely needs. There is a worm which gets within ~~and eats~~ and eats ~~this~~ ~~has~~ ~~unmolested~~ ~~if~~ ~~preserved~~ ~~and~~ ~~garnished~~ ~~they will~~ eats entirely ~~through the books~~ in a short time, or the glue on the backs ~~of the books~~ soon loses its tenacity.

Three quarter past 10 o'clock. I am now in the house built and inhabited by Ziegenbalg and in which he died. This beloved man like all who are the devoted Servants of Christ found this a vale of tears. He met with great opposition from Government: was even imprisoned. While in prison he translated Matthew and a part of Mark. When he first came to Tranquebar the government would not allow him to enter the town. He was obliged to stay outside the wall of the town in the burning sun and land wind for some days. At least Mr. Attenup the Secretary of Government took him into the house of his father in ~~law~~ law.

There are 8 Tamul schools connected with the station in which Tamul alone is taught. There is one Danish school one English and Tamul school and one Danish school not connected with the Mission. I visited three of the schools distributed tracts to the children. Mr. Cameron gave me permission to this effect.

July. 1st This morning I went to see the Bethlehem Church. When I returned I found that an answer had reached Dr. Cameron from the Government in the Danish language as follows.

In answer to your letter of this days date I have the pleasure to return the following reply.

We are not aware that throughout British India there is any prohibition to distribute Tracts or give instruction so long as no disturbance is excited. It is therefore our pleasure to allow the Missionary of whom you write to act upon these principles in the villages throughout our territory.

Castle of Dansburg Government June 30th 1836.

This is signed by the governor and two members of Council and is an important document for Missionaries who may hereafter take ~~turns~~ tours in the Danish professions. I shall now be able to proceed without molestation in my work and leave the place without wiping ~~off~~ the dust from the shoes of my feet as I told ~~to~~ Dr. Cameron I would the first evening I saw him ~~would~~ if forbiden to act for my Lord and Master

Yesterday a young lad of one of the schools where I had given Tracts in the morning came for books. His head was shaved differently from any I have seen in Jaffna. On the crown of the head when the head is shaved it is common to leave some hair on this part. but I never saw the hair left above each ~~ear~~ ear. This was the case with this young man, and there are many who thus shave. It is left above the ears I understood to distinguish the caste, which is very high.

July 2nd Yesterday morning as I before said, went to see the Bethlehem church as it is called which was built if I recollect right in 1749. It is for the Native Christians who live out of Tranquebar in a large population about a mile from the Fort. It is built in the form of a cross and has a pulpit built of mason work. There is nothing else remarkable about it In the church yard are several monuments erected over the remains of native Christians. In the afternoon in company with ~~several unmarried~~ Samuel a hired man, who cooks my food and a member of the Chavagacherry church, I went to a town not far from the fort. called Saatankuddi. With his assistance a large number of tracts were distributed. Had a very ~~good~~ quiet time. No tumult. The people would not dare to act here as they do in the inland places where there are no white rulers. I expected to have met with the houses of a number of Native Christians but I did not find one. Gave Tracts to quite a number of Children. No evidence that one of them wished to make a bad use of them. The native helpers were all engaged in distributing tract among a large population to the ~~east~~ west of Tranquebar. This morning we all come to the fort or perhaps I should say within the walls of the town. After my arrival this morning I distributed a number of tracts as well in the town as by the seaside. Gave away all that I had with me. Last night after 9 o clock I heard a noise of music with shouting. and set out to go where it was. After walking about three quarter of a mile I came near a ~~car~~ car with the Image of Iyaanaar upon it. The people were dragging it and forcing it along with extreme difficulty. There had been quite a rain in the first part of the evening and its wheels went heavily. A man was behind it with a whip in his hand, endeavoring to make those who were ~~using~~ applying the levers to the back wheels, use their utmost strength. I do not know that I ever saw so forbidding a procession or rather moving of a car. I remained but a short season.

The town of Tranquebar is surrounded by a wall with the exception of that part which lies next to the sea. There was once a wall there which the sea has destroyed. This is making great encroachment upon the city. It now occupies the place where a market and streets once were. It appears that the Danish have had possession of this place 300 years. They did not take it by force. The admiral of the Danish navy in his landing entered into a contract with the King of Tanjore that he should have certain possession on the condition of his paying 1500 Rupees yearly. Every year the king of Tanjore sends for this sum. He sends a letter to the Governor covered with a gold cloth in a palanquin. When this palanquin comes into the fort a salute of 15 guns is fired. Accom

panying the letter are 2 Cashmere shawls for the governor and for each of the other members of counsel. The native head man of ~~Tranquebar~~ also receives one.
This morning about 10 o'clock I called to see the third member of counsel and at 11 to see his Excellency the Governor. He is a very pleasant affable man. Speaks the English language with a good deal of facility and correctness. He has been in America. Was in New York in 1828. After my visit to the Governor went to see the Castle. All in very good order. I have seen newly as much of Tranquebar as I wish particularly to see. Much ~~nothing~~ is observed about the Danish buildings. With respect to the Mission lamentation and mourning and woe may be written all over it. When Dr. Cameron came here there were 6000 Native Christians. By death and removal to other places the number is reduced to about 1600. besides children. I have been desirous to know how many communicants there have been since the days of Tizenbalg. but have no prospect of learning. Possibly I may be able to ascertain the number of children baptized, but here also I may fail as I have reason to fear from what Mr. Dr. Cameron has told me that the worms have destroyed the records of the church. I have obtained a list of the names of the men who have been engaged in this mission since its commencement. These I will mention but under two different departments, the Danish and English ~~and a~~ as more than half left Tranquebar and were or are engaged in Missions under the English.

Danish Missionaries.		English Missionaries
Tiezenbalg.		Kernander
Plitschau.	went home.	Schulz
Grundler.		Gottorous
Stadler		Geister.
Dahl		
Walther		
Presier	went home	
Boose		
Worn		
Richsted		
Obuch		
Wiedenbroch		
Kohlhoof		
Madenup		
Zeglin		
Klein		
Polzenhagen		
Koenig		
Ludemann		
Obeck		
Mullur		
John		
Schellkoof		
Rulfsen		
Mentle	went home	
Angelund		
Caemmerer		
Stegmann	went home	
Fruchtenichts.	do	
Mochl. (Dane)	do	

With the exception of Mochl, Rosin Hawbroe and Wiesing all on this list were or ~~man of~~ are Germans, of those under the head of Danish Missionaries (because they were always engaged in the Mission under the Danes) 22 have died. and are buried at Tranquebar. In looking over this long list and reflecting upon what the Mission once was and what it now is, who can help shedding a tear over departed greatness. Until the year 1760; there were 9 men on the station; Now there is but one and he 69 years of age, just tottering over the grave. and ~~to~~ without having any prospect of a succession from Germany, for none will come under existing circumstances to the Mission from that country. And no dependance can be put upon any one from Denmark ~~perhaps at all, or if one should come, he probably will come out only for 6 years as Mochl has done~~. For ought we know the Mission may expire before the year has terminated, or to say the least, be given over to two or three native catechists. ~~What~~ How mournful too ~~remarkable~~ that the number of Native Christians have decreased in the present Missionaries time by death & removals from 6000 to 1600 ~~without children~~. And the number of Missionaries from seven to one. The seven churches of Asia may well be recalled to recollection. ~~Perhaps~~ Bishop Middleton of the English Church several years ago offered to put the Mission under the direction of the Society for Promoting Christian knowledge. To this the Danish Government would not give their consent. It is now under the entire control of the government which gives it the little support it has. It contributes 5000 Rupees, about 2500 Spanish Dollars yearly for the support of the Missionary. Catechists, schools repairs of building &c. — The fact is all is wrong. The Mission commenced wrong ~~away~~ has been carried on wrong and not improbably will end wrong. While I thus speak, I would most cautiously tread upon the ashes of these venerable and beloved men of whom I have already spoken. But the truth must not be concealed They allowed, as we fear, men to come to the Lord's table who were not Christians in

heart They allowed Caste at this same table and I fear entertained no just views of the Sabbath themselves, ~~almost~~ if I am to judge of what I have seen, and I fear that most of their followers have been in no better condition. —— I would that the whole building which has been erected, or rather that part of it which has not yet been demolished might come down with a crash, and some able men of Jesus Christ, of proper views of the Sabbath, and of the qualifications of those who ought to be admitted to the Lord's table would take the broken materials, and with divine assistance would then over and carry up that durable building, which I believe might be carried up. I wish I had such a foundation for my mind to rest upon. But this is denied. I shabad. The glory is departed. Ruin Ruin Ruin

Saturday Evening. Have been out of the walls of the town this afternoon distributing ~~Tracts~~ and preaching the gospel. Gave away all the Tracts I took with me. The desire to obtain the Almanac is so great that I have directed the Native helpers to take them all with them when they return to Persian ~~where they have been laboring and in which there is a very large population~~ that I may not be in future to give their. We cannot distribute them all in one place. Could get rid of three times the quantity on hand in a few hours had we them to give.

Monday. July. 5. Yesterday morning I preached in the church which Ziegenbalg built and in the pulpit in which he stood and proclaimed the same Saviour. Had a very interesting congregation. There were a number of European descent present, but the principal part ~~of the church~~ consisted of Native Christians. Caste as I before mentioned is allowed. The low caste women sat in the west ~~way~~ wing of the church; the high cast in the south ~~way~~ wing and the men sat in the Northern ~~way~~ wing. They have an organ in the church upon which the son of the elder catechist plays. The sound of it had a pleasant effect upon my feelings. Preached from. Acts. 16. 37. Endeavored to be plain and to the point in my address. After the ~~church was~~ services were concluded I had a few of the little children together. Was requested to preach in a small church without the walls of the town in the evening and cheerfully accepted the ~~invitation~~. The number of Jaffnat Christians probably did not exceed 150. At 10 o'clock went to the Danish church. Dr. Cassover preached in Tamul of which I understood nothing. The Governor was present. The Danish Church is a long but very narrow building. The pulpit is exceedingly beautiful and the Corinthian pillars of mason work on each side ornamented near the top with gold, and on the top with urns representing gold presents a very ~~delightful~~ pleasing appearance. The pulpit with the exceptions of the corners which are covered with a thick layer ~~coat~~ of gold has ~~something of~~ the appearance of bronze. It probably was intended to imitate it. There is no sounding board. The entrance to the back of the pulpit is very pretty. It is through a deep arch. The edge of the arch is surrounded with ornaments of gold and apparent bronze work. The Danish as before said appear very neat in their architecture. In the afternoon at 4 o'clock I went to the church in which I preached in the morning to attend a service held by the Senior Catechist. The sermon I had preached in the morning was to a great extent written and in his hands. I had in my sermon stated ~~many~~ many particulars which those who wished to be saved must not do and several which they must do if they would be saved. He had most of these heads taken down. On these he catechised the children and others present. While the organ was sounding and the voices raised in singing, the scene in the temple at Sethumparum was recalled to my mind. How different this music and how differently engaged their voices to those in that accursed temple. In the evening preached without the town from Matt 23. 37. The house was nearly filled. My work at Tranquebar is now nearly done and with divine permission I shall leave for Cancal a french settlement and where there are many Roman Catholics. I have two powerful enemies to meet before I reach Nagapattam, viz Roman Catholics and Mohammetans. I have had a very ~~great~~ good time at Tranquebar. No one to whom I have given a tract has so far as I know made an improper use of it. We shall probably leave more than a thousand of ~~our tracts~~ them here. Have given a small bundle to the Senior Catechist; though I think Tranquebar has had a pretty good ~~portion~~ portion of the 12,000 we brought from Nagapattam.

July 5. In consequence of the heavy rain yesterday afternoon did not leave Tranquebar or rather its borders until this morning. Several hours before we set out John Cheesman came to me in much distress. He had been bitten in one of his fingers and he felt the effects of it some distance up his arm. The wound bled very considerably. I had reason to hope after examining ~~the wound~~ it that it was not the bite of a

snake. Put on some medicine. He was soon relieved of his pain. Reached ~~Cural~~ Carical at 10 o'clock. Have been treated with much hospitality at Dr. Cammerers. He as I before said stands alone under very trying circumstance. But he is determined in divine strength never to leave his work. I neglected to mention among the marks of the decension of the Mission ~~spiritual things that~~ is that the press has taken its flight. I mentioned before that Cast is observed. Dr. Cameur said he spoke to the Governor ~~on~~ the subject ~~on the subject~~ of having it removed, but that he said it must be done away gradually. It was not long since banished by order of Bishop Wilson from the churches at Tanjore &c. I say by his order, for it is not ~~boasted~~ banished from the minds of many of the people. At that place I understood things are in a sad state. I cannot but again make the remark how deplorable is it to have a Mission connected with Government. This is one of the greatest embarasments of the Mission at Tranquebar and this is the reason that the ~~Germans~~ Germans who commenced it have forsaken it. ~~For~~ True it is in the hands of ~~Germans~~ a German now, and he probably will be the last. In view of all the embarasments of that Mission what shall we say. The Lord reigns and there we must rest. Whether the Danish Government would allow foreign Missionaries to come and commence a mission under their own guidance I know not. It is a most deplorable circumstance indeed that a population of 20000 in Tranquebar and ~~within~~ its bounds in which there is so much of the leaven of Christianity at least in name should be left without through cultivation for an hour. At least three able Missionaries should enter this field.

July 6th. Left Carical before day light this morning and rejoice that I was enabled to leave it under so comfortable circumstances. Had a very unpleasant time ~~before~~. In the afternoon I took a bundle of tracts and went out but did not distribute many on account of the tumult. I returned early to the rest house and was followed by a number of persons. It was but a short time before I had quite a multitude before me, and I attempted again to distribute Tracts but I was obliged to desist. As I could do nothing I went and called upon the Governor. He is a frenchman, treated me quite politely and ~~on~~ when leaving, expressed his happiness in making my acquaintance. He has been in America. After my return I went into the inner part of the open rest house where I before had taken up my quarters, lay down and with the exception of a few persons coming and peeping at me ~~looked at~~ behind the sheet I had put up to keep me a little retired. I had a quiet time. After five o'clock a crowd got in and I thought proper to go to the outside of the Verandah. I declined giving Tracts. A great tumult was occasioned. I was fearful that they might make an attack upon those which I had concealed ~~when~~ under my pillow and mat ~~—~~. The shouting and other conduct was such that I thought of the spirits of the pit I thought of the time of the uproar when the people cried out for about the space of two hours Great is Diana of the Ephesians I ~~that~~ thought too of that blessed world of rest where there are no tumults. Blessed world indeed where the wicked shall cease from troubling — I kept my position until ~~night~~ night began to drop her curtains, most acceptably to me. Then a considerable part of the mob (I can call it by no better name) dispersed. But as the rain came on I did not get ~~free~~ rid of my unpleasant company until 8 o'clock or later. After most had gone a young man came near me and advised me not to stay in the place during the night. as it was the intention of some after taking their supper to ~~return~~ return and ~~cause~~ create an uproar. I felt a great disposition to take his advice but it was raining and the bandy men were unwilling to remove. I lay me down and slept under better than ~~human~~ human protection ~~protection~~ until about 2 o'clock. Before day light we had crossed the river in the vicinity of the city — While my Native helpers were out they were apprized of the dangers which might await them. Two or three of them were told to go to the rest house before dark as they might be stoned unless they did. While one of my native helpers was in company with five or six people two of them said that we had better not stay at the rest house for that some people had been talking of coming at night ~~and~~ seizing our Tracts, and beating us. They said that some of us might be killed. The same young man who had advised me to go, afterwards went to John and advised him to talk with me about going as we were exposed to great danger. John did not speak with me on the subject probably as I had lain down to sleep before he returned from the house where he went to take his food. As I said before I should have gone could I have felt it my duty under the circumstances before mentioned. It may be my lot to pass through many such wretched seasons and I desire to meet them whenever my Lord

may call; but I must say with all my religious philosophy, and with my belief that we should praise God as well in adversity as prosperity, that such things are not and cannot be agreeable to flesh and blood. Assistance from on high is necessary to bear up under them with cheerfulness. May such assistance be vouchsafed and may I be enabled to adopt the language of the Apostle. "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God" Acts. 20. 24. Quite a considerable number of Tracts were distributed by my Native Helpers. As a general thing it is not to be expected that they will meet with so much opposition as myself, ~~ally~~ being a foreigner and having a white face and a different dress necessarily attract much ~~attention~~. Had I had an idea what was about to happen I should have ~~chosen to have~~ kept my Tracts out of the city at a rest house at a little distance. I have taken such a course today. Instead of stopping at the rest house just on the borders of the city which we entered this morning ~~about six o'clock~~, we have passed to the South ~~of~~ and are now in a Native rest house about a quarter of a mile from it. This afternoon I shall with Divine leave take the precaution to return a little late when I shall probably not have a mob to follow me. The name of the city near which we are is Tedumeul-vayapattam. Caraical is a pretty city containing 8 or 9000 inhabitants. I understand that 400 of them are Roman Catholics. Two able missionaries should be here. I should have said that the tumult was so great yesterday towards evening that the ~~hired~~ man I have with me sent off for an officer of government without my leave. He came, but soon left. He ordered the people away but did but little good. I got the name of Spectacled Priest as I got the name of the Lucky padry at Myaveram.

This afternoon about half past 2 o'clock, went out in the highway leading from the city to Nagour and Nagapattam. Took my seat first on the edge of the Verandah of a native rest house about a quarter of a mile distant from that where I now am. After sitting there a little while, I sat down in a better place to see the people, at the foot of a tree and remained there until ~~most~~ near six o'clock and until I had distributed all the Tracts I took with me, ~~about two~~. Many Mohommetans passed me on their way to a great marriage which is to be celebrated to night at Nagour. To a number of them Tracts were given; and I am sorry to say that in two instances they were torn up. A company of five or six came up at once and were supplied with them. They appeared very pleasant until Jesus was spoken of. One of them after speaking of him declared that his religion was a Suttapoi or a clean lie. I very mildly told him not to say so. One of his company after this tore up a tract close by me. ~~I rejoice that he had an opportunity to witness the Holiness of the Christian religion which through grace I trust to witnesses in the one who proclaimed it~~. Had quite a calm time upon the whole and the ~~reason was~~ reason is because I was free from the company of many boys. I am treated much better than was my divine Master. Why is it that I am not slain upon the spot for proclaiming this name as Jesus himself was slain for proclaiming it. I desire no better treatment than my Master and if called to lay down my life in his cause in what better way can I lose it. This afternoon, one of my Native helpers was treated somewhat roughly. They pressed upon him to such a degree that he fell down. His upper cloth was taken from him ~~away by a grown person with the intention of secreting it or in otherwords stealing it~~. He however got it again through the means of a man who was present from Jaffna. Tomorrow we shall with divine permission leave for Nagour. What awaits us there we know not. Yesterday two Mohommetans said to one of the Native Helpers that there is to be a marriage ceremony for eight days at that place and added if go and give tracts within that time the people will kill you. But the name of Jesus must be preached at that place as a witness, and his word distributed. It would be well could we have visited the city at some other time. The marriage ceremony is to be a great one. From the place where we are we can see the sky rockets and even see the light of the lamps though distant three or four miles.

July. 7th Reached Nagour a little past 7 o'clock and came on to the rest house to the West of the city. A foreigner passing through the streets of this and other cities would

struck with the circular pieces of flat cow dung which are ~~stuck to~~ to be seen on the walls of the houses. and be inquisitive to know for what purpose they can be used. They are ~~for~~ used instead of fire wood and when dried answer the purpose very well. Foreigners know not the value of cow dung for the poor natives. It is used very freely in daubing their floors. It makes them hard or at last renders them more so when hard. and causes a degree of apparent cleanliness which would not be conceived of unless seen. It is an effectual preventive to flies with which their houses would abound where it not for it.

I spoke yesterday about tearing up of tracts. We are not unfrequently called to witness such things and we must bear them patiently. Indeed when we show a mild submissive spirit under such things we commend the gospel of our Master in a manner which often honors the religion ~~of Christ~~ more than all the instruction we may give. We then become living epistles read of all men. The object of those who tear them up is probably (as a general thing) to see if they cannot provoke us. ~~and~~ If they succeed they rejoice that they have conquered us. We show them ~~so~~ far as they have the means of judging that our religion is no better than theirs. I feel deeply the importance of being always mild, but alas I feel too often that my patience is put to the severest test, and I do not always manifest so much as I should. May my Savior give me more ~~and enable me to imitate him who was harmless as well as undefiled and separate from sinners~~ That we should among other trials be called to witness the tearing up of our Tracts is not at all to be wondered at when it is remembered that there are individuals who will even offer us personal violence, and who would most gladly destroy our lives could their wishes be secretly carried into effect. And even if many of our tracts are torn, it should not discourage us from proceeding any more than the rejection of advice which we give at one time and which is rediculed and spurned at, should discourage us to preach the gospel at another. Will it be objected that the money is wasted. Grant it. But does not the same stand with respect to many of our addresses. It costs much money for the support of the Missionary and of course every one of his discourses are as much paid for, as a tract. Since we left Nagapattam on the 14th of last month we probably have distributed more than 10,000 tracts Suppose one thousand of these have been torn up. So further, suppose five thousand have been torn up shall we not be sufficiently compensated even if ~~four thousand~~ five out of the ten thousand have been carefully read. Is it nothing that five thousand have read for the first time read of a Savior. Many of those to whom we give Tracts do not hear of him by us except they be in considerable companies. Should we on such occasions attempt to tell every individual of a Savior so as to make them understood our message our time would be so much taken up that we should be obliged to neglect the distribution of these little messengers of mercy. There are five of us only engaged in this great work among this people and what can we do among so many millions. If we even drop ~~a thousand~~ our seeds by the way when on our journey we may hope that some of them will spring up. Since I have been out I have preached the gospel to many but not to all, as I before said, ~~I do not even pretend to preach it~~. Tracts have perhaps been given in hundreds of instances where a person has been met and passed ~~on~~ without even a quarter of a minutes delay.

The city we left this morning contains probably about 5 or 6000. people. Most of these are manufacturers ~~manufactures~~ of cotton cloth. It would be an excellent place for one Missionary. It is situated on a river as also is Tranquebar. Carical and this place. Yesterday in the city and ~~in~~ its vicinity we distributed probably at least 800 tracts.

Negapattam July 8th. Reached this place yesterday afternoon about 6 o clock. I met with no personal violence at Nagour. Was however shamefully treated in one or two instances, but as the treatment was similar to what has been before mentioned I need not mention it. The gospel has been preached at Nagour both to Mohammedans and heathens, and they have been told that there is no other ~~name~~ name given under heaven ~~any~~ among men whereby they can be saved except the name of Jesus Christ. One of my Native helpers was handled rather roughly. They got away his upper cloth and tore it as also a bundle of tracts I suppose about 50 in number. The cloth were lost. He regained his cloth. He was thrown down also, while re-

ceiving such treatment one of the bystanders said, he is an old man do not press him too much. This evening read the 103d and 145th Psalm in reference to God's goodness to me thus far in my journey. This morning the Revd. Mr Cryer addressed a line to the assistant collector requesting an order to the head men of the places though which I hope soon to pass to protect my books. It was especially mentioned not to protect me. The following answer was received.

My Dear Mr Cryer,

I beg you will give my compliments to Dr. Scudder and tell him that I will this morning send him an order addressed generally to all the Police authorities in Tanjore directing them to afford him and his property protection and assistance in his transit through this district. I am very sorry he should have been molested on his way from Cuddalore." Thus it seems that an order is to be given to look after me as well as my property. Whether this be scriptural I shall not take it upon myself to say.

Nagour is a fine city containing probably 9 or 10,000 inhabitants. Many of them are Moormen. Two able Missionaries at least ought to take immediate possession of this feild.

This afternoon went out with Mr Cryer the kind Wesleyan Brother with whom I am residing into the city and distributed Tracts and preached the gospel to many people. Had a quiet time. Nagapattam is a fine Missionary station containing probably 15,000 people. It is full of idolatry. Came to a place where there is an image of Budh made of stone. In the city there is a hightower of Mason work called the china Pagoda. No one knows when it was built. It was probably built by some Chinese. I once heard that it was after they had been wrecked here. It has been built probably several hundred years. About three quarters of a mile from it an image of Budh was dug up some time ago. So it appears that there have been worshippers of this god on times that are past at this place. No such person is to be found now so far as I know. This image was taken to Ceylon on a raft of logs. The people were afraid to trust it in a boat lest it might sink. Nagapattam is a good place for schools.

July 9th. Have been out this morning preaching the gospel and distributing Tracts. Gave away all I had with me. The first company I addressed was near the sea shore. All was very quiet. A man has just been here inquiring the meaning of a passage he has met with in one of the tracts. Was pleased to see this.

Last night I had an opportunity of witnessing a part of a marriage ceremony, or rather a ceremony which takes place at the time the parties are betrothed. Bro. Cryer and myself were attracted (about 8 o'clock) by the noise of sky rockets noise of music &c. which were near the house and we immediately went out to see what was going on. We found that it was a marriage procession. Before it were men throwing up sky rockets with native wrestles or play fighters. Behind these was an elephant with his rider richly caparisoned. Next four bandies containing young people. Behind these was a revolving wheel of lights, very beautiful. After this came two small ponies tastefully ornamented with two young boys on their backs perhaps 6 or 7 years of old. Then a band of English music. These were followed by a show horse with a real rider. He was on stilts and did his business well. Next came three palankeens containing the juvenile companions of the bride and bridegroom. Immediately behind these was a doolly richly and tastefully ornamented with flowers (or what might be mistaken for them) and gold tinsel containing the little bride and bridegroom. They were splendidly dressed and appeared lovely on account of their being so young. The boys had the appearance of having been covered with gold leaf. Her head was full of gold ornaments and flowers. Their dress it is difficult to describe. Mr Cryer said that they appeared to him like silver. The palankeen presented a most beautiful appearance. It was surrounded by men with flags and gilt ornaments elevated on long poles. The latter had somewhat the appearance of a common broom with long handles. They presented an appearance like golden [illegible] the

They were ~~all~~ beyond description beautiful. They had also some ornaments of white of the shape last discribed. ~~They~~ These were made as I ~~discribed~~ discovered this morning by day light of white paper. They might been mistaken for a flower broom. The number of lights were very great. ~~Frequently~~ They had a number of lights branching out from the same handle. These lights are made of cloth dipped in oil and are very brilliant. They had two of those splendid lights of the kind I made mention while at Sithumparum. This pleasant looking little bride and bridegroom were guarded by native soldiers in ~~wolfare~~ uniform. There were also several government ~~peoples~~ officers in company. Behind them were five dancing girls (two of them very young) attended by native singers and music. The girls sang also. After seeing all that we wished we turned our faces homeward and on our way came to the rich puttle or house as it may be called, where the marriage necklace was probally tied. It was a most splendid room built in the street, ~~It was entirely~~ lined with cloth and ornamented with gold trapping, large looking glasses & pictures of angels with trumpets. It had a gallery supported by posts at least on two of not all its sides. I do not remember. The top of the room was a beautiful arch richly studded with gold stars which appeared quite conspicuously from the light shining upon them. It was most tastefully done. After I reached ~~home~~ home I felt a desire to return and see the conclusion of the ceremony; but as I did not go back until it was quite late the little bride and bridegroom who sat face to face in the dooly, as I should before have mentioned had ~~al~~ alighted and retired. I went once more to the splendid puttle of which I just spake. They brought in a chair on which I sat down. After I was seated they brought a wreath of flowers ~~tied strong together~~ and put it over my neck, and brought me a plate ~~partially of silver~~ with oranges. They then brought a silver cruse with sweet smelling water and sprinkled it over me. This is considered quite ~~as~~ a mark of honor. With respect to the procession I would observe that as a general thing it was exceedingly beautiful. It was only marred by the play fighters and dancing girls. and with respect to the latter there was nothing to offend the eye. Had they been virtuous women only imitating the example of Miriam and her company of old, no fault could have been found. How different this sight from those ~~accursed~~ sights I witnessed at Sithumparum. The former was in ~~house~~ honor of God's own apartment, and the eye could rest upon it even with a degree of delight at least ~~none~~ mine did so, and though there might have been too much show and extravagance, it was not made in behalf of those accursed idols to which I just alluded. The eye in the latter case could look only on the parade and show with horror. I have one more remark to make. It is, how differently was I received and honored within the puttle to which I just alluded from what I am when I go out to tell of Jesus. In one case I was received with great marks of respect. In the other I am received with stones and bricks, tumults and shouts and contempt. ~~Why~~ Only tell us not of Jesus?.

2 O'clock. I have just seen a young man who has told me something of what is done preceding the ceremonies of last night. It seems that it takes five days to complete all that must be done. On the first night the necklace is tied. This is followed by the dancing and singing of dancing girls. On the second day all the relatives come together to partake of a feast at the intended bride ~~and~~ or bridegrooms house. At this time the latter are dressed in rich clothing jewels &c. and then paraded through the streets as on the last night. On the third day they perform some religious ceremonies in honor of the goddess Ammon. On the fourth day the female relatives come together for the purpose of having a jesting time. The girls mother will look at the mother of the boy and say, You have not brought up this boy as you should. You have not given him proper food. Hereafter do you give him good food. After this the boys mother will say to the mother of the girl. How have you brought up your daughter. She does not know how to work. Your daughter is not beautiful. My son is handsome &c. On the fifth day they erect a swing put the bride and bridegroom in it and swing them. On that night the Brahmin unties a string which was tied on the bridegrooms ~~wrist~~ wrist the first night but for what I do not know. This is followed by the ceremonies which I witnessed last night and all is concluded. The bride & the groom go to their respective houses. They live separately until the girls becomes

marriagable. When this occurs there is another ceremony. The girl goes to the boys house and they became man and wife. On this occasion the girls father and mother present clothes &c to the boy. During the times of the five days ceremonies and that in which they come together the girl may go to the boys house to eat and vice versa. The age of the boy whom I have been speaking of is 12 as I am informed. and that of the girl 7 or 8. It would be a very pleasant circumstance if marriages always took place between persons of nearly equal ages. The reverse however to a great degree is the case. This will appear by what I will now mention. The father of the young boy who gave me the information above about the ceremonies preceding those I witnessed, when he was about 40 years old ~~and~~ was betrothed to a young girl not marriagable. He died two years ago leaving the child a widow and a widow she must remain. She cannot marry again. How strong her temptation to become a prostitute among a people of such corruption as obtains here I need not mention. I have lately heard with pleasure that the Pundits of Calcutta are agitating the question whether this unjust act cannot be abolished.

11th. I am now at Teduvaroor. Reached it this morning. Left Nagapattam on Saturday afternoon about 5 o'clock and reached Kevaloor at 9. It is not quite 8 miles from Nagapattam and yet it took 4 hours to travel it in my ox bandy. We distributed a large number of tracts at Nagapattam. Probably ~~at least~~ 1500. In consequence of the fatigue I underwent while at that place and so forth in addition to my journey afterwards on Saturday evening and the labors of yesterday morning in preaching the gospel and distributing Tracts. I was laid upon my mat for a while yesterday morning. However I went out in the afternoon. Took my seat on the side of the highway leading from Kevaloor to Tanjore and continued to distribute Tracts until a parcel of young persons came from the town and manifested such conduct as to induce me to desist giving any more. When I told them of my determination one tore up a Tract and threw it down before me. I bore it with perfect patience so far as the exterior went. After keeping my seat a little longer I returned to the government bungalow. My work was followed with a very severe sick headache which did not ~~go~~ cease until 12 o'clock today. It might been less severe had it not been for my early rising and ride to this place today. Kevaloor is not a very large place. It does not probably contain more than 1000 people. For it and its vicinity however one Missionary is urgently needed. Distributed several of the portions of the scriptures which Bro. Cryer of Nagapattam gave me. A little boy obtained one, though I ~~did not~~ determined at first that he should not. He came to the Bungalow before I left it in the afternoon wishing to get one. He followed me as I went out & continued to beg. As he did not succeed he followed me to the place where I went and remained there until I returned to the bungalow. As he conducted himself with much propriety while others around him were acting a very unbecoming part I promised that when I returned to the bungalow I would give him one. He received his present as I have reason to believe with much joy. I prayed that it may be instrumental in securing him a place in a better world. We distributed several hundreds * Tracts in this place and on the road leading from it.

12th. I remained in the rest house the whole of the day after my arrival. Went out this morning into the city. Distributed all the tracts I took with me about 120. A good deal of desire was manifested to get ~~the tracts~~ them and some degree of tumult produced. I refused to give Tracts to boys which made them perhaps more unruly than otherwise would have been the case. This is the time of one of the great feasts at this place. The people have been ~~passing~~ parading the images ~~around~~ through the streets both by day and night. There is a very large temple here and doubtless a strong hold of idolatry. The place where I am was formerly one of the palaces of the king of Tanjore. The most of it is in ruins. Immediately in front ~~of it~~ is by far the largest tank I ever saw. It may be a quarter of a mile square. In the midst of it is an artificial island with a temple on it. Its entrance is guarded by two large (images) Elephants. I need hardly add that such an artificial tank must be a grand affair ~~and so it is~~ The front of it is rendered peculiarly beautiful from its fine dificent of steps to the waters edge. Here is the great washing place of the

people. They wash their bodies, they wash their dirty clothes, and so forth, and this is the water they drink.

Went out twice this afternoon. Was out about one hour the first time. When I went out the second time I soon returned as the mob of boys was so great. Gave away only about 25 tracts. In my walk I came near a temple of Krishnan. It is no matter of surprize that I should have found on the pagoda of this temple of this filthy god images of a most indecent kind. I shall decline mentioning them. After my return I shut myself up and wished to remain quiet, but this was impossible. The people tried to get the doors open. One of them was fastened with a hook which they succeded in opening by passing an iron style (as I suppose) between the doors. I had directed Samuel that if the tumult should become great that he must send for the peons. This I suppose he did without loss of time, for they were soon there. I was then enabled to open my room and let in a little air. It is not easy to describe the state of mind which occurs under such circumstances. As much of the kind of work in which I am engaged must be performed if the Bible is to be extensively circulated I do not see how it can be done unless two strong men accompanying us as a guard - Our work in this place is almost done. We have distributed about 1500 Tracts and several portions of the scriptures. Teduvaroor is a fine place for a missionary station. I was told this afternoon that the population in the city and its vicinity is 30,000. Three Missionaries at least should occupy it.

13th It is one month today since I left home and I can truly say it has been a month of the greatest tumult that I ever passed. Not however I hope the least profitable. I am now at Cordachary about half way from Nagapattam to Tanjore. Left Teduvaroor about half past three o'clock this morning. Last night I witnessed from the window of the rest house the drawing of a small car. As these are very heavy, it requires a good deal of exertion to get them along and as they are drawn by the people with ropes, they are obliged at times to stop and rest. When they wish to get them in motion, after having rested a little while, they raise a great shout and the god moves forward. I now learn the place from whence they have become such adepts in the frequent shouts I have heard. The scene of last night, the noise and confusion might well remind one of the infernal pit. "I never beheld a heathen procession" says the Abbe De Bois "but it presented me with an image of hell." And well might he say it. O that abominable system! How long will christians suffer it to remain without a vigorous onset in the strength of heaven against it. How long shall our professedly pious young men see the God who made them shamefully treated. Before the procession was a Parian (one of the lowest of the casts and whose touch is pollution) accompanied by another of the caste holding a white umbrella over his head. The reason of this I will mention. When the god Jaakadaasa, came down from heaven, a parian came with him. How the cast came to be in heaven I have not learned. On this account he is thus honored. Once a year the god visits the parian's house. This Parian receives his living at the temple. He does not do any work. I have not learned whether the present parian is regularly descended from the original stock. This I suppose is of little consequence so that they got one of this caste. Behind the car were a number of Brahmins repeating their prayers in the Sanscrit language. The tones of their voices were very peculiar. One cannot but be struck with the similarity between the Brahmins and the Roman priests in repeating prayers in a language unknown to the common people. The latter have borrowed from the heathen. A great miracle it is said once happened at this temple. While the car was drawing a cow brought forth her calf over which the car passed and it was killed. Then the king of Tanjore esteeming it a great sin, said, Why has such a disaster happened to the calf, and took up his own child and threw it under the wheels of the car. It was also killed. and the consequence was that the car and calf and child were changed into stone. All which are to be seen at this day.

There are but very few inhabitants in the immediate vicinity of the rest house where we now are, and with divine leave we shall pass on to Nerdamungalum four or six miles distant this afternoon.

14th I did but little yesterday but rest and traverse the land. Last night I reached Nerdamungalum about 6 o'clock and eventualy took up my quarters for the night in my cart near a very expensive and what perhaps would be called by the Tamul

people a grand rest house ~~which was~~ built by the king of Tanjore. It has two domes ~~[illegible]~~ According to my ideas of architecture, it is not to be called a handsome building ~~so far as its optical parts are concerned~~. When I first entered it I found two or three persons there and felt no disposition to remain in it. On being told that there was a bungalow in the Rajah's garden, I went in quest of it. Found it to be a pleasant open bungalow. It is raised about four feet from the ground. Within its inner part (that is that part within the Verandah) there is an elevation of mason work about 2 feet high. As I was told that this is a famous place for thieves, I thought proper to leave it. After taking my supper in another bungalow of a similar make in the same garden I went ~~to my bandy~~ as I first said to my cot and there slept with some disturbance ~~as~~ with intervals of being awake until the light burst in upon the darkness of the East. There are many Brahmins fed here by the Rajah of Tanjore. About 50 cows are kept which supply the Brahmins with milk. Ghee is also made from this milk and sent to the Rajah. My Native helpers with myself have been out this morning to disseminate the knowledge of our precious Savior. I proclaimed his name to many. We distributed probably 350 Tracts. Saw in one place what was new to me, viz, a woman with a square iron round her neck. It was made of 12 pieces of narrow sheet iron six of which crossed the other six and a circular piece is fastened to the middle which surrounded her neck. This it is said is never taken off. She came near the place where I had a number of people around me. Had on the whole a quiet time. A parcel of boys followed me as usual, but they conducted themselves as well as could be expected. I gave no tracts to them while in the streets. Gave several after coming to the bungalow where I now am. Nirdamungalam is not very large. It contains about a thousand or fifteen hundred people and a thousand in its vicinity. It is a place through which many persons pass. From it roads go to Tanjore, Nagapattam, Coimbaconum a very large place, and Manaarkurde which is a place of considerable note. There should be a Missionary here. I have understood that several hundreds of people consisting of Brahmins and their families are fed at the expence of the king of Tanjore as I before said, and these live in idleness. I am now on the borders of a tank and have been witnessing the worship of one of these idolaters. Among other things he turned round and round as children frequently play, and every time he came opposite the sun he lifted up his hands and worshipped it.

July 15th I am now at Amapettay a large town containing perhaps a thousand inhabitants. It was formerly much more extensive. Many houses are in ruins I understand that 700 are in this condition. I went out this morning about 7 o clock and returned at a quarter past 9. after having distributed about 75 Tracts and preached the gospel to many people. I had a very pleasant time perhaps the pleasantest I have had since I left Jaffna. Very few things occurred to ruffle the calmness of the scene. While I was seated in a Viandah a considerable number of boys probably 20 came up to the place where I was very harmoniously singing. They were passing through the street to a place to get sand in which to write their letters. I suppose this is the school I came to afterwards in my walks. It was the largest I have ~~seen~~ seen I left home. I passed a temple in the yard of which there is a most uncouth looking image. It consists of the head and neck of a man resting on a little mound of earth. It is grinning. Its ears are at least 6 inches long. It had one whisker. One was broken off. I do not know what it represents except it be some giant perhaps one whom Doorga might have slain in her battles with the giants. There ought to be a missionary here for this place and the villages in its vicinity. We have distributed several hundreds of Tracts.

Yesterday while passing through the streets of Nirdamungalam I saw a small tree planted in the middle of the street or rather its trunk with some green grass on its top. This to become an object of worship when the reading Brigthum is finished in the temples. At that time they adorn a man with flowers &c. ~~and he~~ who ascends the tree and remains there until the Brahmins have said their ~~[illegible]~~ prayers and worshiped the tree. He then descends and the ceremony closes

Formerly there was a ceremony performed here; but which has now ceased. Twelve boys would put on the dress of the female and come out of the temple with the god. When they came to a certain place where a tree was kept for the ceremony a boy would ~~bring~~ lay

hold of the clothes of all the apparent girls pull them off and climb a tree. Then these girls as if much ashamed would go and beg for their clothes; but they could not get them until the Brahmins had performed certain ceremonies. After these were performed they boy would again give them their clothes. The reason of this ceremony is as follows. Once Krishna (one of the incarnations of Vishnu) went near a tank where 12 Virgins were bathing. Their clothes were on the borders of the tank. He seized them ~~and~~ ran off and went up a tree. Afterwards they were much ashamed and begged him to give them to their ~~their clothes~~. He said he would not until they came out and worshipped him. They came out and after worshipping him he returned their ~~gave them their clothes~~. What fruits can be expected from a religion of such a nature; but adultery and every other abomination.

Tanjore July 16th Reached this place this morning. Yesterday afternoon we left Amapattey about 2 o'clock that we might stop a short time at Poondu on our way to Mareammonkovil. Poondu is a small village containing probably about 200 people We distributed but few tracts among them. Mareammonkovil is quite a large place containing probably 2000 people. We all went out this morning with our Tracts and distributed probably at least 400. Many heard the gospel preached. This is a place of some importance within a few miles of Tanjore and should have one if not two Missionaries for it and the people in its vicinity. Had as quiet a time as could have been expected.

Have been out this afternoon into the city of Tanjore. A very considerable part of it is within the fort. There is nothing of very special curiosity that I am aware of within it except it be a cannon the size of which may appear to an American as almost incredible. It is 24 feet long. The bore of it is 2 feet in diameter. It is curiously made. The first or internal part consists of bars of iron placed horizontaly. close together. What is next I do not know. The whole is surrounded by hoops (if they may be so called) of something that resembles copper. It is probable that it has never been discharged: Indeed if it were to be loaded with such a quantity of powder as it would require and be fired, it might lay a considerable part of the city in ruins. It was probably made several hundred years ago. I walked with my Native helpers through various parts of the city merely to look at it. Tomorrow the latter will go into the fort and distribute Tracts and I will distribute them without. I think it not best for me to go in at any rate at first We are on different ground from any we have yet visited; upon the ground of a Native King; an idolater. He I understood is not at present here; but in another part of his dominions. But his soldiers who are guards to every entrance into the fort may perhaps not be disposed to tolerate such measures as they probably have never been ~~had recourse~~ resorted to by those from a ~~different~~ distant place before.

Have had the pleasure this day of meeting the venerable Mr. Holhoff of the Tanjore Mission. He is now 74 years old and quite infirm. His father was one who labored for Christ at Tranquebar and now lies buried with many other venerable men there.— Mr. Holhoff has this evening shown me a likeness of the ever to be remembered Ziegenbalg. This I would look upon as one of the curiosities of my town: or perhaps I should rather say of its pleasures. Every thing connected with this first Missionary to India cannot but be pleasing to every lover of Missions.

Monday July 18th Yesterday morning the labors of the Native helpers were commenced in the fort. I went into a part of the city without the fort. Among so large a population as might be expected there was some excitement, but so far as I saw it was only to get Tracts. I went out about half past 6 o'clock and returned at 9. The rush for Tracts was such that I desisted giving and began giving them half a dozen times. Gave away about 200. In the afternoon the rush was so great that I gave away less than 100. I thought proper to return after having been out a short time. As I was not invited to preach at the church here I

thought proper to preach elsewhere. While in the street yesterday morning a Christian came where I was and requested that I would go to his house and make a prayer. I went and found a sick woman one of the Native Christians. Conversed and prayed with her. In the afternoon Samuel the hired man I have with me attended church and afterwards distributed a number of copies of our little Tamul Hymn book and the Tract on the Life of the Soul. He has also been out today distributing some of the hymn books and the Tract about Sir F. Newport among Native Christians. Went out this morning distributed a few tracts and preached the gospel to the people. Called to see the sick woman I spoke of before, directed her to Jesus and again prayed with her. She will probably soon be an inhabitant of Eternity. After breakfast this morning, saw the Christian School of the Mission. It was quite an interesting sight to see a school consisting entirely of native Christians. 28 in number. These were catechised by a man who was once a Roman Catholic Priest. A very interesting looking man; and must be so if his ~~countenance~~ countenance is at all indicative of what is within. He commenced with a short but very appropriate prayer. It appears that his attention to the Protestant faith was first arrested by conversations held with some Missionaries in Madras. His attention being ~~aroused~~ awakened he was not permitted to rest until he had examined the scriptures and other books which show the errors of the Romanist Church and ~~he was never permitted to rest~~ until he rested as there is reason to hope in the faith as it is in Jesus.

I mentioned that the Native Helpers went yesterday to the fort. They distributed about 2700 Tracts. Could have distributed many more. The rush for ~~Tracts~~ them was very great both in the morning and afternoon. In the afternoon there was in one place a great tumult while John read the Tract showing that the celebrated tyrad of the heathen is false. They took their fists and bruised him a little. While mentioning the name of Christ one man put his hand over his mouth seized him with the other and lead him some distance towards the entrance to the fort. Sautier also was hurdled rather roughly. Stones were thrown at him but he was not hurt.

This afternoon I went into the fort to give away a few of the Mantrams or prayers which are communicated to certain classes of people by the Brahmins & Priests. But scarcely had I begun to give them where I desisted on account of the tumult. After walking some distance came to the house Swartz built, and in which an English and a Tamul school are taught. The English school was dismissed. After hearing several of the children in the Tamul school read, I presented them with a copy of the Mantrams. The native helpers have been out distributing Tracts. We have now distributed more than 3000 and I think that the people have had a pretty good share of our stock of 30 000 Tomorrow morning with divine leave I shall go to Vattum about 10 miles from Tanjore on the road to Trichinopoly.

The fort of Tanjore contains I am told 12,000 houses. If so the people cannot be less than 60,000 I am told it is greater

There is quite a tumult among the native Christians at the place in consequence of the order of Bishop Wilson that the distinction of Cast at the Lord's table shall be done away. About 1000 left the church and most of them maintain all their former notions on this point. They are gradualy however ~~coming over~~ coming back. The seceders meet on the Sabbath and have a person to officiate for them instead of one of the Missionaries. There seems to be more hope of this mission now than formerly. But it appears to me that though cast has received a blow, there are errors even worse than this. The foundation is yet rotten, and unless it can be pulled up I do not know what to predict concerning it. The practice of allowing those who are not real Christians to come to the Lord's supper must be a ~~serious~~ serious impediment to the growth

if indeed there be any of piety, I should like to see the whole church dissolved, and had I it under my care I see no way in which I could proceed except to tell the people that it was not my intention to administer the Lord's supper at present and not until there are individuals to be found who give evidence that they are born from on high. Then I think though grace, a building of a beautiful structure might be built. The number of Missionaries are three. Native preachers three. Catechists twenty two; Assistants thirteen. The number of schools in the different villages 28 containing 508 children. The number of schools in Tanjore five containing 344 children. whole number of schools is 43. of scholars 832. The fort with its immense population is to a very great degree neglected. There are but two schools in it and but few or no native Christians. I could ~~must~~ wish that three missionaries from America might commence their labours in this fort. and bestow their whole efforts there.

Vallum July 19th. Left Tanjore about 4 o'clock this morning and reached Vallum about 8. After getting some refreshment went out into the city and returned at half past 11. Preached the gospel perhaps to a greater extent than for any two hours since I left home. Distributed a number of Tracts. The native helpers also went ~~out~~ into the city for the same business. We have distributed 400 or more. Vallum contains four or five thousand inhabitants. We have finished all the labor we think proper to bestow here and shall D.V. return this afternoon; ~~and I~~ Tomorrow afternoon I shall turn my face homeward.

20th. Am Now again at Tanjore. Shall leave this afternoon for Manaarkurde. This morning the Revd. Mr. Cryer from Nagapattam came here. He has witnessed a greater tumult at that place since I left than at any time before. He has heard that one or two persons had thought of resorting to violent measures and beating him. Track were torn up and thrown at his feet. Manaarkurde of which I just spake is a large place where the Wesleyans have an establishment. Mr. Cryer who came by it says there is quite a tumult there. This is a year which occurs, if I may say so speak but once in 20 years. And is the cause of great excitement between different combinations of Castes of about the same standing, called the right and left division. In the left are included all the Mechanical castes. In the right all the Brahmins and ~~all castes~~ other castes. These different divisions cannot make processions or erect marriage ~~tents~~ pandals in each others streets. The same extends to the wearing of shoes. As these divisions from time to time interfere with each other it is the frequent cause of bloodshed. A man was not long since shot in Manaarkurde. Yesterday some of the right divisions came to my Mr. Cryer stating that the Tahsildar will not prevent the left division coming into their streets in consequence of the late order of government that there shall be no interference on its parts with respect to processions &c. and begged him to interfere. They declared that unless he should do so, blood would be shed. Lately the right division had made a procession through the streets of the left, and now the left are determined to go through the streets of the right.

21st. Left Tanjore about four o'clock yesterday afternoon and reached Manaarkurde this P.M. about 5 o'clock. We have seen but few people on the way. A few Tracts have been distributed. Last night I came to a small village inhabited by Brahmins. I went into it, but was ordered out. ~~[illegible]~~. Just before coming to this village we passed a company of people who like the Rechabites (Jeremiah 35) always live in tents, or what is equivalent to tents. They are snake dancers &c. and when they encamp they put a few sticks in the ground and cover them at the top in a circular form and at the sides with mats. They are not high enough to allow a person to stand in a erect position ~~in it~~ under them.

22nd. Have been into the city this morning preaching the gospel and distributing bees.

tracts. Left Mr. Cryers bungalow where I staid during the night at about half past 6 o'clock and returned to it at half past 9. Had a quiet time. Went near the great temple dedicated to Krishnu. I need hardly say that the image of a naked female I saw on one or more of the pagodas of the temple are considered as no disgrace to the filthy god. Visited three schools, one of which is under the direction of the Wesleyan Missionary Society. It is an English school. This afternoon went to the bazar where of course there were many people. After distributing above 100 tracts in it and the neighbouring places, I thought proper to give no more. I have had a season of considerable tumult. Some of the contents of the sheets were thrown over my shoulders. After refused giving any more Tracts I was saluted with shouts and some of the loudest since I left Jaffna. They brought up to their help instrumental music the first time I have been surrounded — I was followed by the mob for some distance after leaving the bazar. As I however came nearer and nearer my bungalow all except a few of the better sort who were disposed to accompany me from good motives fell back. These accompanied me to the bungalow. One of my Native Helpers Peter met with rather rough work. They got away his battle bag containing half a Rupee &c. This afternoon as I was going down into the city was met with two boys in pursuit of me for almanacs. One of them offered me two limes to prepare the way as I suppose to get them. I refused the limes, but told them I would give them one if they would come towards evening ~~sitdown give out for the two~~. They accompanied me back from the city and obtained one. Above 1500 tracts have been distributed ~~here~~ today

July 23d. This morning before sun rise we left Manaarkurde and before leaving was visited by three men who wished to get Almanacs. I gave one for the three. They followed my cart at some distance with the hope of getting more; but I thought proper to refuse. Feel more and more impressed with the importance of having such tracts that even the baser sort who get them may be under no temptation to tear them up. ~~Some of the discription, it appears got them yesterday and destroyed them~~.

We are now in Pangkanardu a small village four or five miles distant from Manaarkurde. Have been into the village declaring our messages of mercy; but which have as I fear been in every instance rejected. Came near an aged brahmin. He almost immediately began to go off as I began to speak to him. I continued however to speak until the name Jesus escaped my lips. In one place where one of my Native helpers was speaking several Brahmins stopped their ears that they might ~~hear~~ no such things. The village is quite small, and but a few tracts have been distributed.

July 25th. We are now at Cheranpakurde. On saturday afternoon about 5 o'clock we reached ~~Mralhammathum~~ Malengthum, a small village where the Wesleyan Mission has a station. The resident Missionary is ~~almost~~ absent on business at Nagapattam. Saturday morning I preached in the chapel to about 50 natives who compose the ordinary congregation. On the chapel is the name by what it is called and the date ~~upon it~~ shows that it was built in 1831. Preached from 3 chap. and 7th verse of Rev. He that hath ears to hear, let him hear what the spirit saith unto the churches. The chapel in which I preached is the one which I think was built in consequence of several Roman Catholic families, having expressed their desire to come ~~to~~ to the Protestant faith, and to the erection of which I was permitted to contribute my mite. It was built by Bro. ~~Bourne~~ Bourne whom I once visited at Nagapattam. The congregation is now composed of these lapsed Catholics, and of ~~those~~ a few who were formerly of the heathen faith. About 20 females were present, most of whom were adults. Nearly the same number of male adults. The rest were children. I supplied the little boys of the school (which is taught in connection with the mission and who were present) with tracts. — In the afternoon we a-

(with the exception of John who was ill) went out to visit the people in this and in a village at a little distance called Tirumankorddtay. Those of us who remained in Malemattum found but few people who could read and consequently we distributed but few Tracts. Tirumankorddtay is I am told the largest place of the two. About 100 Tracts were distributed there. Seven or eight dancing girls came and asked for Tracts and obtained them. Probably a hundred Tracts have been given to persons of this description since we commenced our tour. These are the only class among females to whom permission is given to learn to read. They could not well become acquainted with those abominable and filthy songs which they sing before their gods unless they could read. It is doubtful whether men could be found, who would teach such shocking indecencies as they contain.

Soon after we stopped at the rest house where I now am one of my Native helpers with myself went into the village to deliver our message of mercy and distribute Tracts. About 50 tracts were distributed and afterwards most of them were brought back and delivered to us. As I went into a part of a village where there were but few people, I distributed five or six. Four of these were returned. One of the native assistants went through the bazar where he found means to give quite a number. After he had passed through it a man came up to him (to use his expression) like a lion and went through the bazar, seized the Tracts and delivered them into the hands of a person to give back to him. The rage against the Tracts was so great that even the women joined in the cry. It appears that fears were entertained by the man who was so angry that our papers had some connection with government affairs. He said that persons had been here lately taking on account of the cows and sheep and lands and of the people from the age of five to one hundred years. and that perhaps our design was to injure them. He would not hear a word of Christ.

26th. Am now again on the water on my way to Pt. Calymere from whence I hope to embark for Jaffna on Thursday; it being the day of full moon. and because at this time there is a current which will enable us to reach it though the wind is unfavorable. There is no such thing as beating against the wind with the kind of boats which are used by the Natives. If they do not take advantage of the current which they have at the commencement and full of the moon they are obliged to wait generally two weeks before they can pass over. Yesterday we reached Muttapeattee a large town situated on a small river from which I embarked this morning. The principal part of its inhabitants are Mahammetans. Three of my native helpers went out into the town in one direction and I in another on our Master's business. Several hundred Tracts were distributed. The Mahammetans generally received them with apparent desire. Our tracts are now but few in number. Should we lay at Pt. Calymere today and not leave for Jaffna, until the day after tomorrow I shall with divine permission send my Native helpers to Vatharaneyum the place I spake of as having large pagodas while I was on my way to Nagapattam from Jaffna, where they will probably distribute most of our remaining stock. Muttapeattee contains a population of five or six thousand and ought to have one Missionary at least. It has a number of villages in its vicinity.

27th. Pt. Calemyre. Reached this place yesterday afternoon about half past 4 o'clock. Have sent three of my Native helpers to Vatharaneyum with the remainder of the Tracts I brought ~~I brought with me~~ from Jaffna except a few which we have reserved for distribution here. Tomorrow morning with divine leave we embark for Jaffna.

All night my Native helpers have returned from Vatharaneyum and distributed the tracts they took probably above a thousand. Vatharaneyum they say

is a very large place containing probably more than 20,000 people. I am told by one of the principal of the helpers who went that most of those he saw could read. ~~Could distribute a large number of Tracts there~~ From what I learn it would be an excellent place for two missionaries: and the value of the place is enhanced from the circumstance that there are ~~there~~ so many readers. It is about 10 or 12 miles distant from Pt. Calymere Tracts were given to several dancing girls. — The tracts reserved from this place have been distributed. If the estimate we made of the Tracts brought with us be correct we have, including about 500 ~~tracts~~ given our friends for distribution, distributed above 30,000 ~~Tracts~~. We have also distributed above 400 portions of the Sacred Scriptures. To the Lord it belongs to add his blessings.

28th. Bay of Bengal near Pt. Calymere. We are through mercy now on our way to Jaffna. Of course our tour to the coast for the present is at an end. In looking back and taking a review of all I have abundant reason to lift up my heart with my voice and praise God for all the tokens of his pleasure vouchsafed. The encouragements which I have had to distribute Tracts and especially portions of the Scriptures are such as to stimulate me hereafter to engage again when opportunity may offer in this good work. Fears it is true have occasionally been manifested to receive Tracts but these need scarcely be mentioned; and what fears there are would generally be dispelled by a visit or two of the Missionary.

What is to be the result of our tour is best known to him who has given it in charge for us to attend to such business. That there has been some stirring of the waters is quite evident ~~and~~ Such a moral tumult has probably never before occurred in the Tanjore district. I say there has been some stirring of the waters. One of my Native helpers while at Manaarkurde a few days ago heard that our books had caused quite a stir at Vytheesvarankoil which we visited about a month since. He said that the people were making inquiries into this subject and that between the Brahmins and common people there was no small degree of dissention. I before mentioned the result of my visit to Sithumparum and we have every reason to believe that there must be some kind of stirrings in the breasts of some hundreds at least of the many thousands with whom portions of Scriptures and tracts have been left. — Not a few fears have been awakened that Christianity will root out the present system. It has been thus declared from the fact that we were distributing our tracts. They kindly feel that there is a power in them which they suppose cannot be resisted. In Manaarkurde (at which it will be recollected there is a Wesleyan Missionary Station) a Brahmin said that they had thoughts of writing to the Government either for them to prevent our distributing our books or to furnish them with subsistence if Christianity should prevail*. An idea is to a considerable extent abroad that the English intend to make exertions to spread their faith throughout the land. They have manufactured a story (from what data I do not learn) that they have shipped 4000 young ladies for India for the purpose of uniting them in marriage with the young men of this country (of course by violent measures) for this purpose. Besides distributing the scriptures and Tracts to large numbers of people the gospel has been preached to immense numbers, I may safely say to tens of thousands. I asked one of my Native helpers to how many they thought they have proclaimed the name of Jesus. From this estimate it would appear that the number is above fifty thousand. From what he tells me I learn that many have assented to the truth of what they have heard and though it may be no more than the assent given ~~to it~~ by hundreds ~~to it~~ in Jaffna upon whose hearts it has had no sanctifying effect, as yet, we should not be unthankful that they have proceeded thus far.

In our journeys we have met with five classes of persons who profess a different faith: Roman Catholics, Protestants, Mahammedans, Followers of Siva, and followers of Vishnu. Of those who may be called protestants, I am not prepared to say we have met with many who are really Christians. Most whom we have seen belong to the Tranquebar and Tanjore Missions. When speaking with one of my Native Helpers of the latter I asked him if he had

* Mr. Cryer told me that before he left Manaarkurde he had commenced giving a portion of the scriptures to every individual in a street, a practice which cannot be too much commended and which if pursued in every city in the country would D.V. produce wonderful effects.

seen any among them, who he had reason to believe was experimentally acquainted with divine ~~things~~ things. The answer was in the negative. I have my fears that most of them have but little better prospect of heaven than the heathen. Of those who have deserted the Roman Catholic and heathen faith at Malnattum in the Nisley on Mission I have no data to form an opinion. We may hope that under leaders of their views God may have a people of his own. Of the Mahommedans I rejoice to say that not a few have received portions of that ~~knowledge~~ truth which may through grace lead them to acknowledge Jesus not merely as a prophet but as the Son of God. The followers of Siva are quite distant from those ~~who follow~~ of Vishnu. They will laugh at each other's faith. The former consider Siva as greatest. The latter consider that as Vishnu took upon him the form of a woman and enticed Siva with her lust and committed adultery with him that he is the greatest. The followers of Siva are distinguished from those of Vishnu by the mark in their foreheads. The former rub ashes. The latter have three perpendicular marks ~~in their forheads~~ united at the bottom, something resembling a ~~three~~ pronged fork. This is generally made with paint, the two outside marks ~~with~~ are white, the middle ~~with~~ is yellow. The followers of Vishnu are very numerous in the Tanjore ~~District~~ country. With respect to the population of Tanjore ~~District~~, I would observe that it is very great I have been told I think that there are no less than five millions of people. It is exceedingly fertile in many places from the circumstance that it is watered by the river Cavary and its thousand branches. The country around it is so level that the people have only to cut a channel of three or four feet deep and they can multiply rivers to any extent. From these thousands of little rivers, if I may so call them, the people have to open a small passage into their fields which are always surrounded with a little elevation of earth and immediately they are flooded. When they have enough they close this passage and have no more until they open it again. By means of this river they are enabled to have two crops where people under different circumstances can have but one. I have of course from the shortness of the time, I have been on my tour been enabled to visit only parts of it. These parts have generally been mentioned in my journal, and I believe all who are acquainted with the facts mentioned will be ready to say that most of the places I have visited imperiously demand that the sickle should be put into the harvest for it is ~~in almost every place~~ ripe. But where are the churches in Christendom to put it in? I know of none. I have ~~been~~ in the course of my journey mentioned various places to which I think a missionary or Missionaries ought to be immediately sent. The number amounts to 25 and I would that the American churches might be able to send this number. But this they are not able to do, if due regard is paid to the other portions of the heathen world. No they are not able to send a tenth part of 25. There is not piety enough in the American churches to do it. — O that I could this day dip my pen in the blood of Calvary I would write upon the lintels and side posts of the door of every sanctuary in America, there is not enough piety within those walls for the conversion of the heathen — It is a melancholy fact that the time for the conversion of the heathen has not yet come. I repeat it, it has not come. Not that there is any hindrance on God's part. There is no hindrance here. He has effectually cut off his people from ever saying that there is any hindrance on his part. His language is "Go up to the mountain and bring wood and build the house, and I will take pleasure in it and I will be glorified saith the Lord." The language of his people however is (if not with their mouths at least by their conduct) "The time is not come; the time that the Lord's house should be built" — I again say there is not piety enough in the American churches for the conversion of the heathen. It may be necessary for her to be put into something equivalent to a furnace of fire that she may come out furnished and equipped for this momentous business — And it deserves the immediate attention of these churches whether they will arise and do their duty and escape this furnace of fire. And are there no signs of such a visitation? Let them ask, Why is it that God is permitting such ravages of the "Beast" in their borders: taking captive at his will many of those whose fathers would have shed their blood sooner than be bewitched with its sorceries. Why is it that infidelity and heresy stalk abroad

through the land? Is it not that they may have thorns in their sides that they may be reminded to be up and doing what is required of them; that they may be reminded to thrust out thousands of their pious young men and send them to heathen lands. I have passed through somewhat of an extensive district of country preaching the gospel to thousands and distributing portions of the word of life among them. But what will my labors, what will the labors of my native helpers tell upon the great map as to their being brought into the kingdom of God. What have we been enabled to do in proportion to the wants of the district? The fact is I have written, probable if not certain, damnation on the door posts of most of the thousands and tens of thousands ~~[illegible]~~ of houses ~~of heathen~~ have passed. I am not without the hope that it may be the case that here and there an individual, or company of individuals may by means of the Tracts and portions of the Scriptures they have received be led by the spirit from on high to come to the fountain of living waters and drink and live. Such things have been witnessed in a heathen land and as such things may be witnessed again I would repeat what I have already said and call this day in as loud a manner as possible upon the American Bible and Tract Societies and say, here Beloved Brethren is room for the profitable bestowment of your charities, and here there is hope that by such a bestowment, you may be instrumental in the salvation of many of these heathens whom your professedly pious young men have deserted and whom they are permitting to go down to hell with as little regard, as if the command, Go and Preach the Gospel had never sounded in their ears. Furnish me with 100, 000 copies of the New Testament or even one of the gospels and double this quantity of Tracts. and (if I have the assent of my brethren of which I will not for a moment doubt) I will with the present number of assistants and through grace undertake to distribute them, though it take me a long, long time to distribute them judiciously. Since I came to this heathen land I have been permitted most of the time to be the pastor of a church. Through grace I have been enabled to see two commenced and have had added to their numbers such as I hope are living numbers of the church which is in heaven. As I shall be discharged from my duties as a Pastor and am about to be removed to Madras in connexion with a mission one whose grand object it is to print and circulate the Bible and Tracts I may hope that it may be agreeable to my associates in that Mission to relieve me at least for some time to come from any connexion with a church as its pastor and permit me to engage more in that work which engrossed the attention of the Great Apostle to the Gentiles at the same time acting as an agent of the American Bible and Tract Societies in the distribution of their publications. Even however should I become the pastor of a church this will not forbid my taking tours to distribute their publications. I have said furnish me with 100, 000 copies of the New Testament or one of the gospels, and with twice this number of Tracts and I will endeavor to distribute them. That among the 8, 000, 000 speaking the Tamul language there are 100, 000 twice told who would cheerfully receive and read them cannot be doubted by any who are acquainted with the facts which have passed under my notice during the last six weeks.

I would before closing my journal merely once more advert to the fact I have before mentioned, viz that I have been lately at places where at least 25 Missionaries ought immediately to be stationed. Are the eyes of any professedly pious young ~~boy~~ man of proper qualifications for the ministry directed to these pages and has he read this call? And is he prepared to reject it? Will he not ~~for one~~ by one who will flee to one of the places mentioned? It may be that he will not flee. It may be that his garments may be stained with the blood of these souls in the judgement day. And it may be that he is destined to hear these souls throughout Eternity, blaspheming the Saviour from his neglect. I was almost ready to say, if such a one be a real christian and of course if he get to heaven, at last, heaven will be but a hell to him.

Journal of Ecclesia.

Rec'd May 2d, 1839.

2d Journal

ack: Oct. 12

Extracts from J. Scudder's Journal at Madras

Sep. 24th. 1836. Reached Madras on Wednesday afternoon and came to this place Chintadrepettah this morning. We left Jaffna on the 16th. Lay off Negapatam at anchor on the Sabbath. I had previously made an agreement with the boatman that he should not sail on this holy day.

25th. This morning went into the part of the city for the first time upon the business of my divine master. Distributed a number of Tracts. Went out at 7 returned at 8. o'clock. Met with one young man who strongly advocated the worship of idols (except among those who had reached the fourth step to heaven, or in other words the state of wisdom) from the fact that the divinity is in the stone. He said that the worship they gave was not extend to the stone but to the god within the stone. All that I could say to confute him probably had but little effect. So I had recourse to another means to silence him. I asked him if he would worship the ass (which is much despised by the Tamul people) or one of the Pariah Cast because God was in them. He said he would not.

26. Went out this morning and afternoon preaching and distributing Tracts. Yesterday and to day have given away about 140. They are in verse and were composed by a man who has lately been baptized by our Wesleyan brethren & one of the most interesting baptisms, perhaps which has ever been witnessed in this part of India. The subject of it, is an aged man, one who has been among the most influential persons in this part of the country. He is called Tamperam, the meaning of which is god. He had at once no less than fifteen hundred disciples. His conversion has created no small degree of commotion, and the songs he has composed recommending to others that Savior whom he has found, while at the same time, he speaks of the follies of heathenism, have produced to say the least, much inquiry as to what he has to say. The conversion of this man is to be dated secondarily to a Tract. He had seen a man who had obtained one, and went to Mr. Carver to obtain one for himself.

I find that Chintadrepettah has a large population, and will be an excellent place for the establishment of schools. I visited six this morning which are supported entirely by the natives. One of them is a Telligo School. I told the schoolmasters who teach Tamul that I am desirous of having schools under my care, and gave them an invitation to put them under my direction.

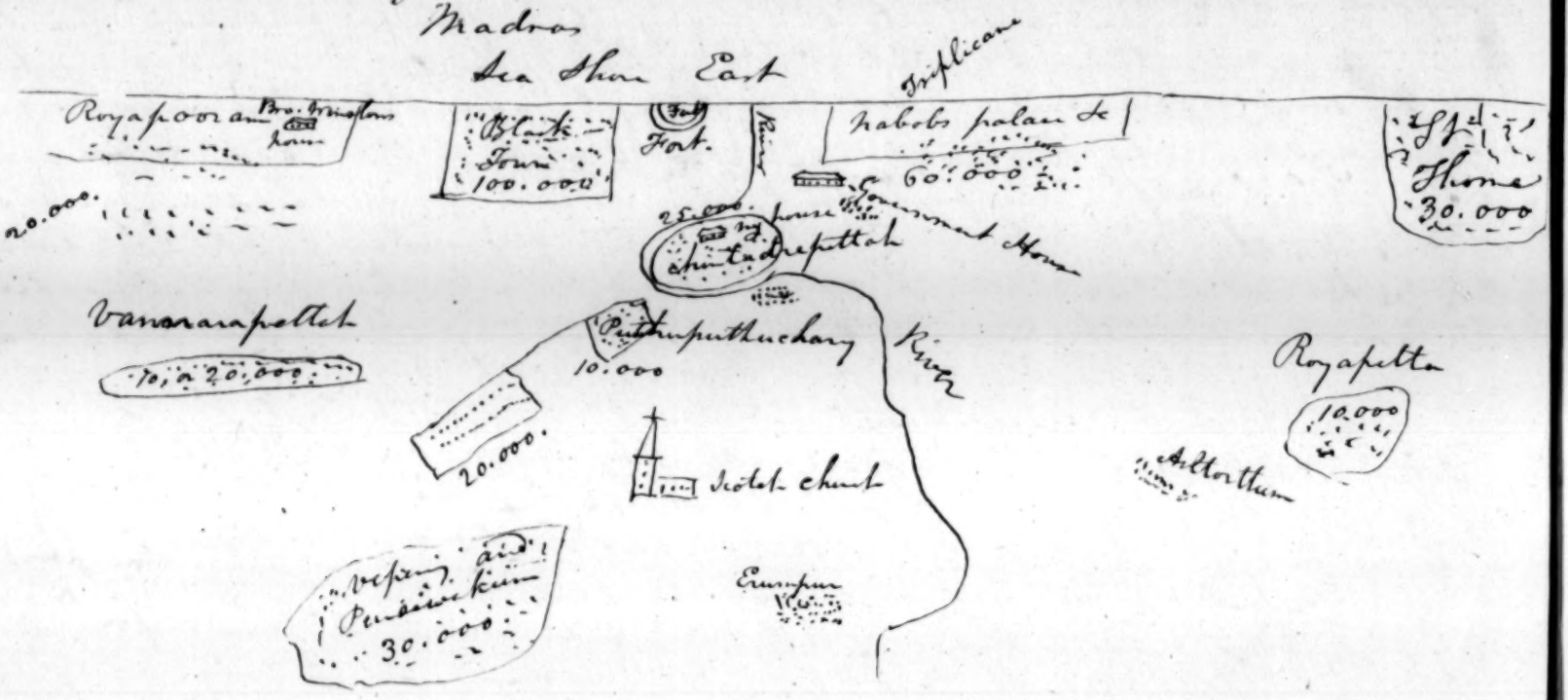
27. Went out this morning into the city. The rush for Tracts was so great that I was obliged in part to leave off giving them. This afternoon remained at home on account of Mrs. Scudders illness.

28th. In my walks in one of the streets this morning, I met with a heathen, who at first was very boisterous. He accused me of worshipping other objects, than the true God. He supposed that I was a Roman Catholic. Before I left him he became quite mild. There are vast numbers of Roman Catholics in Madras and who are probably as deeply involved in idolatry as the most degraded heathens.

After breakfast called with Br. Winslow at the houses of several of the ministers of the gospel. While at Mr. Carvers, he showed me the pots and cups which had been given him by the man whom he had lately baptized.

29th. Went out as usual this morning among the people. Met with many

particularly worthy of notice — This afternoon went to Blacktown. The part of the city called by this name is within walls except at the South side, which may be defended by the fort. It has a very extensive population, at the least calculation, One hundred thousand. Preached the gospel in several places and distributed a number of Tracts — Met with a very interesting young Moorman, who speaks English. He acknowledged that he had no belief in the Mohametan faith; but that Christianity is true — I invited him to come and see me —



30th. Went out this morning into the city. In the afternoon, I went to a very considerable village, if it may be so called just beyond the bounds of Chintadrepettah. Found a school in it taught by the Vepery Mission. I am told that 40 or 50 boys and 30 girls are taught there — To day a man came to me, expressing a wish to teach a school for me. I told him he might bring his children tomorrow afternoon. Have been visited to day by several persons inquiring for books. Among them was a young man who declared that he is neither a heathen nor Christian — He came to obtain the thirty songs of Akrosteyan.

Oct. 1. Went out and preached the gospel in the streets as usual. This afternoon the schoolmaster of whom I made mention yesterday, brought the children he wishes to teach for me — I directed them to come tomorrow at 7 o'clock, when I shall with divine permission preach my first sermon.

3. Yesterday preached my first sermon at this place — The school established on Saturday with the schoolmaster was present. The number of my hearers was about 30. I am reminded from this small beginning of two others made in Ceylon; one at Panditeripo, the other at Chavagachery. Preached from Luke 2d. 10. Behold I bring you good tidings of great joy, which shall be to all people. — Went afterwards to the Scotch Presbyterian Church and united with its members in celebrating the ordinance of the Supper. In the evening preached for one of the Brethren of the London Missionary Society in Pensewakum. — This morning while in the street I came to a school, at which I stopped and conversed with the schoolmaster and addressed a number of people who were present. Was more than commonly impressed with a sense of the importance of bringing the rising generation under Christian Education by what I witnessed while there — The schoolmaster called upon his boys to show me how they

praised their gods, when several of them began to repeat what he had probably taught them — It appears to me that those who oppose schools among the heathen, know nothing what they are doing — Allow boys to be under such an influence as this heathen master exerts for a few years, and we may almost venture to write ruin upon them —

4. Yesterday a man came to me, with a request that I would establish a school in a section of the city near the Government House, about half a mile from me — Went there this morning and found a dense population. Told him he might commence a school there — Distributed all the Tracts I took with me —

5 — Yesterday afternoon, I went to the school I have established in this place. Many people collected around me; and probably in consequence of this the Brahmin who owns the place, where the school is kept has determined that it shall not be kept there any longer. I went to the school this morning. Found several of the boys rubbed with ashes. I dare not tell them yet, that I will not allow this. I must get a better footing, if I may use the term in this place. The people are evidently alarmed — As yet but two boys have come to attend an English School I have established, — and one of these was absent yesterday — The people are afraid of my English School for two reasons — The first is, they fear that I will admit low cast boys into it, and the second, is that I will make them Christians. There is quite a number of schools here as I before mentioned, and though I have given the invitation to several, no one whom I have invited has come into my employ. I merely told the boys this morning that the rubbing of ashes is vain. So soon as I may venture to take my stand, I will direct them to keep it off, as I can hold no league with this accursed system of iniquity —

There is much wisdom to be observed in the commencement of missionary operations among such a people as this, and wisdom which has somewhere been bought at great expence; especially with regard to the education of their children. We must at times wink at what we highly disapprove — Take for instance the subject of Cast. If we attempt to carry our plans at once and by force into operation, we shall often make an entire failure — I will relate an instance — Not long since a school on Mr. Duff's plan was commenced at this place — A large number of boys of high cast entered it — After some time had elapsed, a low cast boy was admitted — When those of high cast discovered it, they came to the teacher of the school and told him that they could not hold up their faces before their friends if this boy were allowed to remain, and begged that he might be dismissed. The teacher thought he could not allow the distinction of cast and refused to comply with their request, when so many left the school, and it has never recovered from the blow, though the low cast boy is not now in it. The people at this place are probably well acquainted with this fact, for when invited to send their children to my English School, they objected as I before mentioned from the supposition that I would admit low cast boys into it. There are those, who will probably think that this is not a correct course; but they should never attempt to form opinions on such subjects without having been brought into the same

[shaits with them from whom they differ —] I was almost ready to say, that they are no more competent to form opinions on such subjects, than the blind man is to form an opinion of colors — While I make the remarks just penned on the subject of cast, it will not be understood that we make any allowances when we have the Bible to direct, ~~[illegible]~~ us as to our plan of procedure — For instance we never allow the distinction of cast at the Lords supper — _____ Distributed quite a large number of Tracts this morning in front of the school, where I first took up my position —

6. This afternoon while out among the people a man came up and very boldly began to talk to me in English, telling me that it would be of no avail to distribute Tracts among the people — I would take this as a good omen. Probably he is alarmed at the bearing these little messengers of mercy may have. Have now a good supply of Tracts — Six thousand were voted to me, by the Madras Tract Society lately, and a large number has reached Brother Winslow and myself from Jaffna by Bro. Hall — Of the Tracts voted by the Madras Tract Society several hundreds are in the Tellugo language — of these I have distributed a few. There are three several schools where Tellugo is taught in Chintadripettah —

7. Went out this morning to preach the gospel and distribute Tracts — After breakfast, called to see Mr. Boyce one of the clergymen of the Scotch church, and went with him to see the English School under his care. It is conducted on the plan pursued by Mr. Duff at Calcutta — Was much pleased with the attainments of the boys. In the afternoon went to my native free school and addressed a large number of people, who collected near me — Bro. Hall went out with me — He distributed a large number of Tracts in one place, while I was engaged in another — In the evening attended a meeting of the Madras Bible Society.

8. Went out as usual this morning and addressed many people, and gave away a considerable number of Tracts — This afternoon went to the place I visited on Tuesday morning and looked at a small room which has been offered to me for my school — afterwards distributed a large number of Tracts in another place — Six persons of European descent came here this morning and received English Tracts — Several Tamul men also came this evening and received Tracts in the Tamil language —

10. Preached yesterday at this place at 7 o'clock in the morning, at 11 o'clock at the Scotch Church in English, and at 7 in the evening in the Chapel in Black town, belonging to the London Missionary Society — This morning as well as afternoon went into the streets of this place — Distributed a considerable number of Tracts — To day received 200 smaller portions of the Holy Scriptures, with about 40 New Testaments — Yesterday an interesting young Catholic came and begged for the Scriptures. I was not able to supply him — He will probably call again. He says that he has had it in contemplation to leave his church and make a profession of the Protestant faith —

11. Met with an interesting young man, a follower of Vishnu, who speaks English. He returned to the house with me, both on my return in the morning and afternoon. Much light is I trust going abroad. May the Lord sanctify his own word —

12th. Chintadrepettah is surrounded by water except on one side. To the north beyond the river is a large open space, to which ox bandies are brought with loads from various parts of the country. To the left of this space I went this morning and distributed Tracts. This afternoon went to a village to the west of this place called Erumpur, where a man wishes me to allow him to keep a school – In the evening went to the Scotch Church, where a Temperance Society was formed. The formation of it took place in consequence of the recommendation of the Madras Temperance Society to ~~forms~~ the different churches in this city to form simila Societies in each congregation

13. This morning went out into Chintadrepetta – In the afternoon went through that part of the City called Triplicane, ~~and~~ where the Nabob resides – It is said that in the vicinity of his palace are 40,000 people speaking the Hindostanee language – No Missionary that I have heard of, ever paid any attention to them – Two men ought to be stationed there without delay. While returning distributed a number of the Songs to which I before made reference –

14. Went over the river this morning to distribute Tracts among the cantonment to the right of the space to which I have already alluded – This afternoon went to Chuler, a place about a mile and an half distant containing a large population – Preached the gospel and distributed ~~quite~~ a considerable number of Tracts among them –

15. This morning a man was hanged in Black Town. I went to the place. Reached it a little after 6 o'clock. He was then hanging – Took my position in one of the principal streets leading from the place of execution, and distributed Tracts – Samuel a hired man went with me. He took his position in another principal street and also distributed Tracts – We gave away about 500 – This afternoon went into the streets of Chintadrepettah Distributed quite a number of Tracts – Had more than common tumult – Gave no Tracts to boys –

17. Yesterday preached at this place in Tamul at 7 o'clock. Preached also in Tamul for Mr. Carver, Wesleyan Missionary at 10. In the evening went to hear Br. Winslow preach at the Scotch Church. This morning went to Black town to be present at a meeting of the Committee for the revision of the Tamul Scriptures. In consequence of the illness of one of the members, there was no meeting. Called with Br. Winslow to see His Excellency the Commander in Chief, who has lately arrived from England. He and his lady, it is said are both pious, and will be a great acquisition to the religious community of Madras. In the afternoon went also with Br. Winslow to procure some paper for the purpose of printing an edition of ten thousand of the Songs ~~of~~ to which I before made reference – Went also to the printing office and made arrangements to have it printed – afterwards went into one of the principal streets and distributed Tracts –

18. This morning went to Puthupadechery a little over the river to the north to see to the establishment of a school – Several boys were collected – Visited the same school this afternoon. A larger number of children were present. – Went also to another ~~village~~ place called Naakaattail, where

I had been requested to establish a school - The master had collected a considerable number of children.

19. Went this morning to Crumpur, to see a school which a man has been collecting with reference to its coming under my care - Found the largest and best collection of boys I have yet seen. Examined the boys who had been taught before, to know when to tell them to commence their studies. This afternoon while in the streets preaching and distributing Tracts, a company of boys partially dressed came by with false spears, singing in honor of the wife of Brumha - This is the day for the worship of this goddess.

20. Went into the streets of Chintadrepettah this morning preaching the gospel and distributing Tracts - After breakfast called with Bro. Winslow to see His Excellency Sir Frederic Adam the Governor of this presidency. He received us very politely. We found him to be a warm friend to the education of the rising generation - Went this afternoon to two schools. Found 20 children in one and 24 in the other - Have now four schools in operation in different and important places. I hope they may be multiplied around which others may collect.

21. Went this morning to Naakaatlal to visit the school - Eighteen children were present. Gave directions to the schoolmaster about the christian lessons to be taught - Conversed and prayed with the children - Addressed a number of people who had from curiosity, come to the school - Distributed a few Tracts on my way home - This afternoon went into a part of the city called Pursewakum containing a large population. Distributed a large bundle of Tracts - Gave a tract to two persons called by this people gods - a term they use to some of their teachers.

22 This morning a man came here to accompany me to Chepaakum where he had collected a school and which he wishes to teach for me - I went with him, and found a good number of children assembled - The place is in the midst of an immense population - I wish I could bring some of the pious young men of America here and let them accompany me through the crowd I passed - The question naturally occurs, how are these teeming multitudes to be evangelized? - Alas alas, the very hope, that this can be the case, under present circumstances, is vain. I see not how I can help sitting down in despair, and writing everlasting destruction upon their foreheads - I wish I could only put one question to the pious young men, to whom I have just alluded; and this is, at whose hands, is the blood of these poor perishing creatures to be required - So far as I can judge, it is not to be required at the hands of those, who cannot personally engage in the work of foreign missions for if I am correctly informed, they are ready to contribute, to send young

men to preach the gospel, if they would only offer to go — At whose hands then can their blood be required, if not at the hands of the pious young men? I would that some Elijah who is jealous for the honor of the Lord of Hosts, would go through our land, and put the question just asked to them —

On Thursday afternoon, while passing through Puthupadicherry I came to a school, which I wished the Master to put under my care. One of his relatives came this morning to converse with me about it. I told him that I would go and see it, which I did this afternoon. I agreed very readily to take it. The teacher will begin to teach for me on Monday. Proclaimed the gospel to a number of people who assembled at the school room, and afterwards distributed Tracts.

This morning a little before noon, was visited by a very interesting young man of European descent, who appears to be under some religious concern. He is a Roman Catholic by birth; expressed his dissatisfaction with that faith, and probably will soon make a profession of the Protestant religion. He asked me what I thought of his taking the Sacrament. I advised him to count the cost and not to do it until he had reason to believe that he has a vital union with the Lord Jesus — He says he has been thoughtful about 20 days.

This afternoon, gave away two Testaments: a very rare gift. One was given to a young native protestant; the other to a young man of whom I made mention in my journal of the 30th of last month — Thousands of Testaments might be judiciously distributed could we get them —

24th Preached yesterday in Tamul at 7 o'clock at this place in the morning. Two schools were present. A third school came after the services were ended — Two did not come at all — With divine aid, I hope soon to get things in a regular train. Preached in English at 11 o'clock in the Scotch Presbyterian church. Did not go out among the people in the afternoon — Was visited by quite a number of persons, principally youth. Gave away a number of Tracts; also portions of the Scriptures. This morning according to appointment, went to Puthupadicherry to receive under my care the school alluded to on Saturday afternoon. Took such books as I allow to be taught in my schools, and gave them to the relative of the schoolmaster. The schoolmaster and children were absent in consequence of its being full moon. I understand that there will be no school even tomorrow. Shall hope soon to put down this bad custom; but must "make haste gently". A considerable number of people assembled at the schoolroom to whom I preached Christ and to many of whom I gave Tracts — This afternoon a man came with the request that I would allow him to teach a school in a part of the city about a mile distant. I went to the place where he wished to teach; but as it was in a place called Vepery, where there is a considerable mission of the Society for Promoting Christian Knowledge, I declined his request —

25th This morning before going out was visited by a number of persons; to several of whom I gave portions of the Scriptures. Was followed home by others — Proclaimed the gospel to many precious souls this morning and distributed a number of the Songs of Praise by the recent convert, and Tracts on the judgment —

8 After breakfast was visited by a young man, who requested me to furnish him with a written form of prayer. He has often been to see me, and for the past two days I have seen no ashes on his forehead. He procured the gospel of Matthew from me some time ago, and after reading it, came and obtained the first two books of Moses. I subsequently presented him with a New Testament. When asking for a form of prayer I told him there was one in the book in his hands. He immediately replied, it is in the sixth chapter of Matthew and turned to the place. I cannot but hope that through the instrumentality of the inspired Word, he may be led to Jesus. His language to day, is very different from what it has been

26th Yesterday afternoon, went out, but returned almost immediately. Was not well. This morning in my walks in the city, I came to a school where there were three girls learning. These probably are to become dancing girls — the only persons to whom the privilege of learning to read is granted in native society among the female sex. It is to be hoped that some of this class may have access to the Bible, and exemplify the truth of what Christ said of some, that even harlots should go into the kingdom of heaven before them. Went this afternoon to a place called Ariankuppam, where there is a considerable population, to see a school, which a man wishes me to take under his care. Found a number of boys present but very ignorant. Not one had learned the Alphabet. I agreed to take the school. On my way passed a corpse in the streets of Chintadripettah. It was borne on a kind of bier and draped with flowers. The face was bare. Thus one more immortal has gone as it is to be feared to join the numerous multitudes, which we have gone down to eternal torment from this city. I secretly asked the question, at whose hands will his blood be required? Addressed a considerable number of people who assembled from curiosity near the school room, and distributed a few Tracts. After leaving it, went to the school in Crumpet. Thirty boys were present. To them and to a number of people present, I proclaimed a Savior.

27th This morning, I left home about 8 o'clock for the South West gate of Black Town with Eleven hundred Tracts, nearly one thousand of which were the songs of praise of the recent convert, and which we have just printed. Got rid of them all in little more than two hours. May the Lord follow their distribution with his blessing. Through a thousand different channels, the name of the precious Immanuel has been conveyed to them who have never yet been visited by the day spring from on high. Distributed several to native gentlemen while passing me, in their carriages. Went this afternoon to two schools, one in Naakaattal, the other in Chepakum. Addressed quite a number of people besides the children at the latter place. Distributed a few Tracts. Went afterwards to Mr. Cravens, and had an interview with the recent convert baptized by him. He is a very interesting man about 65 years of age. Has travelled thousands and thousands of miles on pilgrimage in quest of imaginary good, and at the end of his pilgrimages has found Jesus. This case is the more interesting from the fact that he was brought, secondarily to the knowledge of the truth through the instrumentality of Tracts. Many have been the cases of the usefulness of these little messengers of mercy. May the American churches send us the means to publish and send abroad, hundreds of thousands. The fields are white to the harvest.

28th. A man came from a place a little this side the Nabobs palace, called Nezamallekantorttum to request me to allow him to teach a school ~~for~~. This is near me. I went with him to see the boys he had collected; but they had either gone home to eat or had not come together to day. Afterwards went to the Printing office to get more of "the Songs of Praise" – Went on to Brother Winslows. This afternoon while returning home, distributed about 240 Tracts principally in Black Town – Afterwards visited the School in Puthupadecherry – On my return, found several persons waiting to see me, among whom were two girls who had come for books. As they could read, I presented each of them with a gospel – Quite a number of people, I am told have been here to see me to day. I begin to have a very considerable number of visitors.

29th This morning while out in the streets, I came to a place, where a schoolmaster was teaching a few boys. I began to talk with him, and soon a considerable number of people gathered around me. One man showed no little of his hatred to the cause I espoused – I was glad to hear one confession from him; and that is, that the story of Vishnu's having taken the form of a woman, and committing adultery with Siva is false – I turned his confession against him. Distributed a number of Tracts – One was torn up; a rare thing in Chintadrepettah. Was visited by a number of people this afternoon – Gave away several portions of the Scriptures.

31. Preached at this place yesterday morning in Tamul – Above 90 children were present. One school came after the exercises were concluded. Went to Black Town to preach for the Revd Mr. Smith; but as it rained, few people came. Of course I did not preach – addressed a few children belonging to the Sabbath School – afterwards we were visited by one of the most terrible storms, or rather hurricanes, I ever witnessed – A large number of the tiles were blown from the house in which we are – The wall at the South, of one of the outhouses fell, as also a part of the wall surrounding the yard – This morning all is desolation in every direction. Scarcely a large tree is left without being blown down, or having their limbs broken. Death too has not been behind hand in his work – Have not been enabled to ascertain the probable number of lives lost – Did not go out among the people this morning and had no disposition to go after so recent & dreadful a visitation. – This afternoon visited a school, and afterwards went to a meeting of the Committee of the Madras Tract Society.

Nov. 1. Spent most of the time from 9 o'clock this morning until 2 this afternoon in attending to the examination of my schools – Nearly 150 children were present. This afternoon, went to a place on the Sea shore, not far from me, where a man wishes to teach a school for me – He had collected a few boys. Addressed a considerable number of people who assembled at the verandah in which the school is to be taught – afterwards distributed

a few Tracts. As usual my messages met with opposition on the part of some. Any thing but the truth as it is in Jesus—

2. This morning went out into the streets of Chintadripetta on the business of my divine Master. This afternoon went to the school in Arlottum, and addressed the boys and the people who had assembled at the schoolroom. Distributed Tracts both in the morning and afternoon as usual— To day, was visited by the young man of whom I made mention on the 25th of last month. He is often here, and I am glad to find that he has not come in vain. He says he has left off heathenism since receiving the tracts with which I presented him. I asked him if he prayed. He said he did and that since he received the Tract Petembarasing— What his case may prove to be eventually, time must determine— Sufficient is it now to say, that the distribution of the Scriptures and Tracts so far as he is concerned has not been made in vain. His mind has been very considerably impressed by what he has read— What an encouragement to go forward in supplying the people with the productions of the Bible and Tract Societies!— Should a hundred thousand of them be given away, and one ~~further~~ be made instrumental in bringing a soul to heaven, what is it though nine hundred and ninety nine thousand be torn up— I should have remarked when speaking of the young man above mentioned, that he was formerly taught in a Christian School— an excellent preparation indeed to all in whose hands the word of life is put.

3. Went out into the streets this morning preaching the gospel and distributing Tracts. After breakfast a young man professing the Roman Catholic faith came to obtain the Scriptures— I supplied him with a new Testament. We need thousands of copies for this class of people— This afternoon, went to Veramuntortheem, where a person wishes to teach school for me—

4. Had quite a boisterous time this morning while out in the streets, in consequence of meeting a noisy brahmin. This class of people have every they of a worldly nature to lose, if our cause succeeds: and of course they have abundance of reason to oppose us, so far as carnal policy is concerned— After breakfast went to Black Town and called at the Depository of the Madras Tract Society for Tracts voted to me a Monday evening— As no order had been given for me to receive them, I had to go to Royapooram, and obtain the Secretary's permit. With the Tracts I received from the Depository, and 1000 of the Boys of Brain I returned home richly laden— Had visitors from the time of my coming home until more than half past three o'clock, when I was so tired that I left them and was glad to get upon my couch— Was too much fatigued to go out among the people or to attend the Committee meeting of the Bible Society this evening.

5. Went out into the city laden with the spoils I brought home yesterday. My spoils consisted of Tamul and Telloogo Tracts— I have many demands for Telloogo Tracts, and hope to do much good by their distribution. Hope to

have some portions of the Scriptures in this language in a few days. I feel the importance of having a knowledge of the Tellooge to such a degree, that not in probably I may ever long turn my attention to it — a good knowledge of it may easily be acquired by those who understand the tamul, as it resembles it in some degree — Have been prevented going out this afternoon by the people who have been to see me. I was not left alone until after sunset — Among my visitors was a very interesting young man, who brought a note from Dr Laurie the Senior Chaplain of the Scotch Church — The following is an extract from it. "The bearer of this Teeroochatypumbalum is one of the pupils of St Andrews school, and is an inquirer after the truth. I give him this note of introduction to you, that he may have the benefit of conversing with you in his native tongue". He appears to feel that there is no salvation for him in the Heathen religion, and I hope he may yet be enabled to build his house upon the Rock — I presented a New Testament in Tamul to him and several Tracts — The large number of visitors I have, and the Tracts and books I am enabled to give them is a subject which calls aloud for my thankoffering to the Lord of Mercies — Had I not these Tracts and Books I should have but comparatively few visitors —

7. Yesterday preached in Tamul at this place. About 135 children were present. Preached at 11 o'clock for Revd. Mr. Smith at the Black Town chapel — Had tamul visitors in the afternoon until aft sunset. In the evening attended preaching at the Scotch church. Head Mr. Bowie preach — This morning went out into the city to preach and distribute Tracts Was followed home by a company of people — aft breakfast went over with Mrs Scudder to Royapooram, and united with Bro. Christ. Taylor and Bro. Hall in observing the monthly concert of prayer — In the evening attended the concert of prayer at the Scotch church — The meeting was one of much interest —

8. The Star has weathered the late dreadful hurricane so far that her hull is left — as this vessel probably will not again cross the ocean, and as one is about to sail for Calcutta, I shall bring my journal to a close — and I would do it with devout thankfulness to God for having brought me to this field — His smiles upon me thus far, have induced me to form strong attachments to this place already — I hailed the prospect to establish this mission with joy and have been permitted to begin it with a brother dearly beloved and with whom I delight to labor May the Lord Jesus grant that our love may be more and more cemented, and that we may go forward with diligence and prayer in our delightful work — Our encouragements are great — The fields are white to the harvest — O that we had other laborers, men of faith and prayer, men of untiring diligence, willing to labor in the highways and in the hedges, men willing to labor in season and out of season — Such and

only such can we welcome. And such will be welcome in the name of the Lord Jesus. From the fact, that so much excitement has been produced by the baptism of the late convert from heathenism, of "good" as he was called, and in consequence of the circulation of these Songs of Praise he has written, and which are now circulating in large numbers, there is an imperious call for us to labor and ~~pray~~ pray without ceasing; to make it as our meat and drink to be engaged in such blessed business. Could we have the number of missionaries we now beg you to send us at the less of time, and could we have the number of Tracts and Bibles we immediately need, not merely by hundreds but by thousands, we might go forward in the strength of heaven till the prospect of sin encompassing the city and country, the Lord hath given us the victory. When are the number of young men we now call for? Are they not coming forthwith, while the fields are so white to the harvest? We would most solemnly caution them not to delay; but put their feet into the first ship which may sail for these shores. Should they be disposed to delay, we would enjoin it upon beloved brethren in the Ministry and others who are called to remain at home, to thrust them forth. There can be no delay.

My last word is, Christians of America, pray for your infant church in Madras.

Yours &c.
May 2. 1837.

A. Madras.

Rec'd Oct. 12.

Extracts from J. Scudder's Journal, While on a tour for the distribution of Portions of the Scriptures and Tracts in June & July 1837.

Coonatoor June 22d. Not long since the Madras Bible Society furnished me with 5000 copies of the gospel of Luke, and the Madras Religious Tract Society with 10,000 tracts for distribution in the country. To these grants I have added 900 copies of the same, or other portions of the Scriptures; and a large number of Tracts. With this supply I left home yesterday afternoon, and have commenced the distribution of them in Coonatoor. Coonatoor is a village of a considerable size. I went out into its streets this morning, proclaiming in all probability at least to some, for the first time, the only name given under heaven, by which they can be saved. Distributed a few tracts. Sent out my three native helpers on the same business. Several persons have come to the bungalow and received portions of the Scriptures. A native catechist ought to be stationed here.

Sturmalatoor June 23d. Reached this place, early this morning. Last night tarried at a small village called Amaramoor. There are several rest houses at that place. Saw a large number both of carriages & carts. Found but few persons who could read. Sturmalatoor is quite a large town. Went through a considerable part of it this morning distributing Tracts and portions of the Scriptures. Before leaving the government rest house, I put a small Tract, entitled "A dialogue on salvation" within the latter. I think it advisable, always, when the Gospel is first made known to the people, to give a Tract of this description, with the portions of the word of life, we distribute. It will enable them, much better, to understand, what they are about to read. In cases where the Old Testament, either in whole or in parts is given. I consider this to be absolutely necessary. A heathen who should take up the old, without having the New Testament at hand would be much in the situation of the Eunuch whom Philip met, on his return from Jerusalem. He could scarcely find out the Messiah, even from those parts, which speak most plainly of him. While on this subject, I cannot forego the privilege of making a remark in this place. It is, that the case of the Eunuch just mentioned, has often been brought forward as a reason, why the Scriptures should not be distributed, unless with "note & comment." But do those who urge it, urge it upon legitimate grounds? I think not. If we give nothing, but that part of it, which the Eunuch had, the reason has some degree of plausibility. But we give the New Testament at the same time, in which the plan of salvation is so fully unfolded, that the way faring man, though a fool may not err

therein. Call up the Eunuch from his grave, & put him in the position in which Philip met him, with the gospel of Luke for instance in his hand, & let him read the discourses of our Saviour, as recorded by Luke, and then turn to the Acts of the Apostles and learn what they say of him and could he have any further occasion to ask who Jesus is? Would he need any Philip to tell him even of whom Isaiah spake? ——— one more remark. It is, that the free distribution of the Scriptures among the heathen is scarcely countenanced by some, from the fact that a bad use is sometimes made of them. That a bad use of them is occasionally made, I allow. But if this objection be valid, it may with equal propriety be urged against all we do, whether in the works of nature or of grace. The sower may refuse to sow, because some of his seeds fall by the wayside, and others rot in the ground, or are devoured by birds. The preacher of the gospel may refuse to preach because many whom he meets blaspheme and ridicule that blessed name by which he is called. Will it be urged that when a bad use is made of the Scriptures, the money it cost to print them is thrown away? And is not the money it costs to support the preacher of the gospel equally thrown away, when the messages of salvation he communicates are met with blasphemy & ridicule? — It will not, I presume, be urged that a worse use is more frequently made of the written than of the oral word. — If one individual to whom the Missionary of the cross preaches the gospel, among ten thousand heathen, hears attentively and lays to heart what is heard, does he not consider that he has received a large reward? — And does he not for joy, almost forget the nine thousand nine hundred & ninety nine cases in which, it may be, he has been casting pearls before swine? ——— The distributors of the Scriptures among the heathen of India, have hitherto not labored in vain. I can bear my testimony to the truth of this assertion. I did bear it, if you recollect, at a late meeting of the Madras Auxiliary Bible Society; and in the last great day, if no other instance is afforded of the good done by this Society, it will have received ample payment, though every other copy it may have distributed was destroyed. ——— But there is other than my testimony that the distributors of the Scriptures have not labored in vain. Let me adduce one instance. Some years ago Mr Ward a Christian Missionary, in going through a village near Baleutta, left at a native

shop, a Bengalee New Testament, that it might be read by any of the villagers. About a year afterwards, three or four of the most intelligent of the inhabitants came to inquire further respecting the contents of the book left in their village. Two indeed were so struck with it, of them making a public profession of Christianity. Among these one deserves particular notice. An old man named Juggernath, who had long been a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa, was said to have offered him a pension for life, on condition of his remaining with him. On his becoming acquainted with the New Testament, he found (unknown) his image of Krishnoo, or Juggernath, which he had hitherto worshipped on a tree in his garden, and at length cut it up, to boil his rice. He remained steadfast in his profession of Christianity till his death. Two others, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner while their conduct was such as to secure them universal esteem." Five more conversions were hopefully produced by a single New Testament, than many Missionaries have been permitted to see, after years of labour in preaching the Gospel. —

Streembaton has lately lost a number of its inhabitants by the cholera. The reason assigned for this is, that the goddess Ammant, who has a temple in this town, has been neglected for the last twenty years, & has been taking vengeance upon the people for this sin. For the last two days, I am informed that she has ceased her work of destruction in consequence of the vows, they have made to give her, her due. On the coming Sabbath their propitiatory offerings are to be made — Ah, how are these wretched beings taken captive at the will of the devil. May the Ever blessed Spirit open the eyes of those who have this day been supplied with portions of the Scriptures & Tracts, to see the vanity of their system, — to clear away their refuge of lies, & lead them to the Saviour.

The storm we so severely experienced in Madras a few months ago has been felt with equal severity in Streembaton. The Stable attached to the last house where I now am, fell, & buried two men & one woman beneath its ruins. —

Rangoon June 24th Preached in this place this morning. Rangoon is quite a small village, but situated in a very charming spot. It has a large & beautiful tank with flights of steps down to the water edge, corresponding with the number of its sides, and is surrounded by large tam arind trees. Native wooden houses face it in each direction, except at the East. As there is but little correspondence between the village & this tank, it is difficult to conceive how so much expense should have been cut and built here. Its steps are of hewn granite, & must have cost very large sums of money. Went out into the village & proclaimed the gospel. Many gospels & tracts were distributed by myself & native helpers. This evening, with divine permission I pass on to Conjeveram.

Conjeveram June 26. Preached at this place on Saturday evening and took up my quarters at the government bungalow. Yesterday morning I went out into the streets, preaching the gospel & distributing the word of life. In the afternoon the people thronged the bungalow for books. Was busy most of the time from three until six o'clock in distributing them. I was quite tired when my work ceased. As any person to whom a portion of the Scriptures is to be given must be examined as to his ability to read, no certain time elapses before all who come can be supplied. I gave away many gospels and tracts. This morning I did not go out into the city, as I had an abundance of labor within doors. I gave away a considerable number of the gospels & Bunyan's books are much in demand. Have given away all I brought with me, amounting to about 400. Continued the distribution of books and tracts this afternoon. The throng for books was so great that no small noise & confusion took place. The confusion is heightened from the circumstance that I have different kinds of tracts. "The Kings of Praise", "The Blind way", and the Almanacs are much in demand and as many have, each, their favorite tract they will not rest satisfied until they are supplied.

June 27. Took a walk early this morning into the city, to see something of its dimensions. Found but little to recommend it as a place of residence for a Missionary, except its population. The city is

wholly given up to idolatry. There are six different kinds of temples dedicated to Siva, Vishnu, Kali and six others. In this, we see the worldly policy and craft, which actuates the framers of the present idolatrous system. All is on the plan of the theatre. The same scenes of show and parade would become tiresome, and cease to arrest attention. The system is admirably adapted to please the people & profit the brahmins. — Last evening, as I was obliged to leave the Government rest house, in consequence of the late incatment, that travellers must not occupy them, for more than two days, I took up my quarters in a native chowltry. Constructed a small room in its veranda, as well as I could, into which persons who wished to receive books and tracts were admitted and examined as has been before mentioned as to their ability to read. Where the crowd is great, nothing can be effected without something of this kind. This afternoon I left Conjeeveram, or great Conjeeveram, as it is called, for what is called little Conjeeveram. They are connected by a long row of houses on each side. I am now at the latter place. Have distributed the word of life to many to day, who I believe will carefully preserve it. This morning as I was passing through the streets, my attention was arrested by a young man whom I heard reading. He was reading a tract. I invited him to come to the chowltry and receive a gospel. He very gladly availed himself of my offer. Had an application for a book from a female. She was a little girl. As she could read nothing but Telugoo to my great regret, I was unable to supply her. Gave her a tract. She is destined, I suppose, of course to become a dancing girl. So, far as I know, no others are taught to read.

June 28. Yesterday I referred to the craft of those who framed the system of faith embraced by that people. Last night I had an opportunity to witness the truth of what I then asserted. The Cholera has lately made its appearance here & those who have in charge the temple of Ammaul, have of course given out word, that she has sent it and that the "sine qua non" of her removing the scourge, is money or other offerings. In order effectually to secure their object, they endeavour to make the people believe, and do actually make them believe, that the goddess comes down, enters certain of her votaries, and speaks through them. Such a wind it appears she has been making to night. The votary she entered has been parading through the streets, with a large collection of flowers resembling the hay stack, upon his head. Incense was carried before it

him, and two persons with parasols acted as his guard. He was also accompanied with drummers and dancers. When he reached the house opposite to the place where I now am, he stopped. One of his attendants spoke for him. He declared that the goddess had not been honoured as she should have been, and that offerings must be made at the approaching festival to appease her. I need hardly add that the people are so much afraid of this terrible goddess that they will hardly dare to refuse the demands made upon them. A part of all that is given at such times goes to those who have charge of the temple: the people never for a moment thinking of this fraud which has been imposed upon them. Their meaning, neither my native helper nor myself went out among the people. We remained at the rest house to attend to the multitudes, which flocked to us for books & tracts. There is a great press for the Almanac. My stock is nearly exhausted. This is a very popular tract from its more simple & contains much on the subject of Christianity, as well as science. Many Brahmins, who would be unwilling to touch any of our other publications, would be glad to obtain this. An important reason why such works should be largely circulated. Indeed truth in a written form cannot be brought before them in any other way.

A Daga Brahmin came in front of the rest house. He showed his enmity to the cause in which I am engaged by tearing up three tracts, which he obtained from others than myself. Among those who obtained tracts were a dumb man and two little girls. The tracts received by the latter were in Telugu. The dumb man received also a portion of the Scriptures. I ascertained that he could read by his writing the Tamil letters on the floor.

Wallapatad June 29th. This morning about six o'clock after having distributed further of our stock of books and tracts, we left little Conjeeveram. In about an hour, we came to a large village called Tyumpathy. Here I stopped, delivered my message of mercy and distributed about 40 portions of the Scriptures, and as many tracts. Passed two other villages before reaching this place, but had no time to stop and tell them of salvation. The country from Conjeeveram to this place is much finer than that to the east of Conjeeveram at least that part of it through which I travelled. It abounds with Tamarind & Palmyra trees & has some of cala

that rice fields at part of the country, it may be said, is rather beautiful. As to the number of tracts distributed at Conjeveram, I am not able to make any particular statement. We probably gave away about 1000 gospels. I am now in a native rest house in one of the principal streets of Wallajabad. It appears to be a place of some note, & has, if my information be correct, a large native population.

Since 30th Yesterday afternoon, my native helper as well as myself were about to go out into the streets with our tracts and books, but were prevented by numerous visitors. It is difficult to conceive how the people learn so quickly the object of our visits. Remained on 2nd foot until I was quite tired out. The rush for books was great and of course a large number was distributed. The cholera is raging in this place, and the notions of Ammah are more vigilant, if possible, than even those in Conjeveram. Money & nothing but money or its equivalent will appease her. And if she does not get a good supply. She is not backward in reminding those who give it, that she is dissatisfied. I had an opportunity of witnessing this a fortnight ago. One of her devotees gave her but a quarter of a rupee. She received it with murmuring. Last night there was a parading of the idol of Siva through the streets, accompanied, as usual with music, firing & so forth. The expense of the ceremonies I understand were borne by Gentoos for the purpose of inducing Siva to expose their cattle & induce the people to give them a good price for their oil. Wallajabad is a good place for a Mission agent.

I am now once more comfortably lodged in one of the bungalows, Government has kindly erected for travellers. Those of us, who have to travel much, ought to feel grateful for such accommodations. I feel my obligations the more sensibly from the fact that I am often called to put up in most uncomfortable places. There are native choultries in most towns & in some of them, it would be pleasant enough to be, provided they had front walls, windows & doors. Some are in such a state, that I prefer rather to sleep without than to enter them for the night. In the work of distributing tracts & the scriptures, I find it especially of importance to have a place to which I can have recourse for a little rest occasionally. A place of freedom from the noise and bustle, which so much occurs in open native towns, after the excitement of the object of my visit

have gone abroad. While at Wallajabad, I gave the first of my stock of New Testaments (amounting to about 40) to a Roman Catholic. Also gave the third part of the Old Testament, to a person of the same faith & heathen, who had on some former occasion received the first part of the Old Testament came and begged for another. I thought proper to refuse giving it, as I need the few I have for the Roman Catholics at Pondicherry. There is nothing of much interest in the appearance of the country as we leave Wallajabad, with the exception of the mountains which are to be seen in different directions. Passed through one village only, on my way here. I have remarked as universally obtaining in this part of this country, that it does not appear to be the native soil of the Palmyra tree. I have not seen one which has grown to very high, not half so high probably, as many grow in Ceylon. Chingleput is a town of considerable dimensions. It has a large fort, but which is fast going to ruin. The scenery to the east is very grand. I have seen nothing in India more beautiful & sublime if I except the scenery of the Nalghiry Hills.

This afternoon my native helper & myself went out to distribute our gospels and tracts. I was absent from the bungalow but a short time, as I soon got rid of all the gospels I took with me. Soon after my return, the people crowded around me for books. I continued to attend to their wants until six o'clock. There has been quite a demand for books in English and Tamul. As I brought a number of the copies of Luke of this description I have been enabled to supply such as I thought might be benefited by them.

Maarvendoor July 3d. Yesterday being sabbath of course I did not leave Chingleput. Indeed I could not, with propriety, have left it had it been a week day, as my work was not done. My native helpers went out into the town in the morning, & to the two adjacent villages in the afternoon. I remained within doors, and had as much to do as I could well go through with. Independently of tracts we distributed above 300 portions of the Scriptures to Roman Catholics, Mahomedans & heathens. Had the unhappiness to witness a degree of

boldness in wickedness which those who have received the word of God have but seldom shown before me. A copy of the gospel was with the exception of the cover, torn partially into a thousand pieces, & thrown into the bungalow where I was, through the window. About the same time, this person, or one of the same "barnacle," got into a quarrel with the man, whom I had stationed at the door, to prevent the rush which otherwise would have been made within the bungalow. I immediately went out, & soon restored order, but thought proper to suspend the distribution of my books and tracts. There was a large company present, and probably many well disposed persons had to go away, disappointed in not having the object accomplished for which they came. This took place about 5 o'clock in the afternoon. I kept the doors of the bungalow closed until about six when I allowed the few visitors present to come in. Among these was an interesting man, 75 years of age. He said that he wished to know the truth and to hear it from my lips. I also supplied him with tracts in its inspired form. He expressed an uncommon degree of pleasure in having met with me. Among those who came to see me in the afternoon, was quite a consequential man. He had read one of the tracts, which had been distributed, and this led him as I suppose, to the bungalow. The subject of our conversation of course was religion. He associated me, with Roman Catholics. I told him that I was not of that faith and endeavoured to show him that in several respects they differed but little from the heathen. After he could say no more on this point he endeavoured to make me believe, that with the exception of worshipping idols, his system of religion & mine were the same. From this position I made the attempt to drive him; I pointed out to his great annoyance three of the particulars in which Krishna, the god whose mark he had on his forehead differed from Christ viz that he had stolen butter & so forth and was therefore a thief that he had taken upon himself the form of a woman & committed adultery with his mother that for lying he was changed into a snake. He said that all these were lies whether from shame or from what cause, I shall not advance an opinion but he denied what is considered by the heathen in general as of unquestionable authority. He left me I presume with less consequential feelings than he had when first entering the room.

Yesterday, I departed from a rule to which I had before

strictly adhered, that is to give no portion of the scriptures to a person who can not read. The person whom I supplied was an invalid, pensioned Sepoy; his appearance was such as to indicate that he might not be far from the grace. As he could do no more than tell the letters of the Alphabet, he said he would get some one to read it for him. I felt, that under such circumstances I could not refuse to grant his request. He is probably a Roman Catholic. I gave him one of these copies of the whole of the New Testament to to Roman Catholics. Chinglepat is a good place for a Missionary. From Chinglepat to the place the country to the North and West is quite pleasant. The distant mountains and the villages which are to be seen from the road present a pretty appearance. On the East and South Nothing is to be seen but a Chain of mountains. There are several villages in the vicinity of the Chaultry, where I now am. I sent two of my helpers to one of them, & went to two myself. In the first I visited, I met a large collection of people who had assembled to witness the exploits of some jugler. I gave away eight or nine gospels and about the same number of tracts. My helpers left a number of the gospels in the village to which they went.

Carungooly, July 4th. Reached this place last evening. This is a good and delightful rest house. It was formerly used as the residence of the Collector. It is very pleasantly situated. In front there is a large extended plain: and back of it is a small mountain, the base of which is a mile or more in circumference. I have been enabled at this morning, prior to leaving, the everlasting gospel in the villages immediately at the base of which there are three. They are quite small. The first to the West was once a village of considerable size, but in consequence of an inundation, by the giving way of the bank of a large reservoir of water in its vicinity, that part which lay nearest the embankment is depopulated. The mounds of earth & old walls show what it once was. In this village, I came to a wells mouth, where some women were drawing water. I preached the name of a Saviour to them. It is recalled to my recollection, the time, when the Lord Jesus addressed the woman of Samaria, while sitting on Jacob's well. What that I could say

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that I had witnessed such results, as did the blessed Redeemer. Not a person I have met with since I left Madras, is at all impressed, so far as I know, with the desire to embrace the offers, I have made of mercy through him — and not a spiritual header have I met — and yet we are told in one of the periodicals of one of our Missionary Societies that idolatry is not long to be the religion of India. What is the ground for this assertion? Is it because a Missionary is here and there scattered over an extent of some thousands of miles? — Will one man storm a fort, or a dozen men subjugate a country? Again I ask, is it because many of the temples are going to decay? And what is the reason of this? Is it not, because the people have not their rich kings to keep them in repair? —

Again I ask, is it because the people are less mad upon their idols than they were a hundred years ago? — Not a particle or a grain of this. — Here and there, it is true, there may be an isolated case, in connexion with Missionary stations & surrounding the courts of pious christians and others. Indeed there may be a considerable congregation of such cases — But the Mass, as a mass, is firm in its attachment to idolatry. Alas, that such sentiments as those to which allusion has now been made, should find a place among the records of Missionary Societies. Let them be discarded at once, and I would say forever, until the Church awakes from her slumbers. God is not going out of his usual course to turn this people. No miracle will be performed to effect it. The instrument by which it is mainly to be accomplished, is a preached gospel: and to preach it, there is not on an average more than one Missionary to a million of souls. If India is to be converted soon, we shall without delay see hundreds of these Ambassadors of the cross flocking to her shores, whose grand object it will be not merely to preach the gospel themselves, but to establish Schools, which through grace shall become schools of the prophets, and send forth thousands of spiritual laborers into the harvest — Then will God put honor upon his own name & India "shall soon stretch out her hands unto God." "Them that honor me I will honor." — But even on the supposition that the sentiment above alluded to is true — the statement that idolatry has received such a shock, that it will soon crumble into ruins

have we any reason to congratulate ourselves, while such a state of apathy & torpor overwhelm the churches at home? Suppose that the people were universally this day to throw down their idols, where are the men to teach them a different system & to teach them Christianity? Thus far in my journey as I before stated I have met with no such persons; with here and there an exception, the same dearth elsewhere prevails. And would there be no danger of a reaction? Might we not see, at least, to a very considerable degree such a scene of anarchy & confusion as characterized the days of Robespierre in France? a scene at least in part produced by banishing the Roman Catholic religion, and by setting up the goddess of reason. And might not this very scene in a short time constrain them to return to idolatry, as the confusion in France, led to the establishment of the Roman Catholic faith, wretched as it was esteemed by those very persons who established it? If we cannot have those, who are able to direct an idolater to Jesus Christ, it may be well for him to remain in his heathenism, until he has, to say the least, it should be afraid to remove him from his condition, awful and wretched as it is, whence his last state might be worse than the first.

July 5th. Came to Atchare pankam this morning. Yesterday afternoon I sent my native helpers to Mathuranturu, a large town to the south of Karungaly to distribute tracts and portions of the Scriptures. They gave away about a hundred of the latter. I remained at that out house to attend to such as might call to see me until about 2 o'clock, when I went to the top of the mountain mentioned yesterday. On the highest part of it there is a conical heap of stones about four feet high, on which a light is placed on a certain night once a year. I do not know the night. Perhaps it is that on which Pulhar cursed the moon, for having laughed at him while dancing before the gods. I found a carved image in stone, about three feet in length, lying with other stones at the base of this cone. The day that I have long gone by, it probably had an erect position & received the homages of the mountain visitors. Time however has laid it low & its

history probably is unknown. I mounted the conique alluded to, sat down and took a view of the surrounding country. The sight was indeed beautiful: especially the rice fields at a little distance, in which some of the grain presented a golden appearance while other parts of it were perfectly green. For reason of the reservoir of water adjoining the fields, paddy may be in all stages of its growth at the same time. While on this cone, I endeavoured to plead with heaven, in behalf of the immense multitudes embraced within the compass of my vision — that they might enjoy my departed privilege — the privilege of knowing the only true God and Jesus Christ whom He hath sent. I endeavoured also to intercede for the influence from on high to descend upon the colleges in England & Germany & America, that laborers may go forth from them into the immense harvest. Alas, Alas, what are these and other dying millions to do, unless by such an influence, multitudes of these young men are constrained to leave all to tell them of a Saviour? I would that those Christians in India, who view the desolations, with which they are surrounded, would frequently bring this subject with them to the throne of grace. Why should not the colleges of Oxford and Cambridge and so forth, become pre-eminently schools of the prophets. The harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest, says our Saviour, that he would send laborers into the harvest.

In and about Cocanada, we distributed more than 150 portions of the Scriptures, and a large number of Tracts. Tellugoo books are much in demand. If those here can have none at five tracts only in their language remain. We much need an edition of one of the gospels, at least in this language. — Cocanada is an excellent place for a Missionary. The population of the surrounding country I am told, is quite extensive. Mathudantum to which I before alluded has a large population. The lofty pagodas of their temples show that they must have riches somewhere. The beautiful paddy fields to which I alluded yesterday show where these riches lie. — The country from Mathurantam to Atchampantum is not very pleasant, as a general thing. There is the appearance of much low jungle. Now and then a cleared spot is to be seen, and an occasional village. The principal cultivation is by jaggery. We stopped at two of the villages. The

first contains about a dozen families. I could find no one in it who is capable of reading or at least who would read. Delivered my message of mercy & trust anywhere, we move in all human probability to meet them, until I meet them, where they are to render an account for the manner in which they have treated him, whom I recommended to them. Left two portions of the Scriptures in the second village. My native helpers gave away two and of the gospels to brahmins who were returning from a journey, they had taken to Poonanee or Casey as it is called by the natives. Each of their brahmins was bearing upon his shoulder two pots of the water of the Ganges. They are on the way to Rammisseram. May the ever blessed Spirit open their eyes, while reading of Jesus to see that He is the object, which they in vain sought for at the end of their long pilgrimage. In addition to the gospels each received a tract, entitled Heavenly Way. This tract gives an account of a Brahmin in Bengal, one of those ascetics, who would never speak but whose attention to Christianity was arrested by a book which a Minister of Christ had sent him.

Atchanpaukeem is far from being a pleasant place. It is nearly surrounded with jungle. Yesterday I was in danger of losing one of my bandy men, & might have been reduced to great straits had he left me, in consequence of a cat happening to cross the path in which he was walking. He looked upon it as a sad omen & wished to return home. This people are an exceedingly superstitious people. I will mention some facts on this point to show the importance of early education to keep out such notions from their minds. When children are born particular notice is taken, whether the event occurs upon a lucky or unlucky day. If on a lucky day, they will become rich, & the reverse if upon an unlucky day. Soon after their birth they are made of iron or shells, and tied to their wrists. The leaves of the Mocosa tree are also brought into the house & kept there for some time to preserve them from the influence of the devil. After their existence grows sufficiently long to be cut, a good day must be chosen. When they begin to learn, they must on no account fail to trace the letters, they write in the sand. Should they neglect this and happen to tread on

them, they will not become learned. Should they lose their fathers they must fast ~~in a similar~~ at full moon. Should they lose their mothers, they must fast in a similar manner at full moon. When a house is to be built the place upon which it is to be erected, must be favorably situated. Unless a hedge or wall intervene, distruction would be the consequence if he should build it to the north of a house already erected. The land upon which the house is to be built, with that in its immediate vicinity must be divided into 8 portions. One is to be dedicated to the god of fire, one to the elephant faced god Pulliar and so forth. After the house is completed a milk cow must be introduced and tied before it can be inhabited. Every day of the week is marked as a lucky or unlucky day. Sunday is a very bad day. No good work can be done. Some will not eat fish, others will not eat at all on Sunday until they have found a certain kind of hawk (the bird on which Vishnu rides) & worshipped it. Monday is a very good day as also is Wednesday. Tuesday is a bad day. No person can shave on Tuesday. Even if Bramha himself, the alleged creator of the world should do so, the consequences would be disastrous. That kind of bathing in which oil is used must also be dispensed with. Should any one be paramptuous enough thus to bathe for eight successive weeks, the loss of her head, will be the consequence. Thursday is a bad day. Many will not pay out money on Thursday, fearing that Lutchmee, the goddess of fortune will be displeased. Friday is a very bad day. People will not open their granneries for the first time even to take out food for themselves. Should a neighbor want only a handful of salt, they will not give it. To set out on a journey on Friday would be disastrous, especially should they happen to hear a lizard chirp. If they must journey on this day, they must set out on Thursday, and if they go no further than their neighbors house it will be quite enough. Saturday is a bad day. No one can put on a new cloth. If a person dies on Saturday his death will soon be followed by the death of several others of the family.

Wattakana is a town of considerable size and we suspect to learn that the aforementioned have been not in its streets delivering my message. Two of my chiefs have also been with. Eight of the rajahs we distributed are returned. It appears that two of the Rajahs were pur-

haps fear that their craft is in danger, have been aroused to oppose the circulation of the word of life.

It is now past two o'clock and a man has just been to me to beg something to bury or rather burn the corpse of a poor beach man who died he tells me this morning in the cook room of this rest house. It appears that he was on his way to Conjeveram. He has gone, as there is very little to liberate avail the doom of idolaters. Idolatry is a hard service. Vast numbers die on such pilgrimages.

Tenderanum July 7th Reached this place yesterday afternoon about five o'clock. I immediately went out into the town to learn something of its dimensions. It is a large place I am told that it has a thousand houses. The appearance of the country to the East and West is very beautiful. The mountains which are to be seen in the far west, are full of grandeur & sublimity. I find this place quite pleasant after having been buried so much in the jungle for the last 25 or 30 miles. The population between it and Mathanantam is so small, that a European Missionary will probably never take up his residence among them. Native Catechists however should occupy two or three places. They might be superintended by a Missionary either at Conjeveram or this place. We have given away about 200 of the gospels to day with a larger number of Tracts.

Cheyan on July 8th Reached this place this morning. It is not a very large village. It may perhaps have 100 houses in it. Went into its streets this afternoon and preached the gospel. The distribution of the word of life has been as usual. We have given away about 40 portions of the Scriptures. Some have been afraid to receive our books because they have the impression on their minds, of being issued by the Madras Bible Society. They are fearful that if they receive them, they may be involved in some difficulty with the Government.

Pondicherry July 10th Rose yesterday morning with a violent sick headache. It unfitted me to tell even the few who came for books of the precious Saviour. About 12 o'clock I began to expe-

morning and in the afternoon was enabled once more to proclaim the name of Christ among the heathen. In the course of the day four villages in the vicinity of Kirlegavaur were visited by my native helpers. The population between this place and Indoravanam is small, at least so far as I could judge. The whole of the gospels given by the way and at the places where we stopped do not probably amount to more than one hundred. A native Christ ought to be stationed in Kirlegavaur. He might be superintended by a Missionary either at Indoravanam or Pondicherry.

July 11th. Yesterday we commenced our operations in Pondicherry. Distributed a large number of books and tracts as has been the case also today. This afternoon the rush for them & the excitement produced by so dense a multitude coming together, were so great, that I had either to run the risk of distributing them injudiciously or of suspending my operations. I chose the latter. Indeed the scene of confusion was so great that I hastened to leave the rest house — No personal violence was offered but I was apprehensive of an attack upon the bandy which carried my books & tracts. I was followed by what I may almost denominate a mob, for some considerable distance. Among them was a drunken Roman Catholic who conducted himself in the most shameful manner. He pulled out some of the straw from the back of the bandy, broke the rope, which passed over the baskets of books &c forth, and also broke one or two of my cooking utensils — I am now at a rest house, about a mile & quarter to the North East of Pondicherry called Nalla-Chetty's rest house and am glad to feel myself once more on English ground.

July 12th. This morning about 5 o'clock, I left the rest house where I came for the night, & went to Pondicherry to learn something of its dimensions. It is a large city. I am told that there are 15000 heathen in it. If this be the case, its whole population cannot be estimated at less than 75000. As to its eligibility as a Missionary station when compared with other large cities in the Tamil district, I will not pretend to decide: any person who attempts to reside there, will have great trials to encounter from the drunkenness of Roman Catholics. Alas, that this corrupt faith should have made the people even worse in this respect

d than

than they would have been had they remained in their heathenism. After my return from my walk, we commenced giving out tracts to the people. That order might be preserved, I stood upon the Verandah of the rest house, and gave tickets to such as I thought might worthily receive them. I gave twelve or fifteen at a time. These were presented at the door of the rest house, and the persons who presented them were permitted to go within. Such as could read were then supplied with gospels and tracts. By this means order was preserved to a very great extent, & it would add that in no other way could it have been effected. ||. He who has never attempted to distribute tracts and books (under ordinary circumstances) among large collections of people, can have but little idea of the difficulties to be encountered. We are frequently obliged to stop our operations entirely. At Pondicherry and the Nulla Chetty's rest house, we distributed probably 200 of our gospels and a larger number of tracts. As I previously mentioned, I left home with about 40 New Testaments. All those have been given to Roman Catholics. A considerable number of them have also been supplied with parts of the Old Testament. Indeed the principal part of my copies of Genesis, the Psalms, & of the second & fourth part of the Old Testament were given to them. From the desire manifested by the people thus far to obtain the Scriptures, I think it probable, that if an agent of the Bible Society should attempt to sell them a number of copies of the whole of the Bible, his attempt would not be made in vain. At all events, the trial should be made. Of course, he would be obliged to offer them at advance prices. Should such an agent be sent, I would advise him by no means to go into Pondicherry. He might be deprived of all his books by force, as I was deprived of some of mine. No less than three attempts of this kind were made, & each attempt was successful. Two copies of Luke were seized and taken from the hands of one of my assistants standing by me. The other two attempts were made upon my baskets. But on this subject, I have no desire to dwell. I repeat what I just said, that if an agent be sent instead of going into Pondicherry, let him take up his position at Nulla Chetty's rest house. It is as I before said, in the core

pany's domicile — a circumstance on which I lay great stress. The people from Pondicherry will flock to him there.

The 500 copies of Luke given to me by the Madras Bible Society for distribution on my present tour, as well as the greater part of my supply from my own store, and the store of my friends have been given away. I could easily have disposed of all my stock in this place, but have thought proper to reserve about 200 copies of the gospels and acts for distribution on my way home.

Cranganathapuram July 13th Reached this place this morning. Have distributed several portions of the scriptures here.

Alampara July 14th Between Cranganatha puram and this place there are several villages, well worthy the attention of those who may hereafter take tours to distribute the Scriptures. The country from Pondicherry to Alampara is on the whole very pleasant, its varied paddy fields indicate the state of the population.

Sadras July 15th Reached this place this evening. From Alampara to Sadras, most of the country is covered with jungle. There are however several pleasant spots & some villages of importance. I stopped at one this afternoon, which contains, I was told a thousand inhabitants. Probably this statement is too large. In and near it, we distributed several of our remaining portions of the scriptures. To travellers and at the places where we stopped, we have within the past two days, given away 50 or more of our books.

July 17th Yesterday morning I went out into the streets of Sadras preaching the gospel from place to place and distributing the word of life. In the afternoon, went to a village near the sea shore and told the people of a saviour. One man wished to know what wages I would give his son if he should embrace the christian faith. With the exception of one copy which we reserved for our own use, we have distributed the whole of our stock of gospels and so forth. Sorry that our stock failed us before reaching Madras. Sadras it appears, was once a considerable place. Indeed it is so still. It contains a thousand or more inhabitants and is well worthy the attention of the Missionary. This morning we left

Sadras and am now at a native Cholly not far from the Dutch Pagoda. Almost directly west of this place is the Chocoreum, a very large town. From what I have learned it is an excellent place to distribute the word of life.

Tarkatoor July 18th Came to this place this morning. Passed last night at Tirupuroor, a town of considerable size. It contains probably at least 500 inhabitants. As I reached it about half past 5 o'clock in the afternoon, I had a little time to go out into its streets and proclaim the gospel. Gave away a few tracts. Tarkatoor contains but few inhabitants. I am however the vicinity of a large population. I have seen and heard the names of several large villages. Coolong also is not far distant a place which ought to be visited for the purpose of distributing the Scriptures without delay. A part of its population is Roman Catholic. A Missionary is much needed somewhere in this vicinity. Perhaps at Covelong he could as well superintend a number of Catechists as in any place this side of Sadras.

(2 inches)

July 19th Reached home this afternoon. Have seen but few villages since I left Tarkatoor. Passed a very extensive bed of salt pans about 15 miles from Madras. If I am to judge from appearances, an immense quantity of salt is made from them. Gave away my last gospel last evening to a young Sepoy who is on his way to Trichinopoly.

The words of inspiration are now in the hands of 5,400 or more of the persons among whom I have for a month past been preaching the Gospel. Most who have received them, have received them with great desire though probably the desire proceeded in a great majority of cases from curiosity. But even though this may be the case, may we not hope that as Zacheus's curiosity was instrumental in leading him to embrace the Saviour, these may be equally blessed to them. Be this as it may, God is honored by the distribution of this our word. I feel more and more impressed with the importance of giving the Scriptures to every individual who can read, throughout the districts which come within the sphere of the operations of the Madras

Bible Society, Indeed what are the immortal beings within these districts to do unless we can put into their hands, the directory to the kingdom of life the only directory - I may say with regard to most of them. No voice are they destined to hear, proclaiming. Behold the lamb of God which taketh away the sin of the world. They grope the dark road to death with all the lights of heaven extinguished upon their path, and the shades of eternal night now hang over their undying spirits. The Bible and I would add the tract Societies of Madras have the destinies of many of the heathen for heaven or for hell, suspended upon them. At least, we ought to judge so, when we remember how the Ever blessed Spirit has honored His written word in the times that are past. And will not these Societies go forward? Will they see the millions under their care, as it were, go down to the chambers of eternal torment without giving them that light which may illuminate their path and lead them to heaven —

Shall we, whose souls are lighted
By wisdom from on high
Shall we to man benighted
The lamp of life deny?

How shall we meet them at the judgement seat in the last day, if we do?

Rev. J. Lenadu

Journal, June 22d to July 14th, 1837

Recd March 18th, 1838

Pub. in G. L. April 12 –

(Marked)

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Madras March 12th. 1838

My Dear Bro.

A Dutch Frigate with the Prince of Orange on board sails I am told for St. Helena tomorrow and I drop you a hasty line by it. Bro. Muzik is absent. He went down to Madura to attend the meeting of the delegates from the three associated Missions of Jaffna, Madura & Madras; and has since gone to Ceylon, on account of his health. He is much complaining and needs rest. He attempted the day work then he could hardly bear, after coming to Madras he will probably remain in Jaffna two months.

We have nothing from the American Bible and Tract Societies. I hope they will not fail to come to our helps. Where is there such an excellent place to be found for the distribution of their productions as this? Within the sphere of the operations of the Madras Bible Society, there are 40.000.000 among whom the word of life and Religious Tracts may be circulated to a very great extent. Both our Bible and Tract Societies <u>are in debt</u>.

We lately sent you a document from the Secretary of the Madras Bible Society, in which he speaks

of the desire of this Society to supply the whole
Tamul population, so far as circumstances admit
with a portion of the Scriptures. The time contem-
plated to do it is three years. This document is
a copy of one sent to the Parent Society in England
in which a request is made for £5000 a year
If the American Bible Society will give us £5000
more; or $25.000, we shall D. V. go forward
as giants in our Master's cause. And can they
do less, when they talked not long since of giving
the Bible to the world in 20 years —
That all this land lies open for the reception of
the word of life, you will to some extent learn, if
you receive the two journals of my late tours
among this people. I have another of a tour from
which I returned on Friday night, last — In these
three tours, I distributed 11.000 portions of the
Scriptures, and of Tracts many more. In my late
tour while distributing the gospels at Tenippoorooor
a young man came up and said, that a person (in a
village which he named) who had received a book, kept
and <u>worshipped</u> it. Whether he has made it absolutely
an idol, or whether the <u>idea</u> of his having thus made
it an idol has arisen from the attention he gives
to its perusal, I did not learn. I should go a little

out of my way. if I could get an interview with him.

Our schools are not entirely stopped. We have 12 scholars under my, having received from gentlemen in Meadows $500 a month. — Whether I shall have money enough to go on towards, I do not know. The cartage of books costs much.

When you are able to send us men and women for our help, send us your best, remembering what a place Meadows is. Their manners should be engaging and their persons neat, as well as their piety should be great.

Will you kindly send me Websters Dictionary by Worcester. Will thank you much for it — Will thank you for 3 or 4 pounds of Cream Tartar. Thank you for the books you sent me —

Mrs Sandler I am sorry to say does not enjoy good health. She has been much complaining since she came to Meadows — Our children are all. they get along pretty well. Have had much sickness in the family since we came here. The children are growing accustomed to the climate.

I feel anxious to hear whether or not you have received my long journal of 40 pages, most of it contained an account of my tour in the Tarjim country I then distributed about 30.000 tracts and pointed out 20 places as eligible for Missionaries —

In great haste, but still much love

yours Ever A Sandler

Revd. Dr. Anderson
Sec. Amer. Board of Comis-
for Foreign Missions
Boston.
Massachusetts
U. S. America

Missionary

Rev. John Scudder
Dated Madras, Mch 18th 1838
Recd. July 3rd 1838
Ans. 5. L. Mar. 12.

Extracts

From J. Scudders Journal:

March 3d. Left Madras yesterday morning, and came on to Teruppoorcoor (the meaning of which is the holy fighting place) where I now am. Teruppoorcoor is much celebrated from the alleged circumstances that Conduaswammie, one of the sons of Siva, came to it in a fit of anger, after one of his battles with a giant whom he conquered and upon whom he rode in the form of a peacock.* Passed a great multitude of people both male and female, this morning, on their way to Madras; who had I suppose, been attending the ceremonies at the temple, on the preceeding night. It would be rather a novel sight to foreigners, could they observe the different ways in which females carry their children on such journeys – Some are swung upon their backs entirely wrapped up in a cloth, some sit upon the shoulder; their legs hanging down by the breast and back; while they take hold of the mothers head. Not unfrequently they recline their heads upon theirs, and go to sleep. Some are on the back, clinging to the body by their feet and legs which pass over the hips; and by their arms, which encircle the neck. Some sit on the hips, and not unfrequently are nursing at the same time. Some are carried in the arms. – This afternoon I began to give out the portions of the scriptures which I brought with me – gave away about 200 with a number of tracts.

5th Yesterday I saw but comparatively few people: and did not distribute as many books as were distributed on Saturday. This morning about half past one oclock, the idols were paraded through the streets, There was a large concourse of people. I do not recollect ever before, to have seen so much, of what the Tamul people would call grandeur, at any heathen ceremony. The lights were very splendid; and their music

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* It appears that he afterwards went on to a place which is called Tentarneki, from the circumstance, that there his anger was appeased. Both Teruppoorcoor and Tentarneki are places of much celebrity.

if it may be so called, though confused and rude, was not on the whole unpleasant. It seemed to have been produced by an uncommonly large number of Instruments. After the procession had gone some distance from me into the town the drums which accompanied the music gave the sound of continued but distant thunder. —— This place abounds with beggars, many of whom are most unworthy of receiving charity. Most choose to go alone. I however saw a procession of them, this morning. The company consisted of five adults. The one in the middle had an umbrella over his head, to command as I suppose, the greater veneration and respect. Their music was both vocal and instrumental. Before them were three boys, who acted the part of merry Andrews. Their gestures were of a most ludicrous nature. All were clothed in yellow garments; and proceeded at a very slow pace, in order to afford time for the people to come out of their houses, and bestow their charity. Great is the supposed merit of giving to these vagrant beggars.

6th Early this morning, there was a procession through the streets which I had never before witnessed. One of the prostitutes of the temple, was paraded about on horse back (in the habit of a man: but why I did not learn) to remind the people of the following event. Once when Siva was engaged in one of his pennanceal acts, with his eyes shut, a number of giants came from another country, for the purpose of making depredations upon the property of others. The Gods on perceiving this, wished to rouse him from his apparent slumber, but were afraid lest he should make use of his eyes, and burn them to death. At length Manmathun, the son of Vishnu, determined that he would make the attempt. No sooner had he roused him than he was destroyed. This tragedy, I am told is acted in the temples of Conduas wamnie. — I mentioned, that the object of the procession to which I have just alluded, is, to remind the people of this event: but it has a deeper signification; and this is to fleece the people of their Money; and their object is accomplished.

To day the great car has been drawn. I was disappointed, as to the number of people present. They were not as numerous, as I should have expected. The car is very large and ponderous. Probably three hundred persons were engaged in drawing it. When it came opposite to the choltry were I was, It was for some

time set. They were obliged to turn a corner, which was the cause of their difficulty. In about half an hour after it stopped by much exertion at the ropes, and by frying the wheels it was again set in motion, A large number of persons were in the ~~pro~~ procession: And one would suppose that they were slave drivers were he to judge from the whips in their hands and from the various flourishes they made with them. With one of these persons I expostulated; and told him that he was acting contrary to orders. He came near the rest house and beat a man for the purpose of making him go and assist in pulling the car. I took the number of his belt. After the car was drawn he came to me in great distress, begging for forgiveness.

While the car was standing in front of the Choultry I observed a brahmin, who was mounted upon it, very busily engaged in letting down and taking up a basket. This I perceived was for the purpose of receiving the offerings of Cocoanuts made on the occasion. — Seven poor infatuated creatures rolled after the car, a most distressing sight to all lovers of humanity

This morning when distributing books a young man came to the Choultry who said that a man belonging to Chempauchacom. who had received a book had taken the covers from it, had covered it with boards and kept and now spitted it. Whether he has absolutely made an idol of it, or whether the idea of his worshipping it has arisen from his attention to its perusal I did not learn. I suppose he took the covers off because they were leather. — very defiling in the estimation of many of the heathens. Have been very busy today in distributing books and Tracts. Since my arrival on Saturday, I have distributed about 1000 portions of Scriptures and a much larger number of Tracts. Could I remain until Sunday, I should doubtless be enabled to distribute many more. On that day there is to be a great festival in honour of Villeamsoon who was born of a deer and is Conduaswammaies ~~kept Mistress~~ concubine.

7th Coverlong. I left Tenupporeoor last night and came to this place this morning. As I could find no choultry I took up my abode under a large Tamarind tree. Here I received my visits from the people, and supplied those who could read with a portion

of the word of life. I am quite disappointed in not meeting with a larger number of the Roman Catholics. Their number I am told is quite small and I should judge so from the few applications I have had for books from them. — Coverlong appears to be a poor place. I saw but little appearance of the cultivations of grain in its vicinity. Immediately to the west are large numbers of salt pans, which would doubtless supply the people with the means of procuring their bread, if they could dispose of as much salt as might be made in them. As there is not at present any demand for it very little or none is manufactured

8. St Thomas' mount. Reached this place this morning after a ride of about six hours and am now at a native rest house in the midst of a dense population. Coverlong from whence I came directly to this place is not an extensive field for a Missionary. It should however be supplied with a catechist

9th Yesterday after getting some breakfast and a little sleep I began to distribute books and Tracts. For some time all went on very well: but at last the disorder became so great that I was obliged to suspend all my operations. The crowd became so dense and so great was the press for books that we could not have an opportunity of judging who could and who could not read. — I do not recollect that I ever was in so vile a place, so far as drunkenness is concerned; and among so many drunkards — Enough to sicken the heart of the most elevated faith. — It being a Tamil feast day I suppose that greater numbers were drunk on this account. — The principal cause of drunkenness among them is toddy the fermented juice of the Palmyra Tree. — The Palmira tree is one of the most useful to be found in any country and yet so great is the curse which it brings with it from the cause just mentioned, that we could almost wish it was unknown. It probably even surpasses the Cocoanut tree in point of usefulness. — With it alone and with a little mud the natives can build very substantial houses. Its wood makes the best of rafters and reapers and though not equal to the marcosa for doors, it answers for this purpose very well. In the Manufactory of these doors all the nails required may be made of it. Its leaves afford an excelent covering for the houses; altogether superior in point of coolness to tiles. These are tied to the reapers by a very substantial cord which the stem of the leaf affords. All the apparatus for drawing water such as baskets cords and well-sweeps are furnished from it. Its leaves serve for the Manufactory of mats, bags

fans, and baskets of every description, for sledges and for roofing they are invaluable. With few exception all the boats in this part of India are made from them. Its leaves also afford the best of manure. After having served a covering for the horses for two years they are removed and buried in their fields, and after having undergone the putrefactive process they enrich the land sufficiently to produce the most abundant crops. The tree yeilds a sweet and very pleasant tasted juice which in its unfermented state is called Kadupperney. This juice is drawn from the stem of the leaf. From it a coarse but excellent sugar is manufacted which is called jaggery. This sugar is much used in Ceylon in building. It has a singular effect in hardening mortar. — The tree also yields a coarse but very nourishing fruit; the inspissated juice of which is expressed, spread upon mats, and dried in the sun — In some places this affords an important article in the diet of the poor. It may be kept without injury for several months. In each pod of the fruit, if I may so call it, there are two or three seeds. These seeds, while the fruit is green contains a jelly which is very pleasant to the taste and cooling when it is ripe they are quite hard. In due time these are planted and produce a root somewhat similar to the carrot or parsnip. This is very nourishing and is eaten both in its soft and dried state. After being dried it is manufactured into flour. The shell of the seed is also used. It is burnt and makes excellent charcoal, — Among the other uses of this tree is one which I should not omit to mention. It is a constant source of fire wood; and a few trees will supply a family. This firewood consists of the stem of the leaf, which adheres by a very broad base, to the tree until it becomes perfectly dried and falls off. It is not uncommon to see young trees completely covered with these stems, down to roots.

From the uses of the Palmyra Tree now mentioned, the truth of what I said will appear, viz, that it is one of the most useful trees to be found in any country; but I cannot help repeating, that so great is the curse, which it brings with it, — the curse of drunkeness, that we could almost wish it were unknown

9th I am now at the Government bungalow near Palaveram. Came here last evening. My native helpers have distributed a few books and tracts in Palaveram. I have not had many applications for them at the bungalow and shall therefore by divine permission return to Madras tonight after having stopped two or three hours at the Mount. I wish to afford an opportunity to those who were disappointed yesterday in not receiving portions of the Scriptures, to obtain them

10 Left Palaveram yesterday afternoon about three o'clock; stopped at the mount and distributed a considerable number of Gospels and other portions of the Scriptures. These were distributed in the eastern part of the native population instead of the western, where I was the day before. — Left the mount about six o'clock and reached Madras about nine. During the eight days of my absence I distributed about 1700 Portions of the Scriptures and 3000 Tracts. — Was very greatly impressed while on my tour with the tenth and eleventh verses of the 55th chapter of Isaiah

As rain

My words shall not return unto me void; but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it

My Dear Brother,

This is the third journal I have sent of my tours — Since I last wrote, your welcome letters have been received & the Osage. I rejoice with you that you have passed through your unprecedented trials, with so much of the divine presence with you — It should teach you, my dear Brother to rely upon the arm of our precious Jesus, even though we walk in darkness & see no light. We thank you much, very much for the press and its accompaniments. It looks well. The prospect is, that we shall soon make a begining of our ever longed for object, viz the of furnishing the dying millions of this part of India with the written word. The prospect of India soon being converted & the Oral word appears dark and gloomy enough. In all the tours, I have taken in distributing the Scriptures, I have not met with a solitary preacher of the gospel from a foreign land. I passed through one place, where a young man, (County born) is labouring in the capacity of a preacher. What preachers of the gospel will not do, (for there are none) may be done at least to some extent by Tracts & the Scriptures — I have distributed out of the city about 11.000 portions of the Scriptures as I have before informed you — And with divine permission I expect to set off soon on an exclusive tour with about 14.000 portions of the Scriptures — I shall hope to go over some of the ground I passed over just before leaving Ceylon for Madras — and of which I write you an account on 30 pages of this size paper; but which you make no mention of as having been received. It went by Mr Hall — I expect — please to learn of Mr. Hall, why

it has not come to hand — With this was also a journal of Chunjaitha and of Madras — I have written to you about Madras now. I am engaged in the same round of labor. I visit from house to house & leave a tract or two with a gospel with those who write the & who can read — I have seen Sikhs & Mussulmans & supplied them & funds, we have begged for this year only — I can not tell you of the number of Gospels and other portions of the Scriptures distributed by myself from the house and in regular & systematic visits by myself and native helpers — I have no data at hand for such information.

Mr Lee and myself & D. will soon write you officially. I expect him from Ceylon in about two weeks — when we shall consult as to our plans about a press and so forth. You wish to know correctly about our estimates as to printing &c. We made our estimates before as to printing the Scriptures and Tracts — We asked $25.000 a year from the American Bible Society. The estimate was not made in a careless manner. As that it is a large sum, it is not equal to what we wish. We asked largely, and how could we do otherwise of a Society which talked lately of supplying the world with Bibles in a given time — $25.000 will not go far among 30.000.000. We have (that is the Madras Bible Soc.) asked $25.000 of the Baptist & For Bible Soc. for the Tamul district alone, and we need $25.000 more for the Am. B. Society — But of the and of our plans, we have given you a full detail already* — We want by Dr Brotton, a thorough going press. I say let the trial of the press be made

* We sent you the letter of Mr. Spring &c. to the Madras Bible Society, last year, about the distribution of the Scriptures, throughout the Tamul Country.

when every thing is favorable for it, & the plain
is this presiding among 10,000,000 of people speaking
the Tamil. 10.000.000 speaking the Telloogo. 10.000.000
speaking the Canarese &c. I say let it be tried; let
us see, what honor God will put upon his own
word — which he will not do the Spirit from
on High and enlightening those who are shut out from
hearing the gospel preached — Our demands for
Tracts are loud & great — We need some thousands
of dollars yearly for our Tract operations. No
portion of the Scriptures ought to be distributed
without a good Tract; a Tract which unfolds
the main doctrines of the Gospel — a kind
of key to the better understanding of the
Scriptures —

We have seen with us Mr & Mrs Caldwell
from the Presbyterian Sem. They seem to be
of the right stamp — May the Spirit which
lighted them, this little while go to Cal-
cutta — And now my dear Br. May,
Jehovah Jesus be with & bless you & enable
you to live — for a dying world —

Yours
J. Scudder —

Madras April 14th 1838 — <u>Turn Over</u>

Since writing under date of the 14th of this month, your letter from Boston Oct. 12, 1837 has come to hand, with the resolutions of the Bible Society respecting presses — I rejoice & would desire to render the most grateful acknowledgments to the Father of mercies, for the divine manifestation of aid to us, by the Bible Society — $5000 will assist us; but it will be only a small assistance if we take into consideration the mass of people to whom we may have access with the printed word — after Br. Winslow's return, with divine aid, we will take up the question you ask respecting the sum we need (though we have mentioned them before), the amount of paper &c &c — and give you the result of our thoughts — I expect him here in about 2 weeks —

In your letter of Oct. 12, you mention the receipt of the Journals, 1. 2. 3 which I suppose are the papers I sent by Mr. Hall —

We think you must very dear brother, for all your exertions to help us in our great & good work. Go on — & the Lord be with you — no matter if trials do arise — they are good — Go on &

labor, and if cast down, as I suppose you sometimes are if I can judge you by myself, look upward — and be stimulated to go forward with the remembrance that you have but one life to live, and that this will be the only opportunity you have to tell upon the future interests of the church —

April 16th.

April 18th — again a letter has come in from you dated July 12th 1837. Thus three letters have reached us in less than one week from you. Am glad to see that you feel disposed to urge us forward in having "a great book manufactory" — Yes My Dear Bro. — a great manufactory of portions of the Bible & Tracts — We want 300.000 Bibles, formed out of the Bible — That is, a portion of the Scriptures consisting of the first & second books of Moses, a gospel and ~~a good~~ one of the best of the Epistles, bound together — These will cost $150.000 dollars without the paper. This will be least number for the Tamil country, independently of [illegible] and this number may be distributed in three years, or [illegible] a year.

If it will not cost you too much trouble, I will ask you to send me half a dozen copies of the little book, which I see is published by the Rep. Sunday School Soc containing the substance of my two letters, on the subject of the formation of Missionary Societies in Sunday Schools —

per Ship Osage.

77

PAID
NOV 9
Pd.

Rev. Rufus Anderson D. D.
Sec. A. B. C. F. Missions.
Boston.
Massachusetts
U. S. America

FORWARDED BY
CHARLES
RUFFNAGLE
CALCUTTA

Calcutta Nov. 9. 1838.

(4)

Mad. Nov. 3. 1837 – Jan. 18. 1838

Bd. Missions Foreign

Dr. Scudder's Journal

Madras

Jan. 14th. 1841. While I have endeavored to pay some attention to the wants of the people in the country, by distributing largely of Tracts and portions of the Scriptures, I feel it to be of the utmost importance that I pay a little more attention to the wants of the great multitudes in this extensive city. On this account I commenced this morning the distribution of the late edition of 20,000 copies of the Blind Way. I began this distribution in that part of the city called Black Town. This embraces a population of about 100,000 souls. I shall from time to time take up my position in various sections of it, until I have disposed of as many of my tracts, as I think it necessary to distribute. I have been assisted by the Revd. Mr. Pope, one of our Wesleyan brethren of this city. He preached the gospel to such as came to see us, and distributed about 150 Tracts. I have hired a room to accommodate the people, at the price of one rupee per day.

15. Continued the distribution of Tracts, and preached the gospel to a much larger number, than yesterday. Probably about 300 Tracts both in Tamul and Telloogo were distributed.

16. Continued my labors to day.

April 1st. I resumed my labors, which have been suspended for nearly three months, on account of ill health. I went this morning to a town to the South West of Chintadripettah, beyond the river. Shall renew my labors tomorrow, if the Lord permit; and should I find that I can continue them, I shall go again to Black Town next week. The population in the place where I have been to day, and expect to be tomorrow, is not very great.

3d. Continued the distribution of my copies of the Blind Way and other tracts yesterday and to day. Several persons who had received copies of the Blind Way brought them and had them exchanged. The present edition of the Blind Way has additions to it. Had a most violent attack of sick headache last night. Did not go to bed on account of it until after twelve o'clock. My constitution is much shattered, and I need rest and the cold air of the Neilghery Hills to which the Physician have advised me to proceed. To day a young man after hearing the word preached to him, refused to take a book. He said that if he learned the contents of it and afterwards refused to walk agreeably to what it enjoined, he would be punished. I very seldom see things of this kind. He went away without a book; but afterwards returned and obtained one.

6th. Yesterday I commenced the distribution of Tracts, in the heart of Black Town — that world of souls — Hired a native house for 12 annas a day. Was visited by about five hundred and fifty persons —

All were received in an inner room, and previously addressed on the great subject which relates to their everlasting peace. On such occasions, there is very little time for disputation, as company after company must be received in quick succession, or many must go away unsupplied. And very little disposition was manifested for such disputation. Nineteen twentieths of the people heard in silence, except when this silence was broken by answers to questions, such as we put to them — questions such as these — Can a stone speak — Can we trust a thief (as was Vishnu) — Can we trust a madman, (as was Siva) — &c. As a specimen of the reasoning which is sometimes advanced on such occasions, I will mention one instance which occurred yesterday. A young man said, that we had only to think that a thing was God, and it would become God: that under such circumstances, a devil would become God.

7th Continued the distribution of Tracts yesterday in the same place. As the numbers who came in the afternoon were not great, I concluded to finish my labors there and go to another place, about half a mile distant. Gave away about half the number of Tracts given the day before — One man yesterday seemed to think that he had found a flaw in the Bible. He either had read a head of that passage, "for in the day that thou eatest thereof thou shalt surely die", and said that this passage was an indication that Christ had declared what was not true. I endeavored to explain its apparent contradiction; and he acknowledged himself to be satisfied.

8th Did not leave home for Black Town, until after 12 o'clock yesterday: My native helper did not succeed in obtaining a room in Parachery until this morning. Parachery is about half a mile from the place in which I labored on Monday and Tuesday, and is in the heart of Black Town. Had but few visitors, and of course distributed but few tracts. Reached home a little after 6 o'clock.

9th Had a larger number of visitors yesterday, than on the previous day. Met with a man, who acknowledged that there is but one God; but said it was right to worship Siva & Vishnu, as they were all one. Gold said he, is gold, though it be made into jewels &c. This is the way of reasoning with many, and is quite satisfactory to their minds. Of course when we meet with such, we are obliged to meet them on their own grounds, and show them that their Gods have none of the perfections of the true God, and therefore that if even their mode of reasoning were correct, they cannot be worshiped.

10th Yesterday I remained only a short time at the place where I had spent the two previous days; as but few visitors came — Went to a place near the South West gate of the town, where I have a school. Sent the boys into a neighboring verandah to learn, while I kept possession of the school room,

12th Left home for Black Town about six o'clock in the morning on Saturday and returned a little after ten. Went again in the afternoon about four, and returned after six. Saw a large number of people and gave of course quite a number of Tracts to such as wished them. One of the baser sort obtained a small Telloogo Tract, and tore it up before leaving the place where he received it. At such times, when we can manifest a Christian temper, we preach some of our best sermons.

13th Yesterday, I went to another portion of Black Town. Had a large number of visitors to whom Jesus was proclaimed, and who were supplied with tracts. Had as on Saturday, my rest at noon. A few were supplied with Telloogo gospels. Found a very considerable number of Telloogo readers.

14th Went to the same place where I met the people yesterday. Returned home about eleven o'clock. I intended to have pitched a tent in a part of Black Town, a little distant from the place just alluded to, and had on the preceding night written a note to Mr. Capamaijor, (who kindly intends to furnish me with a set of tents for my tours, when my family accompanies me) for one. But as I was not well enough to dispense with my native helper, who does much to assist me in communicating oral truth to the people, and who was to have taken the note, I directed him to accompany me, instead of going to Mr. Capamaijors. Was quite poorly the whole of the afternoon - Have taken cold and was fearful that my arm might again be attacked by one of those to be dreaded inflammations, which threaten to break me down. The last attack I had deprived me of the first four joints of the left hand: but which, through mercy, to a good degree I have recovered. Find that I am but a wreck of a man, and very unfit to go through the work I am from day to day performing. Must soon be off to the Neilgherry Hills, where I must rest for many months to come, and have felt desirous of doing something in the way of a general distribution of Tracts before going.

15. As my visitors have continued to be so numerous I returned yesterday to the old place and labored as usual. Took with me about 40 Telloogo gospels, which however were not sufficient to supply the applicants. I promised to give them a gospel should they return and ask for one to day. Left the place of my labors at eleven o'clock and returned home. Do not attempt to labor in the afternoon as four hours are quite as much as I am able to spend in preaching and distributing books. Indeed I could hardly do even this alone. My native helper relieves me much. — It may be well for me to remark in this place that in my interviews with the

people, I endeavor to make use of the songs of their learned men, or their men of wisdom, as they are called to show them the utter folly of their worshiping such beings as Siva, Vishnus and Brumha. But even when we repeat them, we are often met with arguments which by them are considered to be sufficiently good to ward off all imputations of confusion in their worship. For instance when we repeat the song of Sivawaykkum, which says that the hindoo trial are no gods, but that he is God who is neither male nor female, white nor black &c &c, they immediately answer, that this and their other learned men, acquired that knowledge of the one God, after having gone through various steps; or in other words that after they had become thoroughly acquainted with the history of these gods, and performed various penances and what not, they were let into the knowledge of the one great and only Being: and they add these are the steps which we must ascend to acquire the same knowledge. It goes but a little way with most of them I fear, to tell them, that they ought to profit by what their learned men tell them, — that they ought to cast off their belief in what they tell them to be no gods, and at once make use of the knowledge they communicate of the only living and true God — that the God of whom they speak, is Jehovah, the Father, Son and Holy Ghost.

16th. Resumed my labors in the place where I have been for the last three days, as my visitors will not warrant my leaving it. Took about forty Telloogo gospels with me, which were not sufficient however to answer the demands made for them. Several persons who merely obtained a Telloogo Tract yesterday returned to day with their tracts and received a gospel. The same will doubtless recur again tomorrow. A pundaram, who came for a book declared himself to be God. Not improbably he may belong to that sect who consider themselves to be a part of the divinity.

17th. Went again to my old place. Took with me about fifty Telloogo gospels. These were not enough to supply the demand. A number who obtained Tracts only yesterday, came and received a gospel. My work at that place is finished. Left it about eleven o'clock in the morning. Had a sick headache in the afternoon, and was obliged to fly to medicine for relief. Shall rest at least until Monday from this kind of labor. Have had on the whole a very pleasant season for the last five days. Have seen many respectable people — Two little girls were supplied with Telloogo tracts & books, and a few boys only: probably not a dozen in all. I should have mentioned that the place where I have last been is that in which Bro Winslow has a large school. From his bungalow it was that the people were

supplied with books and tracts, and in which the name Jesus was proclaimed to many. Met with several persons who were disposed to dispute with me. One seemed to arrange himself on the side of Universalism, and insist upon it, that God would forgive the sins of his creatures from the fact that he is their father. I endeavored to show him, that though he is their father, he is also their king, and that he must be just as well as merciful: that his justice was stricter than that of an earthly king: and that if mercy were exercised justice would put in its plea against it. Nothing suits this people better than to embrace some doctrine, which excludes a Mediator such as Jesus — one who by his death has made the mercy and justice of God to harmonize — Another, a young man who had studied English, was very forward and command speaking against the doctrine of the Trinity. This doctrine, though not to be explained, may be defended. I endeavored to show him that there was no more inconsistency in it, than there is inconsistency in the doctrine that man though one, is still a two fold being: or in the doctrine that the sun though one, is notwithstanding a trinity in unity.

19th. Yesterday two men came here for books. One had received a Tellugo Tract entitled Criticisms on the Heathen Shasters, and declared his disbelief in the gods of the heathen. He gave evidence that he had read something of what he had received. I gave him a Telloogo gospel. Another man, who had received a copy of the Blind Boy came also for a book. I promised him one, when in Black Town a few days ago, if he would come. He declared that that Tract had thrown his mind into confusion — that the religion he had professed was not true, and that he wished to become acquainted with something further. I at first gave him a gospel of Luke merely; but as I found this case to be peculiarly interesting, I took it back and went so far as to give him a New Testament. The two circumstances I have now mentioned speak volumes in favor of Tract distribution.

On Saturday I sent to my friend Mr. Caspamaiyan for the tent before spoken of, and had it pitched outside of the walls of the town to the West, and near the middle gate. It is now about a quarter past six o'clock in the morning, and I am about to leave

home to commence my work of distribution again.

20th. Went yesterday morning to my pulpit tent and labored then until eleven o'clock, when we suspended our operations. Commenced again at three o'clock and continued until sup: Was visited by at least 30 different little companies, who heard the gospel and received Tracts. Those who could read nothing but Tillooqo, were as a general thing supplied with Tillooqo gospels as well as Tracts. The numbers of those who read Tillooqo seem to call loudly that we make use of the funds of the American Bible Society to supply their wants. Was quite laid by after eleven o'clock, for a season by my old headache: but was relieved in some measure before commencing the work of the afternoon.

21st. Went again to my tent. Had a much larger number of visitors than on the preceding day. My companies were about as numerous, but they were generally composed of a larger number: Gave away probably at least 200 copies of the Bible Way, and a considerable number of Tillooqo Tracts, with some portions of the Tillooqo Scriptures. Bro Winslow kindly consented to let me have the portions, which were due to him from the Madras Bible Society, consisting of 100 portions of Genesis and Exodus to the 20th chapter, 100 copies of the Psalms and 100 gospels. From this stock the people were supplied. Was much favored as to bodily health. Bro Winslow assisted me in preaching Jesus to the visitors. We began our labors in the morning at 7 o'clock and finished at 11, and recommenced them in the afternoon at 3 and finished at 6 in the evening.

22d. Labored after the same manner, as on yesterday; with the exception that I had to suspend all my operations at about half past five o'clock in the afternoon, when the multitudes of people became so great and so overpowering, that my native helpers could not proceed in their work of examining the people as to their ability to read before being supplied with tracts and books. One man, a man of some information and who it appears is a teacher of a school in regard for native boys, quite turned upon us when he was told that Jehovah was a just God, and in this respect different from the god he worshiped by asking if he was not unjust when he did not prevent Adam and Eve from eating of the forbidden fruit, when he thus knew that they would eat of it? Perhaps he thought that if he could only make at his

case, there would be no difference between Jehovah and the gods he worshiped.

23d. Met again to my tent. Br. Winslow and myself preached the gospel to some who perhaps never heard its sounds before. Many visitors came in the course of the morning. We suspended our labors at 12 o'clock. As there were such crowds, the day before yesterday in the afternoon, it was thought advisable to give tracts and books only in the morning. Company after company came to the tent, and for most of these companies when present, I endeavored to plead that God would bring them to himself. Most of them who visit us are respectful; but there are occasionally very marked exceptions. One who was present yesterday, and who had learned something of the Scriptures, endeavored to show his hatred to Christ by charging him with injustice for having directed that fruit should not henceforth grow upon the fig tree, which he found barren.

24th. Began my labors in my tent, yesterday morning at seven o'clock and concluded them as usual at eleven o'clock, and continued them in the afternoon. Had about 250 visitors. There was a great crowd in the vicinity of the tent when I left it in the morning. The three hundred portions of the Telugu Scriptures, which Br. Winslow let me have were all exhausted yesterday. I had not enough to supply all my visitors. Such as were not supplied were conditionally promised, if they would call to day. One of my visitors yesterday declared his belief that the sun is God and that the moon is God.

26th. Had but few visitors on Saturday, and therefore directed that my tent should be taken up and pitched at another place. I say I had but few visitors. When I speak of visitors, of course I allude only to such as are admitted by tickets into the tent, and who have previously been examined as to their capability of reading. It would not at all answer to admit the crowds which collect, into the tent, as all would be a scene of confusion and disorder. Our operations would immediately be put a stop to, by the demand for books. Opposition, as usual, has been manifested, and I hear the Black Town is quite in a flame. Some of the base sort collected about the tent and made some noise, but as no notice was taken of them they went away. On one occasion, a brahmin received a book, but was threatened with a beating by one who stood without at the tent door. He however would not relinquish his gift, though he

was treated rather roughly and though they tried to get it from him. On Friday evening after I left my work, a young man came up to my principal native helper, with a book which had been written against the Christian religion; for such books there are in print, and demanded of him an answer to its contents. He told him that he would on some future occasion converse with him, either at one or the other of their houses. He told him that he must have an answer now, at the same time several began pulling his clothes &c. He directed one of the other of my helpers to call one of the peons, who guard the gate, near which the tent was. He came and all was soon quiet. I left a great crowd there, and in such a crowd, he might have been much injured without the possibility of detecting the offenders. The men whom Mr. Caparancigo sent with the tent began to take it down about four o'clock on Saturday afternoon, and pitched it at the North West gate of the wall surrounding Black Town. While they were pitching the tent this same young man came near it, and with a crowd of people around him, read from his infidel book to them.

27th. Went yesterday morning to my tent. Had not much over 100 visitors during the day. Left it between five and six in the evening. In the afternoon, the young man before alluded to came near the tent collected a crowd around him and read from the books, which contents were against the Christian faith. Thus the adversary rages. Cannot but hope that even this may be overruled for the promotion of the Redeemer's kingdom. Of course I took no notice of him, nor did I let him have the opportunity of knowing that I was aware of what he was doing.

28th. Yesterday I received a letter from a friend on the Neilgherry Hills informing us, that there was a prospect of his obtaining a house there for us. On this account, I thought it proper to direct my tent to be taken down, and left the place when I had renewed my labors in the morning, at half past four o'clock, in the afternoon. My work in Madras is for the present done, and though I have spent nearly a month in Black Town alone, a large portion of it has not been visited in the manner described above. My arm is in such a condition that I must not neglect the change advised by my physician, a day longer, than is absolutely necessary. It would require three if not four months, for me to go through the city and its suburbs in the manner I have been laboring. There ought to be two missionaries at least devoted exclusively to this good work: and at least two more to the country: but there is not even one now to do it. Bro. Winslow cannot. His hands are more than full, already.

Dr. Scudder's Journal
Feb. 14, 1841

We is safely moored off Cosmea & have arrived at Philadelphia on Thursday (11th)

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My dear Broth,

Through the great kindness of our Heavly Father, Mrs Sudder & myself and children have safely reached New York. We left the vessel on Friday morning — came on to this place; have seen my aged Parents — am going to Westfield to see Mr. Sudder's mother, & shall return on Wednesday or Thursday — when I hope to receive a letter from you — I am much better; but still radically out of order.

I have however rallied so
much that I intend the hope
of being entirely restored to health
I hope, if you may need my
agency, that I can do something
with God's blessing to promote
the blessed cause in which
we are engaged — I feel
my desires of seeing you, and
if you would approve of such
a step, I shall be glad to
come on to you, as soon as you
will advise me to come —
as soon after your letter arrives
as I can — I shall as
I just said (D. V) return to
New York, in anticipation of

hearing from you — I felt that it would have been very pleasant to have had a line from you, visiting in Philadelphia for me; but on reminding that I ought not to trouble you for a moment in any thing not absolutely necessary, a which would take off your attention from your business —

I write in great haste, but all must know to yourself and all the dear associates with you.

With the best of love
my affect
D. Scudder

Friday Aug. 15th 1842
Please to direct your letter to

Rev. John Scudder, M. D.

Silas P. Downer Esq. New York.

N. York, Aug. 15, 18

Recd. Aug. 16 —

Ans. Saturday.

Copy of Letter
Death
Proposals

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Hudson Sep. 24th. 1842

My Dear Brother,

I am now on a visit to my brother in law, the Revd. Dr. Waterbury; and from hence shall, D. V. proceed to Livingston, where my Sister Mrs Foda lives. From thence I expect to return to N. York, and make arrangements for commencing home keeping. I felt desirous of remaining in the city of New York, as I ever preferred the city to the country, and was not diverted from such a course, until you advised me to go to the country. On account of my son Henry, also I feel needs much my need of a fathers counsel and advice, and on account of Mrs Scudder's proximity to her Sisters &c &c. I thought even after what you said to me, that it might be well to be there: but all my thoughts yield to your wishes and the wishes of the Committee. I shall wish to be where they wish me to be. I considered the matter however as settled that it was my duty to go to the country, and on this account I went over to Elizabeth Town, in New Jersey, last Wednesday, and with Dr. Magie, went to see a house which will well suit us — a house which we can get for 50 dollars, until the first of April next, as it cannot be rented now for the full price, which will probably be 150 dollars next year. The expences of living in Elizabeth Town will ordg be less, on account of the proximity. We could not get a house to suit us in New York under 250 dollars — and such house we found in 19th Street. Our friends were looking out for a house for us, before my interview with you. That house is unoccupied and would be 50 dollars a more until the first of May. — We shall probably go to Elizabeth Town, unless you should think it undesirable — And I wish to say something to you about making arrangements for house keeping. As we have nothing here whereuntal to furnish a house, we shall be obliged to purchase various articles. My Brother Mr Waterbury has been over, with Mrs Scudder the subject of furniture &c, and they think that it will take at the lowest 266 dollars for what we need, and to this I would say, ought to be added 100 more, for many things which may be necessary but which are not now thought of. This furniture, if you give me permission to buy at your expence, will of course be the property of the Board, to be disposed of to their credit, when we return to our field of labor, which ought not to be in my view, until I have spent three winters in America. I am too much shattered, I think, to really need, short of that time — This however can better be determined by the advice of physicians &c. &c. Should I find it necessary to be operated upon for my hemorrhoids, I shall have to remain a short time perhaps in the city of New York ——— We shall probably have 7 children with us, and for all, we shall need to draw upon you somewhat largely to prepare for winter — we shall need much thick clothing &c &c ——— I submit these things to you for consideration and direction — and shall be glad if you will drop me a few lines, as soon as you can conveniently. If you write not back, so as to reach Hudson by Friday next, I shall receive your letter. If not please to direct to N. York.

The Board at their late meeting recommended the formation of Juvenile Associations to promote the cause of Foreign Missions. Did you ever see, a little work of mine, published by the Massachusetts Sunday School Union, on this subject — You probably saw the manuscripts, as I say have sent them to you. Now if you have never seen the little work, may I beg of you to procure a copy and consider whether it can be made use of to advantage in the formation of these Juvenile Associations. If you do, would it not be [illegible] you to inquire whether the Union here would [illegible]

Rev. Doct. Scudder.

N. Y.
Hudson, Sept. 24, 1842

Rec'd Sept. 27 –

Ans'd Sept. 28 –

Mr Paul Cole

Dear Sir

Yours of 22d is duly rec'd. I am very sorry that the subject of which it treats should be so much in the way of your comfort. I wish I could do something to remove your difficulties. If it be advisable to make a change, I should wish to do it in such way as to be least injurious to my brethren. Perhaps, if I could see them, I might be able to do something. But I can't leave home now. I should like to do what is perfectly consistent with your duty and your comfort. Perhaps after two or three months, I shall be able to see you. In the meantime, I would suggest that you should write to your brethren, and state your difficulties, and request them to do what they can to remove them. I would write myself to them, but I am so much engaged that I have not time. I shall be glad to hear from you again, if you should think it proper to write. I shall be glad to see you, when I can. Yours truly

J. Scudder

Rev. Paul Cole
Baptist Church
Greenville
Greene Co. N. Y.

HUDSON
SEP 25

18¾

Dutchtown, Ark. Reformed, Methodist, and Baptist church, is destitute of a pastor. Have we any brethren who could go there? Yours truly — W. H. Lord's Office

Corresponding Secretary to the Board of Christian Education, and Domestic Missions

J. Scudder

165

New York Dec. 29th 1842

My Dear Brother,

I commenced a letter to you some time ago: but finally concluded not to send it, as it was out of date. I spoke some thing to you about the 500 Dollars, which were given by Col. Alexander as an outfit for our children. But as nothing need immediately to be done about them, I have said nothing. I expect D. V. to set off for Charleston and Savanna next week, as the Committee have authorized me to do. I think the climate, so far as my lungs are concerned will be very beneficial. It seems to me, that I can hardly bear the atmosphere here. If I can only get rid of my distressing cough, a cough very probably connected with the liver and stomach, I shall be able to do something for the Board. I long to do so. On Sunday I preached twice for Dr. Magie of Elizabeth Town, on the subject of Missions, and found that I could have borne my whole, if I had not been troubled with my cough. I feel desirous of laboring in churches, where nothing has yet been done for the American Board. I think there is a great field for labor in the Dutch churches, and shall hope, if God blesses me with health, to go among them, soon after my return. Dr. Dewitt thought I had better delay preaching on Missions here, until about the time, when their collections for the Board are to be taken. I feel like sharing with you your present difficulties, and to labor with you, so far as I can, to procure funds. I am rather alarmed at the present appearances. I am much afraid that you will be obliged to curtail somewhere or be much in debt, at the end of the year. — I do not know whether you have seen the little work of mine on the formation of Missionary Societies in Sabbath schools. It would be desirable I think to have quite a number of copies to carry with me to the South; but it will be too late for me to procure them, from the Massachusetts Sunday School Union. The extracts I gave from the letters of little children on the subject of Foreign Missions, are I think calculated to do good. If children could be generally enlisted in Foreign Missions, great would be the results. I understand that nearly 80.000 dollars were lately realized by the Methodist Missionary Society in England from the penny collections of children. — I should be delighted to give rise to Childrens as well as to adult associations, in places where nothing has been done for Missions. Possibly I may find such places at the South. I shall endeavour to prevent all unpleasant feelings on the part of the Southerners on the subject of slavery as that is a subject upon which I have concluded to say nothing, either pro or con.

I shall D. V. write after my arrival, and let you know whether the encouragements are good — encouragements to labor and procure funds. I shall need the advice of the Committee, as to my plan of procedure, after I have spied out the land. I may need with the Massachusetts' Sunday School Union would vote me (gratis), a considerable number of copies of the letters before referred to. It might be desirable to have a copy placed in the hands of the teachers of Sabbath Schools — placed in the hands of those who do nothing on the subject of mission. In my recollection till I wrote to you

Rev. John Scudder.
N. Y. Dec. 29, 1842
Rec'd Jan. 2, 1843.

Reverend Doctor Anderson
Boston.
Massachusetts.

something on this subject before.
Will you kindly forward the enclosed.

Very affect. Yours both
J Scudder.

My Dear Brother.

Savannah Jan. 16th. I will begin a letter to you, and when my sheet is filled, will D.V. send it. As the taylor disappointed me, I did not leave St. Jos. until Wednesday - When I reached Baltimore, I found that the Steam boat would not leave until Friday. I spent the Sabbath at Weldon, and reached Charleston on Tuesday. Dr. Post, Mr Dana and myself thought it best for me to come on immediately to Savannah - Mr. Dana was not quite ready to have the subject of Missions presented to his people and wished me to delay my labors with them, for a few weeks. Dr. Preset thought it advisable not to have the subject presented to his people yesterday (I suppose as no notice had been previously given) but wishes to have it presented next Sabbath. He gave notice to this effect yesterday. I preached for him in the morning, and was most favored so far as my cough is concerned. I cannot but hope that my cough is somewhat better. While on my way from Baltimore to Weldon, I blistered my side and this is much relieved. But to go on with my story. The contributions at this place fall far short of the sums given last year. A special effort will be made to raise more money, and a collection is to be taken up next Sabbath. I have it in contemplation to visit two

gentlemen, at some distance from this place, who are very friendly to our operations. I believe they belong to a church of which a Mr. Jones is pastor.

Jan. 23d. I have repeatedly visited the good old lady, Mrs Cleland, of whom you made mention. Was at a prayer meeting of ladies, at her house on Tuesday afternoon, and addressed them on the subject of prayer. I was at another interesting meeting of ladies, who weekly assemble to sew for the Chinese Mission. Half of the proceeds come into our treasury. Many of the ladies are Episcopalians. I addressed them on the wretched condition of the females in India &c. &c, and as I had understood from Mrs Anderson, the lady at whose house I am now staying, that nothing had been done to enlist the children of Savannah in the cause of Missions, I, in conclusion, endeavored to impress their minds with a sense of the importance of this subject. — After the meeting I learned that Mrs Anderson was under a mistake as to what she had told me. Connected with Dr. Prescott's church there is a Missionary Association connected with the Sabbath School. This association, I am sorry to say has run down most, if I may use the expression. It contributed I think formerly 100 dollars. The sum realized last year, was about 18 dollars. I have seen the superintendent of the school, and I hope the association will hereafter be put on a better footing, and that the original sum, will again be realized. Yesterday I preached both in the morning and afternoon on the subject of Missions, and through much mercy was disturbed but little with my cough. I am now under the constant influence of anodynes to keep it under, and they help me much. The climate, I

that, will do wonders for me. After the morning service, a collection was taken up, of about 140 dollars. I do not much like this way of preaching the Annual Sermon, after the people have made up their minds as to the sum they intend to give. If I could have told them all I did tell them, yesterday, on the wretchedness of the heathen (the whole of my morning and part of my afternoon sermon being made up of this wretchedness) on the previous Sabbath, it may be, that God would have inclined them to have given more than they did. But all I hope is well. At the conclusion of my sermon, I told them, that some of the ladies of the congregation intended to make special efforts this week to collect funds for our Board, (it being in great need of funds) and entreated them to give liberally. This morning, I have been entreating Mrs. Hodson to "lay herself out" for Christ, in this good work — & this you know that she will not be backward. From your acquaintance with her, you know that she loves the cause of Missions.

24th. The ladies have been engaged the two last days in soliciting donations, and have obtained in all about 325 dollars. This added to the 140 collected on Sabbath, and the 120 on hand before, make somewhat less than 600 dollars. Mr. Stoddard gave 500 dollars last year, as I understand. He has not, so far as I know, been applied to this year. Mr. Clay is now in the city and (D. V.) I expect to go out to his plantation on Thursday. I shall probably spend a Sabbath there to bring the wants of the heathen before the church. —— It may be desirable that I spend a Sabbath also at a small church about 6 miles from this, which may, I think be brought over to support the Board. If I do so, it will protract my stay in Georgia — and is this not well on account of my health? The ladies seem to think that I should stay all winter here. — The Baptist and Lutheran clergymen wish me to address their people. I spoke something to them about having a meeting for all the Sabbath school children in the city: but whether it can be accomplished, I do not know. The adults from all the churches might attend if they wish. I wish strictly to meet your wishes as to what I should do: but scarcely know how I ought to proceed. I do not like to lose opportunities of doing good, and yet I may tarry too long in one place. I shall expect a letter from you telling me, definitely, as

to what I must do, if you think me in danger of erring — I esteem it a great mercy to do any thing, with such a cough as I have — to preach at all. Mrs Cleland, I think gave 30 dollars, of the sum mentioned before. I called upon a good old lady last evening. She gave me 5 dollars, which I handed over to Mrs Andrew, and this is included in the subscriptions of the two last days.

25th I wrote to Mr. Binney, (baptist minister) this morning, respecting a meeting with the Sabbath school children of this city. It will (D. V.) be accomplished. I expect to hold it on Saturday afternoon Feb. 4th. It is of great importance to enlist the rising generation in

Rev J. Scudder M.D.
Jaffna
Ceylon
Ex. Jan 25, 1843
Received Feby 20th
Answered Feby 18th

Rev d Dr Armstrong.
Missionary Rooms.
New York.

Single

this good work. The meeting will be held in his church. The Lutheran, Presbyterian and Methodist children, and possibly the Episcopalian children may be present. I was rather surprized to hear Dr Vaughan (Episcopal clergyman now here) say that he had intended to be one of my hearers last Sunday morning: but was prevented by indisposition. I shall like to see more of his spirit prevail in that church — a spirit which will allow them to write a presbyterian plan of worship. I mentioned at the commencement of my letter that I would hand my sheet, when full. To all persons therefore that I must get it off, as I am at the end of my paper. If you should find it convenient to drop me a line, and it be desirable on your part to do so, it will afford me much pleasure to hear from you. If you write, it will be well for you to direct your letter to the care of the Revd Dr Port, Charleston, Farewell.

Yrs affect. J. Scudder.

My Dear Brother,

Feb. 7th I am now on my way from Savannah to Charleston. I went to Mr. Clay's on Thursday week ago, and did not return to Savannah until Friday last. Mr. Clay gave me an order for 100 dollars to constitute his new born son, a life member of our Board. I preached at his little church on Sabbath week, during the absence of Mr. Jones their pastor. Mr. Clay proposed having a collection taken up for our Board on the last Sabbath. He thought it ought to amount to 200 dollars. The day was not favorable and not improbably some of the members of the congregation were not present. I have not heard of the result of their collection as I left yesterday (Monday) morning. I did not make any personal applications, as Mr. Clay proposed taking up a collection in the church. On Saturday afternoon (last) I met a few of the Sabbath School children in Savannah. The day was bad, and the rain may have kept back many. I had not more than 125 or 150 present. I showed the little children the idol, which was formerly worshipped by Raamer, Samuel Downs, of Madras after service. This idol excites much of their attention. One aft another of the little children came forward and threw in their sixpences &c — which I handed over to Mr. Binney for the treasury of his Board — the meeting being held in his church. I feel it peculiarly pleasant to labor among children — to impress upon their early minds the unlighted condition of the heathen. On Sabbath last I preached for a Mr. Burrows, whose church contributes to the Presbyterian Board, but also took a collection on that occasion for our Board. It was not a large collection — his church being small and poor. On Sunday evening I preached for Dr. Preston — while with Mr. Clay, I went to Liberty county to attend an association for the encouragement of the religious instruction of the slaves. I was much pleased with the Report read by Mr. Jones, a minister (and a planter) who devotes much of his time (gratis) to the Blacks. Staid a night with Mr. Jones. Mr. Jones gave me 10 dollars, which I shall probably keep and use for my expenses, charging it of course to the credit of the Board. I shall need it before I return. — The 100 dollars of Mr. Clay and the collection in Mr. Burrows church will be sent when Dr. Preston sends his order to the Natt. I did not wish to take charge of the money, as it might be stolen a lot. — My going to Mr. Clay's has thrown me back, as to your arrangement for me to proceed. I thought of going to Augusta from Savannah, but could not do so without more fatigue and exposure by night, than I could now venture to suffer. My cough is I am thankful to say, much better, but can bear no exposure. We have had it very cold here.

Charleston Feb. 10th. I reached this place on Wednesday afternoon. We were a long time on our passage from Savannah. On Tuesday evening, I had the ladies and gentlemen of the steam boat assembled after tea and spent an hour with them, in giving them a description of the state of the heathen. I had gathered from one of the ministers of the gospel who was present, (a planter,) that with God's blessing some good was the result. A planter on board said that he would never again oppose missions — A young lawyer in Savannah, not (probably) serious, was heard to say, that he wished he had 50 dollars, to give for all good of the heathen. So it appears that by bringing forward the abominations of the heathen, God overrules the description for good — Just in this place I would remark, that as it is not probable that I shall be at home in March, (unless it should appear that my little daughter cannot live) I ask that you to ask Dr. Dwight, if it would not be well to have the season of their collections for the Board postponed until I can address the Dutch Churches in New York. I suppose it will not make much difference whether these collections are taken up in March or April. I do not see that I can spend less than 4 Sabbaths in this place and at the Islands of Edisto and John. I preach D. V. for Dr. Post next Sunday I for Mr. Dana, the Sunday after. About going to the Islands, I consider that a visit there is absolutely necessary — at least to one of them. Dr. Post has received from Mr. White & Mr. Lee letters in answer to those he wrote them. They both say that they shall be glad to see me, though they rather discourage my coming — especially Mr. White. He says, "I should be very happy to see your friend Dr. Scudder, on the Island and also to have him preach for my good people — but really I fear they will not do much for the Board — We all feel that it is rather drawing off from the South and that they desire our aid only when necessity compels them to seek it. I was sorry for this: for the "American Board" and the "Theological Seminary at Columbia" have been the general objects of our benevolent regards. We are now denied the privilege of loving the latter, and the former seem to feel that we are unworthy of their friendship. I therefore hardly know whether to invite Dr. Scudder to pay us a visit or not. In fact I must leave it to your better judgment, whether or not to send him here, under these circumstances — Should he come, he will find a welcome reception at my house. My family will be happy in his acquaintance and do all they can to make his visit agreeable." From the tenor of this letter, it appears to me very desirable that I should see Mr. White to remove false impressions, and quiet his mind and I shall not fail (D. V.) to visit him. They have contributed for 5 years 600 dollars for Mr. Wilson's support. The time they set to raise this sum has expired, and unless I visit them, perhaps there will be no hope that they will even do any thing more for us. My visit with God's blessing may do good. — Mr. Lee is very afraid that a visit from me, would be attended with no pecuniary aid, on account of the poverty of the planters. He says "I understand that very many of the planters are laboring under a heavy pressure of debt and think they have little or nothing to spare. As far as I know, there has been little or nothing contributed to any of the benevolent institutions." A visit may do them good with God's blessing — Dr. Post thinks that it would be well for me to go to both places.

Feb. 11th Yesterday Dr. Post and myself were out trying to make preparation for a meeting with the Sabbath School children. We called upon several persons. We see no hope for the children of 2 Baptist churches — of the Methodist churches. Our

Lutheran church, Dr. Post and Mr. Dana's churches. We contemplate holding the meeting on Saturday next in the afternoon, in one of the Methodist churches. There is a clergyman of the Episcopal church, highly evangelical. I should have called upon him to day, but the convention is now in session in this city. Possibly he would aid his Sabbath School children.

Feb. 24th. St. Johns Island. I preached for Dr. Post twice on the Sabbath, Feb. 12th. No collection was taken up. He adopts the plan, I must prefer, of appointing collectors — giving them the names of all his members and of the pew holders in his church, and sending them from house to house to collect funds. A considerable amount has been collected; but it is quite probable that it will be less than it was last year. On Thursday evening following, I preached for Mr. Smythe a sermon. He was preparing to take up a collection for the Presbyterian Board on the following Sabbath. On Saturday afternoon last, I had a very large meeting of children and adults in the Methodist (First) church. There were probably 700 persons present. I invited the children of the Orphan Asylum to attend, and had the promise that they should be present: but do not know that many of them were there. The children also of Mr. Smythe and of one of the Episcopal churches were invited to attend. Last Sabbath I preached twice for Mr. Dana, and then contrary to my judgment delivered an address at the meeting, which was held in Dr. Post's church in behalf of the American Tract Society. Mr. Parmalee their agent, reached Charleston last week, and though it was rather an unfavorable time for his operations (collections being taken up in three of the churches, and among the people just at this time) it was thought best by Mr. Barnwell, the Episcopal clergyman that he should go forward. The meeting was one of deep interest. Probably fifteen or sixteen hundred people were present. The exercises of that day were rather too severe for me, and I have suffered somewhat since. You will rejoice to hear that my cough is almost well. Had I not been so much afflicted with one as I was when I left New York, I should not even notice what little I have. It has been a great mercy, that I have been directed to this milder climate. So far as my cough is concerned, I could now return to the North. — I am now at the house of the Revd. Mr. White, and expect, D. V., to preach for him on the last Sabbath of Feb.y instead of January, as you wished. So you will perceive that I am just a month behind your arrangement. — You say something about my returning in time to attend the N. York and Brooklyn For. Miss. Soc.y in April: but if I do, I shall leave some work unaccomplished, and what I desire to do. There will be no need of my being present at that meeting of course, so far as having anything to say is concerned. I might only occupy the place of one much more able to make an impression than myself. I should like to be present: but question the propriety of hastening on without doing all I may otherwise do. Next week, D. V. I go to Augusta. I have an invitation to preach there. The church, as a church may do nothing for us: but individuals doubtless will. From Augusta, I should visit a church which cooperates with our Board. I may see it desirable to go to Macon: but this must depend upon the advice I may receive at Augusta. Either, with two other churches between Savannah and Charleston, it would be advisable

for me to visit. The two latter might perhaps be visited on a week day. I feel it to be desirable also to visit Columbia and a church friendly to us, at Georgetown on the way to Columbia. There is also a church on James Island, adjoining this, which I ought to visit, which will cooperate with us, I presume, if visited: or perhaps has done. Then there are the churches at Petersburgh &c, as mentioned on your list — I scarcely know what course to pursue. It would seem that I could hardly reach N. York, before the first of May, at least. As you have not written to me, I conclude that you have left me to grope my way, after my own judgment. And shall I thus continue to proceed? If not I shall wait you to write me immediately (but not without) and direct me what to do. Mr. White, I have had a long conversation; but have no room to enter into detail. I hope the conversation has had a good effect upon his mind. He is very desirous that I should go to Columbia, though the church there does not cooperate with us. I shall have to use extreme caution if I go there — Rev. Mr. Palmer has invited me to come & preach for him. I wish also to have a

Rev. J. Scudder M.D.
Charleston, March 1, 1843.
Received March 16th
Answered March 16th
$10, Mary Jones

Rev. Dr. Armstrong
Sec. of A.B.C.F.M.
New York.

CHARLESTON S.C. MAR 2

(Private)

Please to insert on back. Rec'd for Mrs. Jones Mary Ann Jones $10 and charge it against me.

I will write you to-day Mr. Armstrong, if just consent. He must think they are fair to make up a little some little account of my transaction for you: but I do not trouble yourself to write me, as I know you have enough to do. Please to answer me to Mrs. Armstrong. I am much indebted to you for the children. I must write to Mr. Jones & tell him I will be from home, & cannot do it. I know you must be anxious to know the result of my conversation with the ministry. I will write you more fully on this subject. Yours truly, J. Scudder.

little season with the Theological students there. The project from Bergen County for funds is favorable, for so small a church. I think it will succeed at least to two if not three hundred dollars, to our Board. I think Mr. Yates of Charleston told me that he had heard from Mr. Jones to this effect.

Charleston March 1st Returned from St. John's Island yesterday. Mrs. Flud of that Island wishes to support a boy in the seminary at Ceylon, and agrees to pay $20 yearly for this purpose. — The boy is to be named John Flud. Mr. White will transmit the money — Zeal for the Board will be excited from the Island, & you will learn in due time — To-night a Temperance meeting has been called here — I am to address the meeting. Cannot find time for such applications, and yet perhaps ought to do so — Have not learned yet to say No. So D. V. to Augusta tomorrow. — Have received your letter — May my God thank you for it. You allow me to act agreeably to my own judgment, so that I return before the May meetings. I have but little to keep me long at the South, so far as my comfort is concerned; but there is work enough to do — One word, My Dear Brother, just here — I the January No. of the Depository are (under the head Miscellaneous) three notices connected with Slavery. Now is this well? Such things cannot circulate here long — not a small commotion has been raised already. The Postmaster would probably not have circulated one of them, if he had seen them. Now what has our Board to do with Slavery? Will it close up all the avenues, through which the light of Missions might break more fully on the South? If it circulates such papers, it will. As for me I must seriously alter my disposition to send notices. Let our papers cling to our Theme and our cry "Foreign Missions." But enough for the present. Write you and my letter to Mr. Armstrong effect. J. Scudder.

My Dear Brother,

Petersburg March 25th 1843. When I last wrote to you, I was just about leaving Charleston for Augusta. I reached it the next day, on the following Sabbath, I preached for Revd. Mr. Dod, this church is not in connexion with our Board, in its missionary operations. I staid at the house of Dr. Robertson, one of the physicians of Augusta, and a warm friend of the Board. Through his efforts, I have obtained one hundred dollars. The next Sabbath I spent at Waynesboro, the place, which you marked on my visit. It was a very stormy day, and there was no sermon at all in the church. I visited Mr. Downer, an elder of the church. He gave me 20 dollars, and his children a little less than two and a half dollars. Mrs. Golding, the wife of the Pastor gave me Five dollars, her little daughter 25 cents. Mr. Downer told me that the people of the church were not very warm in the cause of Missions. This proceeds, probably, entirely from the fact, that they have not been properly tutored on the subject. Mr. Golding is a warm hearted christian, a friend of the Board, and will soon come up to our help. Returned from Waynesboro to Charleston. From thence, I went to Edisto, and spent the Sabbath with my old college mate, the Revd. Mr. Lee. I preached on Missions in the morning and intended to do the same in the afternoon, but the rain prevented. I brought away 27 dollars which were handed in to Mr. Lee, and given by himself — this sum I delivered over to Dr. Post to be sent through the Miss. Soc. of Charleston. Mr. Lee is to preach tomorrow to his people on the subject of Missions and will take up a collection, the Sabbath after something more I trust will be realized from that quarter. Returned to Charleston on Tuesday last and on the same afternoon, set my face homeward. I stopped at Wilmington on purpose, one day to visit Mr. Anderson, whom you thought to be a warm friend of the Board; and be very friendly to it. I reached Wilmington on Wednesday morning. Found that gentleman in the Bank. He invited me into an adjoining room, after I had shown him, what you said of him in my instructions from you. He took occasion almost immediately to say, that these operations were directed to the Presbyterian Board — After being seated a while, he proposed going with me to the Presbyterian Minister of the place. We went, found him not at home — returned to the Bank — I was then conducted by Mr. Anderson to a public house, a hotel, as the place, where I could be accommodated. He invited him to tea — meet — Next morning he called at the hotel and walked with me to the cars and bid me farewell. I am of the opinion that it will not be necessary for an agent of our Board even to spend a day on purpose in visiting that place. I met with a young lady at Mr. Anderson, not person, with whom I had some particular conversation respecting her soul, concerns and with whom I left a copy of my Tract "Knocking at the door". It may be found in the last day, perhaps, that I was sent to Wilmington to do her good. The Lord grant it to be so. — I reached this place yesterday (Friday) morning by the cars. But I must go back. I forgot to mention that on my way from Augusta, I went to Columbia and spent one night, — addressed the Theological students on the subject of Missions, and on their personal engagement in them — Sorry I could not have spent a Sabbath there — Next day went to Orangeburgh. Preached on Wednesday evening to a congregation of 60 or 70 persons, among whom was a Roman Catholic Priest. Mr. Legare was not at home. I wrote to him before visiting the parish. He received my letter, while from home — but it to one of his people and requested him to collect the people. Before leaving this people, I wrote to Mr. Legare with the design of his interesting himself in behalf of our cause, and which I hope he will. I am in hopes that he will take up a collection for us. Ten dollars were handed to me at Columbia by Revd. Mr. Palmer. Dr. Post thinks that they will be able to send on between eight and nine hundred dollars — Mr. Dana, about four hundred — I wish, if possible to reach home, about the middle of April. If so, I shall not be able to spend a Sabbath in Alexandria or Baltimore. As a substitute, I think of writing to the brethren in those places to tell them, that I will present for them on some week day evening. If this is not agreeable

Rev. J. Sendder M.D.
Washington City, April 5. 43
Received April 4th

Rev. Dr. Armstrong.

New York.

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A Letter

On the subject of the formation of Juvenile Missionary Societies in Sabbath Schools.

Addressed to a Minister of the Gospel.

My Dear Brother,

Archbishop Tillotson has remarked, that the most hopeful reformation of the world must commence with children; and a wiser than he has said, Train up a child in the way in which he should go, and when he is old, he will not depart from it. The principles implanted in the infantile mind are the first to live and the last to die. So fully did a celebrated French infidel philosopher feel this to be the case, that he was heard to exclaim, Give me the first five years of a child's life, and I will teach it to break every law of God and of man. We need only to look at the history of missions to be convinced of the truth of the old adage, that just as the twig is bent, the tree's inclined, or to use the words of another,

The child is father of the man.

"The men, says the history to which I just referred, who commenced the missionary enterprize, a little more than thirty years ago, with here and there a solitary exception have passed away. A large number of those who labor in the cause at home and abroad, were at that time, children and youth. Many of them trace the deep and steady interest they now feel in the missionary work, to some incident by which their attention was directed to it in early life. Some anecdote of heathen folly & wickedness, a missionary zeal — a small contribution to the missionary cause, made at the suggestion of a parent or a teacher &c &c. These were the sparks, which falling on the youthful mind, kindled a fire that still burns with increasing light and warmth."

It will, I presume, be generally acknowledged, that the means which are now used for the conversion of the world, are inadequate to the accomplishment of so great an object. The cries of perishing millions have grown so familiar to the ears of Christians, that they seem to make no becoming impression. They call forth neither prayers nor contributions commensurate with the wants of a dying world. The great mass of our pious young men seem never to think that Christ could have had any reference to them, when he gave his last great command to his church, to disciple all nations. (Descriptions of wretchedness awaken only a momentary sympathy, and the most powerful motives seem to be shorn of their strength. It seems impossible to move the stagnant waters to any thing like a healthful current — impossible to interest the present race of Christians to any adequate extent in the work of foreign missions. Self denial is one of the rarest plants to be found in the soil of the hearts of believers. Now, here and there it is seen in vigorous growth — blooming and bearing much precious fruit, in the life of some humble disciple. Here and there, the gladdened eye rests upon it, as it rests upon some rare exotic plant — The moral tide of the world will never rise sufficiently high, to sweep down and washe every mountain

and plain of our sin stricken world, until the church has something of the agony of Gethsemane in her domestic and social circles of prayer — until every pore of her soul bleeds over the miseries of those who are on the road to the death which dieth not. The tone of piety in the church may gather too low, to supply the wants of a world perishing in sin. It will never be sufficiently high until the love of Christ constrains her young men to seek after the ministry, with as great a degree of earnestness, as they now seek after those employments, which furnish them with their daily bread — until constrains them, by all appropriate means, to urge forward the great work of giving the gospel to the heathen, ~~to feel it to be a bonde to lie upon an all proof — than that of the gospel ministry~~, so long as there is a heathen to whom the name of Christ has not been made known. It will never be sufficiently high, until Christians, in general, feel that they are not their own, and that they must make & use their money for Christ — until they feel that all they can earn must be thrown into the Lord's treasury, except so much as is necessary to support their families and pursue their vocations to advantage. And why is it that such a state of things does not exist? Why is it, that the wailings and cries which are heard from heathen lands, die upon the ear, and are looked upon, to a great extent, in the light of some tale of bygone days? It is because the generation, now on the stage, were not properly trained. We were not educated in nurseries, on whose lintels and side posts, the duty of living for a dying world was inscribed. The consequence is, that we are a dwarfish race, and so indolent are we, that there is but little prospect, that we shall ever equip and push on bands of pioneers into every tangled valley and up to every sin-crowned summit in heathen lands — but little prospect that we shall wax full throw our hearts, hands, and substance into the mighty work of rebuilding the shattered hulk of our shipwrecked world. And gloomy would be our prospects, had not God committed to our trust instrumentalities which can storm every fortress of sin, ~~repair every breach~~, and prove mighty, through him, to the pulling down of every strong hold. ¶ What is yonder enclosure of young fruit trees? It is an enclosure of the young and healthy. And why may they not, under proper culture, bear fruit enough to be exported through every avenue of the famishing earth, — fruit, which shall be the bread of life to every perishing idolater. Why, Oh, why may they not be so nurtured for Christ, that his name shall be proclaimed by them, and his soldiery sustained on every continent and in every isle where sin has fastened its iron grasp? They may, blessed be God! they may. ~~They~~ Hence our eyes rest, with intense ~~interest~~. We gaze upon the rising generation, with burning solicitudes. Our souls ~~[illegible]~~ the children; and the advancement of the Redeemer's kingdom is ~~[illegible]~~ and identified in our thoughts, with their training. They are the buds of the church, whose petals are just burting their envelope, and which will soon be in full bloom. By the aid of the Holy Spirit, they may be so trained as to make a race of Christians, very different from that

of the present day – a race which shall be encompassed with such influences, as will prepare them to be matured into men and women of full stature in Christ Jesus. Their infantile hearts are soft and yielding, and with the aid ~~of the influences~~ which may be obtained from on high, we can teach their young feet to walk in paths of self denying benevolence, until they will wish to walk in no other. ~~The leading strings in this nursery may be such, as shall lead them to a heathen world.~~ ¶ From whence were these plants of righteousness which now garnish and decorate our Zion, derived? Did they not come from germs which vegetated in the cradles of Christian nurseries? Are there many such plants, grown from the cradles which were rocked by ungodly mothers? No – Then if piety depends so essentially upon the seed sown by Christian mothers in their nurseries, will not activity in the church – activity in the cause of missions to the heathen, depend equally upon their early training? O that Jehovah Jesus would grant, that if the church will not throw herself, as she should do, into the direct work of the world's conversion: if she will not marshall her forces and pour them upon heathen lands, she may at least act as a guardian of her offspring, by training them to become able and well disciplined soldiers in his spiritual army. And how shall these children be thus trained? How shall they become so interested in the subject of missions, that their love and efficiency for the heathen shall grow with their growth and strengthen with their strength? ¶ I answer, By the blessing of God upon missionary associations, which may be established among the children belonging to our Sabbath Schools. The opinion generally prevails, that the hope of the church is, to a very great extent, in these schools – the field from which she is to gather most of her defenders and heralds, as well as her members. It is said that nineteen out of twenty of the British missionaries became pious, or received their first permanent religious impressions, while they were connected with Sabbath Schools. ¶ If then the missionaries of the cross are to be trained in our Sabbath Schools, how momentous are the responsibilities of those of us, who have the supervision of them. The heart of the coming generation is, in a most important sense, committed to our charge, while it is soft and tender, like the melted wax, and we are placing our stamp upon it, and leaving impressions which time cannot efface. We are hewing out the foundation stones and pillars for that spiritual edifice, which is soon to be the American Church. We are, under God, shaping the moral character of those, who are to stand up in our places and live and act for the conversion of the world, when we are in our graves. And shall we not shape them for his glory? Shall not these children, so solemnly committed to our care, by the Head of the Church, be educated ~~with a love for the heathen? Shall not the story~~ of their perishing condition be interwoven with every thought of home and Sabbath School and gospel privileges? Shall they not be taught that the conversion of the world is to be the grand aim of their lives, and shall ~~not their young~~ hearts be fired with ardor to effect it? Shall they not grow up

in habits of self denial and learn to give, with joy, their substance and themselves to spread the gospel? — O what an unspeakable privilege is it to know, that we may move machinery which, through the Holy Spirit, shall move the world.

The wants and woes of the present generation of the heathen, as well as the wants and woes of unborn millions, who shall spring up to fill their places, call upon us to labor with the rising generation. The apathy of the church, its unemployed energies and hoarded wealth, which are abundant to give the gospel now to every living creature call upon us to labor prayerfully, diligently and perseveringly with the children committed to our care, that the church of the coming generation may have its branches spread over all the world. O what an enterprize is before us. Well may we say, that it is blessed. It is labor which shall garnish the throne of God, with bright jewels, even redeemed souls. It is labor which shall polish the crown of Christ and make it resplendent with gems dug from heathenish mines, and cleansed from heathenish stains. It is labor, which shall swell into a louder shout, that anthem of redemption, which at the last day, shall echo through the vaulted roofs of the upper temple. It is labor, which shall furnish soldiers for the army of Jehovah, as he urges forward his legions to the great battle grounds of paganism and holiness. It is labor, which shall fill our souls, with joy unspeakable, when our feet shall stand upon the battlements of heaven, and when we shall look down, to see how goeth the contest between the powers of darkness and the Lord of hosts. — My Dear Brother, I have been among the heathen — I dwelt long among them, and expect to dwell among them again. My heart is sick, and my head is faint, with the burden of these perishing millions. I look over the moral landscape and my eyes are wearied with the dreariness of the prospect. I come to you for help. I come to you with the entreaty, not merely, that you will do all in your power to urge forward the adult part of your charge to the great battle which has been commenced between heaven and the combined armies of earth and of hell, but that you will use your utmost efforts to furnish it, with well equipped recruits, from the ranks of the children now under your care. I come to you, with the entreaty that you will establish a Missionary Association among them. I repeat it, Now is the golden opportunity to interest their minds in the subject of foreign Missions — to train them in acts of self denial for a perishing world. Should you neglect this opportunity, they will never go up, in earnest, to take possession of the world for Christ. They will grow up, with the same habits, which chain their affections to earthly things, and the common cry of the world will continue — yes linger, until the cry shall come up from the bottomless pit, that another generation has been added to the congregation of the lost. And shall this be? Is it not sweet, that Forty Thousand

Millions of these poor heathens have entered eternity, since Christ lifted up his voice and said, "It is finished." Shall fifty thousand of that great phalanx of Six Hundred Millions of our perishing fellow men (a phalanx which would fill an oblong square of a mile in width and of a hundred miles in length) go down, daily, to the grave, without the very last possible degree of effort on your part to evangelize them? By your love for that Savior, who has made you to differ from so many myriads of our race: by your hopes of salvation through his precious blood: by the joys of heaven, and by the torments of hell: by all the solemnities of your dying hour, and by the realities of the judgment day, I entreat you to comply with the request I have made, and form the children of your charge into a Missionary association. And when this little association is organized, see to it, that its members are supplied with intelligence of such a kind and to such an amount, as shall awaken their attention to the wants of a dying world. "The Dayspring" and similar publications will furnish them with such intelligence.* Labors of this kind, will, with the blessing of God, be attended with the best of results. The children will soon lay their little plans for the good of their fellow men, and they will carry them out with avidity. And what is of unspeakable importance, such labors, we have reason to believe, will often be overruled for their conversion — That God does thus overrule them, I am a witness.

Yours brothers in Christ, J. Scudder

Constitution of a Juvenile Missionary Society.

1. This Society shall be called the Sabbath School Missionary Society of _____

2. The officers of this Society shall consist of the Superintendant, who shall be its President, of three scholars, who shall be its Vice President, Secretary and Treasurer, and of a Board of Managers, consisting of three male and three female scholars.

3. Every Schola, who subscribes one cent a penny, weekly, shall be a member of the Society.

4. It shall be the duty of the Board of Managers to collect the dues from the members, on the morning of every Sabbath.

5 The Society shall meet once a month (or once in three months) when either addresses shall be delivered, or Missionary intelligence shall be communicated by the Secretary, or by some other person appointed for this purpose.

* Since my return to America, I have published a small work, entitled Letters to Sabbath School Children, on the condition of the Heathen. These letters contain many facts, with which children should be familiar. They are printed by the American Sunday School Union.

Rev.d Dr. Armstrong,

My Dear Brother, You may recollect, that I once addresse[d] a note to you on the subject of the enclosed letter. If this letter shoul[d] meet your approbation, I will thank you to send it on to Boston, and if approved, I would be very glad, if the Committee would print it. I need something of this kind from time to time. With the blessing of God it will, I think, do good. I should like to see it as much better, as it can be made by yourself & other members of the Committee. You have full liberty to alter it to any extent, so long as the great principles are untouched. Some of the sentences may appear to you, as rather labored. If so, please to erase them, or so word them, as you think will be best. [illegible] what you please with it, so that I may have some such an auxiliary in my visits to the churches. — As to the Constitution for a Juvenile Mis-

Rev. Dr. Armstrong
Missionary Rooms
New York.

Double.

Phila. Mar. 30 1844.
N. Y.
Rec.d Boston Mar. 3.
Printed Matter 15.

sionary Society, I am not very competent to draught one. Alter the one I send you, if you can do so to advantage. I have thought it very desirable that the contributions should be collected weekly. This was the plan of that great man, John Wesley, as you will know. A child may often bring a penny weekly, whereas it might be a very difficult thing for him to bring four cents at the commencement of each month. I need not spend time in telling you why.

I [illegible] Philadelphia [illegible] to collecting [illegible] know what I ought to do. — I am sorry that I could not have had the enclosed ready much sooner; but have had so much other writing to do, that it has been quite impracticable. I hope you will make more haste in getting it back, (printed, if worthy of it) into my hands.

Philadelphia May 29th 1844.

Very affect. J. Scudder

My Dear Brother,

Since I was at the Rooms, this morning, Mrs Scudder has returned from Walpole, quite complaining. Had chills &c yesterday. I had thoughts of accompanying her to see Mrs Anderson, this afternoon: but it will be impracticable, now. As Mrs Scudder is so unwell, she wishes to set off this afternoon for New York. We thought of going by the way of Albany. I expected to have been with you this evening. I should like to spend a little more time in Boston, at some future time, both in reference to the subject of Missions, as to adults and children — After preaching for Mr. Winslow, I had a meeting with the children in the Winter St. Church, and one in one of the Baptist churches. But few were

present at the last. I was promised a full house if I would but give timely notice of a meeting. I have felt it very desirable to bring the subject of Missions before some of the children belonging to Unitarian congregations. I shall hope to do something in respect (D V) should I return here at some future period.

Mrs Scudder regrets that she will not be able to visit Mrs Anderson. Be pleased to present our united regards to her.

Yours affect
J. Scudder.

Monday June 5th.

Rev. J. Scudder.
June 5, 1843.
June 7, 1843

Sect. Jo[illegible]

Boston, [illegible]

Rec[illegible]

Revd. Dr. Anderson

171

Ship Saracen – at sea –

Indian Ocean
Lat 4 N. Lon

Dear Sir –

All well
near Madras shall send you a
joint letter
Yours truly

L D Ward
&
W Isaac

Comr – of Board of Health
for Madras –

Rec.d June 14, 1837.

Ans.d in G.L. to Mr Clay, Nov. 27

Forwarded by Com. Ott to
Isaac Chase
U.S. Consul
Cape of Good Hope

28 Oct 36 Omnes

28 Wm Adams
Porter

6 CENTS

172 Madura — Southern India
Jan 4 — 1838.

To the
Revd Dr Anderson
Sec of the A.B.C.F.M.

Dear Sir

In a communication pre-
sent under circumstances like the present little can be expected
of special interest or importance — Since arrival in India my time
has been quite at the direction of others who have reported or will
advise you of the disposals made of myself and mine — But as an
article of our social polity requires at my hand a communication
to you officially — and as this will be the first received from
me — I will notice in a very brief and general manner the prom-
inent incidents that have occurred during the last twelve months
the year divides itself into four periods —
1st The Voyage — which occupied 118 days — between Novr 20th '36 & March 21 - '37
the particulars of these four months are minutely detailed in a
general letter sent to you in the early part of April last —
2d Residence in the city of Madras — This fills the space between the
day of disembarkation and 5 Sept. The embarrassments necessarily
attendant upon landing — strangers in a strange country — our com-
pany had fully anticipated with no little anxiety — and to meet them
had made all arrangements in our power — but from them all
we were unexpectedly and joyfully relieved by meeting with Mr Winslow
and Dr Scudder — Permission having been obtained by those missionaries
to detain two of our company in that city I was one selected and
consequently formed immediate plans for making Madras my
temporary home — That city was my place of residence during the
months of April — May — June — July — August — and the first half
of September — The time then spent was principally occupied in two
ways — study of the language — and — acclimation — last not least
the trials required no patience exercised — The hours which I was
enabled to devote to that employment which should engage the
newly arrived Missionary's first attention — the acquisition of the
language — were few — I cannot omit to mention, in this con-
nection, the many kindnesses received from English residents in the
city of Madras — Some of these attentions were ordinary & some
peculiar — but all were calculated to attach me to the place

and while they gave pain to the hour of departure - impart pleasure to the moments of reflection upon my residence in that metropolis -
A few words, in the same connection, I cannot omit relative to American Missionaries there resident -- It is equally duty & pleasure to mention the decidedly happy influence exerted by Mr Winslow and Dr Scudder -- I have been placed in circumstances where I have observed the effects of that influence & in others where I have heard it mentioned (not as directed to myself specially - an American & colleague) but as the spontaneous language of conviction - In the sacred desk - in the committee - in the family - & in personal intercourse I believe them to be exerting an influence which, of itself, would compensate the expense thus far incurred even though an enlarged mission may not be deemed expedient or feasible - & which, I feel confident, would justify their continued residence in that city though at the sacrifice of much direct Missionary labour - I might confirm & illustrate these remarks by many instances - This might, however, in itself, be improper & would certainly extend this communication beyond a desirable length - What I have said has been dictated by duty while it is a privilege to remark upon benefits resulting to the world from the operations of a Board of Missions with which it is a source of pleasure & gratitude to be connected -
The claims of Madras upon the American Board of Missions have, without doubt, been presented fully & forcibly -- They have for their foundation such facts as the size - situation - & importance of the city -- the metropolis of Southern India - the centre of all Christian operation south of Calcutta -- its being in this section of the continent what New York city is in the state - the foundation -- Again - the favourable attitude in which the Heathen there stand for receiving the truth - & yet the very limited effort put forth for their evangelization -- for it is a painful truth that while the city, I had almost said, abounds with Christian Ministers - yet but little - very little Christian zeal is manifested for the Pagans there resident - But I must not dwell - I but repeat what you have heard in full from others - I feel a deep interest in the spiritual welfare of Madras & had Providence so directed would have willingly continued my residence in that city - But not be-

The journey

Early in the month of Septr last the impression became so strong that the funds of the Board would forbid an extended station at Madras as the instance the Missionaries then resident to withdraw their request relative to our remaining and as a natural consequence we commenced arrangements for an immediate departure to the field of our original destination — We were warmly advised to make a public appeal on the subject to the citizens of Madras & the confidence was strong that it would not be in vain — but such a course was, for many and obvious reasons deemed inexpedient

The large proportion of our effects were shipped for a port nearest to Madura —

You are aware that travelling by land in this country requires an imposing cavalcade — In the present instance might be seen — two Palanquins with Mrs Tracy & Ward — two Travelling Cots (less called String) Bandies, (though our experience is that the term "String" is a sad misnomer) with Mr T & myself — four Baggage Bandies — While out a few coolies brought up the rear — Any individual accustomed to look at all subjects with an American eye would be startled at the statement that fourty persons were in our employ during this journey — supposing that the expense would be enormous — It is in place here only to say that it is an error — You will receive statements on this subject from an officer's source which will serve to correct this invalent idea — I will mention in this place two points as deeply impressed upon our minds —

1st That ladies can, with due regard to health, travel by land only in Palanquins — 2d That furniture — boxes with clothing books &c should not be transported in Bandies — but in Bandies —

We left Madras on the 8th of Septr 19 — & our course lay without deviation, through the same section of country which had, but a few months previous, been traversed by a portion of our company — & as they, has minutely detailed the various objects of interest which meet the eye on every side I deem it unnecessary to reiterate that relation* — It is sufficient to say that my disappointments which were not few were always agreeable —

* Refer a minute journal which I sent to my friend in Ct — It occupies 80 pages of foolscap — I did not send to you supposing that you would see enough of the subject from other

The season of the year was the most favourable that could have been selected — between the hot & rainy season — We were not, therefore, incommoded by the Sun nor was our journey retarded by heavy rains & swollen rivers — The country is far from presenting one plain of barren sand (which an American mind usually associates with India) was most frequently rich with vegetation — and we were not an hour out of sight of lofty cliffs of soil & rock strongly reminding us of our Father-land. The Bungalows, in which we passed our mid-days — & a portion of our nights were comfortable far beyond anticipation — As our tour occurred at a season of a feast we met large companies of Hindoos going to or returning from their temples — the former bearing their offerings — & the latter shouting at each step the name of their Patron Deity — The remark is often made that Hindooism is on the decline — & in proof of this opinion reference is made to the present condition of the temples of Pagaroom — but without expressing an opinion as to the extent to which the remark is true I would remarks that no doubt rested in our minds as to the correctness of the premises of the argument — The shade of the wide spreading Banyan — & the beautiful grove are often decorated by the offering of images of Hindoo superstition — but their prominence had long since passed away — Ready to perish may be said of a vast number of their places and objects of worship.

During our journey we saw much to interest & instruct — much to penetrate our hearts with gratitude to Him who "maketh us to differ" — much to make us feel for the ~~[illegible]~~ glory of Him who is unceasingly dishonored by these worshippers of vain idols — much to call forth joy and gratitude that we were privileged to come to this land of darkness with the lamp of life — & much to urge us forward to do with our might, what our hands find to do in behalf of the crowd of immortals in whose midst we are thus ignorant as they are of the "only name given under heaven whereby we must be saved"

On the morning of October 9th we were welcomed to Madura by our Missionary colleagues — Poor — Todd — Cope & Crane — It was at once decided that no important changes should take place until the annual meeting in Jany — I accordingly take up my residence in the family of Mr Crane.

This brings me to the fourth & last period —

Residence in Madura

You are aware that in size & importance this city stands second in the Presidency to Madras — It is sometimes styled the "city of Temples" & again the "city of Idolatry" — Either appellation is correct & significant. Its lofty Pagodas are to be seen at the distance of many miles — & at once signify to the traveller that he is approaching a place of no mean importance — What is thus anticipated is found to be more than realized — Madras presents to view the fresh fields of living beauty & brilliancy — Madura, on the contrary, is magnificence in ruins — In surveying its mouldering palace — its stately temples — & falling parapets the mind dwells upon but two words — "Ichabod" — "Ichabod" — But I do not design a description — To understand what Madura — or to form any idea of what it once was it must be seen — Language avails but little —

This is not the place to detail facts as to what is in progress of a Christian character — All such information you will obtain in their regular course — It is sufficient to say that the anticipations of our Brethren who planted the standard of the cross in this city have already been more than realized — & that we entertain strong hopes that ere the Lord hath much people —

I have taken three excursions into the country principally that by personal observation I might be able to give more intelligency upon the interesting & important question of stations. The first was to Dindigul — a village with which you are already acquainted as the residence of four families of our Mission. Rev Messrs — Dwight — Lawrence — Muzzy — & Stalle. Its importance as a Missionary place, without doubt, been clearly brought to your view — The opinion is unanimous that a strong hold should be taken up at that place — It is my privilege to

add the mention of a truth which you will have prejudged that the visit was to myself & Mrs M. very pleasant — a hearty welcome upon arrival — with affectionate attentions from the first families which in their midst, called for grateful acknowledgement — Leaving Mrs M. to return to Madura with Mrs Cope who was passing a few days in the village I was visited, in company with Mr Lawrence, a number of villages not on the direct road to me but important as having at present Mission schools under charge of the Brethren at Tindivanum & as places at which Missionary might, with a reasonable prospect of success, be permanently located — The villages passed through were — Antoor — Vattalacondor — Nelacota — Solovuntayen — Amanaicanoor & Vardepatty — These villages have a large population but with the exception of the efforts now making by our Mission are wholly destitute of religious influence & privileges — The call is loud & urgent & yet we have it not in our power to respond to the extent demanded — Your heart would be pained to pass through these villages — seeing what they now are — what they might be — & yet what they will for a long time be compelled to be — The call cry call your attention to their wants — & cry mightily unto God that their redemption may speedily come —

My second excursion was, in company with Mr Poor, westward from Madura — We left the station on Wednesday morning Decr 28th in a Dandy, inconveniently & comfortably fitted by one of our company for such tours — The first village of consequence we reached was Mundeyoor — where we passed a couple of hours in the examination of a school of 28 boys — We next visited Tirapparamum a place of much importance — That the Hindoos so regard it will be apparent to you when informed that in that place the world began. Two attempts have made at sustaining a school there but both failed — Mr Irwin, however, urged warmly the make a third attempt which (as the cause of former failure no longer exists) will as soon as consistent, be done. The village is well located — having many hamlets in its immediate vicinity — situated on the banks of the Madura river from which the Madura is a pleasant road — It contains a large temple which, when delicacy permitted us entered — & distributed, among its inmates tracts &c. We next reached Elanoor at an hour sufficiently early, to examine a girls school of 37 boys — in the school room we passed the night & after a comfortable & refreshing rest left at four arriving

Sivagunga - This is a place of consequence - The Rajah of the District occupies a large and once splendid palace situated in the heart of the village - Mr Peon had a long conversation with the Brother of the Prince - a man well acquainted with English - but exerting an influence wholly adverse to Christianity - Ten Brahmin schools are to be found there but not one Christian - The effect of which destitution upon us was that we were followed through the streets by a crowd of boys (instigated, without doubt, by those who were enough acquainted with our object to entertain no friendly feeling towards us) who shouted most loudly & uncourteously - It should be understood that this never occurs in places where we have schools. A single word from a schoolmaster would have checked this clamour instantly, but until such a hold is obtained upon a place there is no security - School bungalows are the Missionary's church - then he is on his own ground - surrounded by those who from motives of self interest if not personal affection will not permit him to be insulted or silenced in his preaching - At this place we dined & while Mr P was addressing a company who had assembled to see our strange faces - we were waited upon by a committee who requested us to call upon the Queen of Ramnad - as she wished to have an interview with us - We obeyed the royal request & soon found ourselves in the presence not of the Queen - but her son then representative - she was reclining upon what was once a superb damask mat - surrounded by his attendants.. The King having lately deceased there is a difficulty as to his succession.. Questions connected with that point were the foundation of the request to us - Conversation was chiefly through the Prime Minister - a man of much shrewdness - This is not the place to notice even the outlines of a two hours conversation - Suffice to say - it was terminated with putting into the hands of the Nobility not a few Bibles & Tracts - accompanied by such a discourse on Christ as they probably never before listened to - We left the royal presence rejoicing that we could realize the prediction, in a favourable sense - "Ye shall be brought before Kings" - We trust that the day is near when Sivagunga will be richer with Christian instruction than it has ever been with Eastern wealth.. & noble as the place in which the name of the true God is acknowledged and glorified -

Having passed a very fertile section of country - & through many heathen villages we reached Mānāmadura late in the evening - when we were comfortably accommodated in a Bungalow & in the morning passed over the river & examined a School of 60 boys - They appeared well - Though we were surrounded by a crowd yet the scene presented was quite different from that presented at the last village - & all was attributable to the fact that we had a School —

We did not reach Tiruvaschuttaram in time to examine the School, which we deferred until morning - passing the night in a small nitche of a temple which served in succession the fold purposes of Kitchen - Dining-Hall - & Bedroom - each occupying the whole space until its appropriate functions were completely finished. The School is composed of 60 boys & appeared well - Having finished this examination we commenced our journey passing through Tiruppuvanam — along the banks of the Madura - reaching home at 6 Saturday at 6 PM having been absent four days — I could in this connection say much as to impressions &c - but shall reserve all but the single remark that it was a very pleasant & profitable excursion — With my fellow laborer I have formed an intimate acquaintance which gives to me much respect & warm affection for him as a friend - & a Missionary -

In company with Mr Todd I visited the villages of Secundemally - & Tirumungalum - The former being noted for a large work & a strong Fort of Hindooism - the second as a very eligible & a Mission station - You will learn fully of both in other communications as a station is determined upon for the latter -

With the exception of these three periods of absence my time has been passed in my study - at my books - & occasional calls at the city school.

I have thus brought the year to a close & with it now terminate my present communication - which I cannot do without expressing my grateful acknowledgements first to the Giver of all good - & next to all the members of the Mission circle for their many kindnesses to myself & mine - My health is much better than while resident in Madras & though I cannot anticipate the day as near yet I can rejoice in the thought that a day may come when I can speak to this people in their own tongue of the wonderful love of the Saviour - The acquisition of the language is a good more difficult than I had prepared my mind to meet. Years must pass by its words & sounds are at sufficient command to admit of easy - correct - & efficacious extempore discourse - I endeavour (though the memory no comma effort) to wait have admiring you that with all fidelity & diligence I shall, by Divine Grace, carry out your wishes relative to employment of time - and asking for myself & my a place in your supplications at the mercy seat I remain

Your's with sincere respect & gratitude affection

J. T. W. Ward -

R Anderson - Esq &c &c

Rev. D. Anderson — Madura (South India) —
Sec. of ABCFM — April 10th 1880

Rev. & Dear Sir —

An unwillingness to transgress (especially at so early a stage of my Missionary life) an established rule of our social polity — rather than a dictate of my own feelings induced me to address you this sheet. While the three months which have elapsed since my last to you have been characterized by one event of deep interest to myself yet they have brought with them quite too little of general importance to justify a formal & lengthy Report. I shall, therefore, be brief — reserving detail for my next which (if my life is continued) will be on hand in July.

Near the close of Jany last I sent to you a rapidly sketched view of my life since leaving America. About the same time I was appointed Colleague with Messrs Poor & Pope at this Station — At a subsequent "Station meeting" I was put in charge of

1st the English School (composed of about 50 lads from the age of 10 to 18 — many of them intelligent — & the larger proportion connected with families of wealth & character in the city) —

2d The Tamil congregation at the Mission House on Sabbath morning. This is composed in part of two Schools — with about an equal number of other persons

3d A small portion of the Native Free Schools.

Mrs Ward had in charge a Female School on the compound composed of about twenty five scholars who are making fair progress in their studies

You will at once perceive that I have assumed not a small amount of labour for one in the field but a year — one quarter of which was passed upon

a sick couch - & another quarter with journeying & its preceding - and subsequent arrangements & disturbances -- Since arrival in Madura my health has been perfect in comparison with what it was in Madras - This I attribute in part to the fact that duties compell me to more activity - & my constitution is becoming more accommodated to the climate ... I have, as in duty bound, given to the language all the strength & time at my command - & I rejoice to say that my effort has not been wholly in vain - I am able to speak a word to the people "in their own tongue" of Him who came to seek and save the lost -- This is of course with much feebleness & many defects -- but to me it is assurance even as it respects the most elementary Gospel truth in the simplest manner expressed that I am understood gives a joy such as my heart has heretofore been a stranger to -- It seems the accomplishement of long cherished hopes - the answer of many supplications! It excites a fresh desire to command the language readily - correctly - extemporaneously for until each of these is, in some good measure attained, prospect of doing good is limited -- but the day is to me far distant -- for it was with immense labour that I could speak with propriety my mother tongue -- How much more laborious the task as connected with these sound of many Tamulian letters & words --

I am much favoured in one point - I am not called upon to build a dwelling. The trials of patience - the exhaustion of strength - the varied difficulties attendant upon such an employment will be mentioned to by those who from experience understand them with painful force

The house I occupy stands on the Mission Premises a few rods S.E. from the Fort. It is large — well built — & in many respects commodious — It was constructed under the direction of Mr. Lord who — ~~the former of whom~~ is commencing a station at Sivagunga — ~~at the Madura [illegible] "Tinnevelly" [illegible]~~.

The removal of the wall of the city (which is contemplated & indeed, by way of test as the expense already commenced) will bring our dwellings quite sufficiently in contact with the mass of the people.

The calls at the Mission House for books is constant. Some of which are returned with a desire that I would examine & to the Naipiri's acquaintance with their contents.

And in this connection it is equally a duty & privilege to express the obligation under which we are placed to Mr. Mr. of the Jaffna Press for the attractive form in which the later publications have assumed (^). Specimens are already or will be placed in your hands.

While mentioning what is in operation the question may arise to your mind — What is the result? Shall I say nothing? I cannot. It is true that I am not privileged to mention names of individuals hopefully converted from error to truth. But that is not the test by which to try Foreign Mission operations. I am permitted to say — Madura is ready to receive the truth and so is India. The readiness is just that which urges us in the field to do with our might what our hands find to do — & that readiness which should make up the energies of every Christian to come up to the help of the Lord against the mighty.

I remain yours with sincere respect & Christian affection

Jas. D. W. Ward

R Anderson
J Green
W Armstrong
Sec'ds M.E.M.

Rev. F. D. W. Ward

Dated Madura, April 10. 1838

Recd Nov. 17. 1838

adv. in G. L. Nov. 19.

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1838

South India
174 Madura – July 6th 1835

To the Secy of the ABCFM.

Dr Anderson

Revd & Dear Sir

This is the third communication I have addressed to you since my arrival in Madura – nine months since – The first (dat in Jany last) was occupied with a recapitulation of the events of the previous year – The second informed you that I had entered upon the elementary duties of my station – The present can be but a sketch of the outline of my daily employments as rapidly sketched in the last – I am not brought in the way of making such observations as will even fairly entitle my communications to the name of interesting or important – I address myself solely to those under whose direction I am in this land of error to inform them as to the manner in which I pass my time – I will mention my pursuits in the order of relative importance

I

– The Study of the language – You are sufficiently acquainted with the Missionary office to experience no surprise at my placing this study first upon the list – At a meeting of the Bible Soty Committee of Madras I listened to an interesting discussion of the question – How long time is required to obtain even a plain acquaintance with the Tamil language, that is, such an acquaintance as will render conversation and reading the language easy and pleasant? The unanimous

decision arrived at twenty individuals - the larger proportion of whom were long residents in the country and good Scholars - was six years of close application - Recalling the truth of that decision and remembering that while the language is obtained we are comparatively useless you will not be surprised at the prominence given to that pursuit - It is the one occupation of the newly arrived Missionary The means enjoyed for acquiring Tamil are much inferior to those I possessed at Madras -

As to Moorshees (using that term in its appropriate signification - as a Teacher) we have none Our Instructors are commonly Native assistants from Ceylon - My Teacher is a young man - a native of the continent - and for many years a student in a Mission School - Before coming into my service he was the Instructor of Mr Dwight of Dindigul & Mr Crane of Seraphoorumum - during their residence in this city. He is a Heathen - but too enlightened to permit an attention to the more palpable and gross forms of Idolatry - a close student - earnest in the attainment of knowledge - quick to discern important truths - & easily impressed by a conclusive argument, striking illustration or earnest appeal -- My time is spent in reading the Scriptures & other religious works & conversation which make me acquainted with the features of character now mentioned - With the interest he at times manifests in the christian religion and his personal relation to it I feel encouraged - But obstacles appear - Custom &

family connections are strong bonds — It is in connection with these two barriers to an embracement of the Christian faith — and in such a land as this that the reader of Scripture can fully understand the meaning of these two most solemn truths — "Whosoever is ashamed of me and of my word — of him shall the Son of Man be ashamed when he shall come in his own glory" — "Whosoever forsaketh not all that he hath he cannot be my disciple —

As to the language I find its acquisition difficult beyond anticipation — It demands all the vigour — patience & diligence I can command —

It is indeed a barrier in the way of the advancement of Christianity — It is not, however, an insuperable — it has its counterpart — which is that of the young Missionary who commence his labours immediately upon landing in a Heathen country — warmth of zeal & ignorance would induce those acts of indiscretion which would rather be injurious to the cause he would advance —

II

— Superintendence of the English School — I have been at the head of this Institution (if it deserves to bear a title) since the middle of March — The number of Scholars upon the list is 40 — The average attendance — 36 — The School has been under the superintendance, successively, of all the Missionaries who have been stationed in this city — each upon leaving this for another station (for motion has been a marked characteristic of this infant Mission) resigning to his successor — Its importance is obviously great — It attends many youth from families of

wealth - rank - & influence & brings them under a direct Christian influence - Since in a more important sense than can be said of American Schools - its instruction is scriptural - This feature characterised the system from its infancy - It met with opposition at first but the connected advantages quite reconciled Parents & Pupils to this religious feature - To illustrate this point I will introduce one of the compositions of the young men handed to me some days since in the ordinary course of duty -

"When the American Missionaries came from a foreign country & established an English school there were several heads of kra who were unwilling to send their children to the said school for instruction because they foolishly imagined that the Pucelas (came) to this place in order to seize the children of the Samukans to take them into the christian religion - After a time a few of them observed that the few boys who were the forwarded scholars were progressing well in their studies & many of them forwarded (sent) their children to the school - Accordingly on my first admission (application) I thought I would not study the Scripture books - (2) This hindered my admission - (1) ~~because they teach us~~ the religion of the christians - But at last I made up my mind - & begged the Master of the school for my admission - Who granted my request I have since studied much the wonderful books of this religion - I am glad I can say that I have not found any thing to which I can object

(Signed) Sooader Kow

- This composition which I insert entire as handed to me with but 3 changes I have noted & noticed by a parenthesis - It illustrates three points -

My wife & children are living out the world

1 – The feeling which prevailed when the School was established
2 – The progress by a change of Servant was brought about &
3 – The present position which the School holds in the city –

A Gentleman who sustains the first rank among the Government Officers of the city lately presented to the School Papers 100 Rupees –

The School is divided into 3 classes – the first of which is under the instruction of a native Christian from Jaffna – the 2d & 3d are instructed by Teachers resident in the city – I spend a stated portion of each morning at the School – examining & catechising the pupils – besides seeing all the lads at my room on Saty –

III

Sabbath Morning Service in Tamil – This is held in the Bungalow on the Station Premises – It is attended by 2 Schools (of 30 Pupils each) which with the Domestics & Visitors form a congregation of about 100 – The number varies with circumstances – At the period of the late Feast when the city was thronged with Visitors the attendance was from 2 to 300 – The exercise consists chiefly in catechising the children – & reading a connected Discourse, or if circumstances have prevented an original preparation – a Tract – I find the exercise interesting on account of the attention given – & exceedingly profitable from the necessity it imposes of calling into ~~exercise~~ practice my knowledge of the language –

The hope that these efforts will be attended with any immediately beneficial results is, I must admit, very faint – It is to the Missionary a most gratifying truth that he is not called upon to convert the soul

but that his duty is simply and faithfully to preach the Gospel — While this consideration should not lead him to "take care" as it respects desire or hope that his labours should be attended with the Divine blessing — it does as it should comfort him when — though not many in well doing — he yet witnesses no evidences of the hearts of his hearers being savingly benefitted —

IV

— Free Schools — I have under my immediate care but one native Free School — that composed of 30 Roman Catholic Boys — I visit the School semi-weekly — an hour of each Sabbath I spend with them — catechising & otherwise instructing them — The progress they make is gratifying

— Mrs Ward has under her care a Female School of 30 — This is located near our dwelling — They are fed (in part) & (wholly) clothed by the Mission — A portion of this School spended the afternoon of each day with Mrs W who instructs them in the use of the needle & practices them in reading — They also assemble at my "Study" each Sabbath morning to be catechised — They are making fair progress —

V

— Distribution of Tracts &c Scriptures & Conversation with the people — We receive our Books for distribution from four different presses — but chiefly from Jaffna & Madras — Our Calls are already great and will be more exceedingly urgent in proportion as we extend the boundaries of our Mission field — Now that our Board are in possession of the

Press at Madras our wants will be with facility met — The readiness to receive Christian Books is as great as we could desire. I am accustomed to give to none but those who can read — and I have had many gratifying evidences that they are examined with care — I have been from home but seldom during the last quarter — The larger amount of books distributed by me have been to individuals calling at my 'Study' — Of these the number had been great daily — The of the most popular books we have had for distribution during the past two months had been the "Tamil Calender" or Native Almanac — Of this I have put in circulation above 1000 — The work is calculated to be of service in the united attack made upon the Hindoo ~~literature~~ & Religion — The Brahmins have ever felt & expressed dread as to the consequences which will result from the reading of ~~that~~ little Pamphlet It is not for me to inform you ~~that~~ an intimate connection exists between the science & religion of this country — With ~~that truth~~ you are familiar — Let the foundation of the former be moved & the latter cannot stand firm — What the nation requires is the truth on all subjects — There is a pleasure in distributing Religious Books from the consideration that they are indiscriminating truth & that truth has accomplished good —

Of the destruction of Tracts I have met with but very few instances — I believe it to be very uncommon — much less to than those who are unfriendly to our operations would persuade themselves & us to believe —

I statedly pass a portion of each Sabbath — and of other days as health & other duties permit in walking the streets of the city distributing Tracts & this pursuit before any other ~~that~~ engages the

Missionary's time - calls for prudence & moral courage. The fear is not from acts of violence done to this person - but from demonstrations of feeling on the part of the people equally painful to him as a man and a Christian ——— I have, however, to record with gratitude the fact that the deportment of the people towards me has, in no instance, been such as to cause sorrow of heart - I have rather had cause to rejoice that I have met with so kind a reception ——

Although I am as yet but in the infancy of my Missionary existence I have, however, met with abundant illustration of the truth that the course of life I have selected has its lights & shadows - its clear sky & dark clouds - its sources of enjoyment & causes of pain - those of either class are neither few or weak -- Much is said in America of the trials of the Missionary life -- My experience thus far upon that is simply this - my anticipation as to the foundation of these trials was erroneous - but as to the fact of their existence & as to their severity they are fully realised - One of them consists in the small amount of effort the Missionary can put forth compared with what he could effect in this native land - Another arises from the constant sight of sin in its most painful & gross forms - & the daily discovery of human depravity which forces itself upon his observation - I might, if this was the place, name a long list - but these are sufficient to illustrate my remark ——

- But in these shades there are lights — in these pain
- relief — One of which is the consideration that this life
is in correspondent with that of the Divine Master when
on earth — for surely if there is an office emphatically
Christian it is that of the Foreign Missionary

There is a joy, too, sweet beyond companion
in being able to point those in the "Land of Sin"
who have hitherto been ignorant of Christ &
His Salvation — Not that this intelligence is received
with joy by all to whom it is addressed —
far from it — the prediction "He is despised & re-
jected of men" is painfully applicable to the recep-
tion our Lord meets with among the Hindoos —
— But the truth still remains — "He must put all
enemies under His feet" — In the pleasures con-
nected with this office the Missionary may rejoice
& be encouraged — In its pains & trials — whatever be their
origin — he may resort to the Promises — in them he
finds all that he needs — & from them he derives
the comforting assurance — that there are no dif-
ficulties in which God's infallible wisdom cannot
guide him — no danger in which His almighty
arm cannot defend him — no afflictions in
which His Divine consolations cannot abundantly
comfort him — — These truths are to him
a strong tower — or, more appropriately — as
"a shadow of a great rock in a weary land"
— Desiring — again — remembrance in your
prayers at the Mercy Seat of our Lord

I remain Yours with respect & affection

J. D. W. Ward

Revd
Anderson
Dean
Armstrong } Secs ABCFM

Revd R. Anderson A.M.
Secry of the
A.B.C.F.M.
Boston,
Mass.

America

Mass. U.S. Mar.

Mar 6. 1838

Dec. 16/37

175

[redacted]

Madison - Jy 11 - 1835

Dr Anderson

After taking from this parcel the Shuttle addressed to you & sending the remaining three to the P Office you will greatly oblige

Your's affect.

J. D. W. Ward

Rev.d R. Anderson D.D.
Secry A.B.C.F.M.
Boston
America

Rev. R. Anderson
Dated Rome, July 11, 1838.
Recd. Jan. 16/39
Ans.d Jan. 5.

Madura South India —
176 April 16 — 1889.

To the Revd Dr Anderson
Dear Sir —

With the exception of two short excursions — the first towards Dindigul in company with Mr Lawrence — the second in company with Mr Cherry (an account of which you will find in this report) — I have passed the last Quarter in Madura employed in the same departments of labour (though enlarged) as in preceding months

Before noticing my Home Journals I would remark that each succeeding visit among the surrounding villages deepens ~~the~~ two impressions

1st That touring for the purpose of distributing the Scriptures & Tracts & of speaking to the people should not constitute the main department of a Missionary's efforts — Supervision of Schools & receiving visitors at his room & doing his duty to his own city or village have the first claim upon his time & strength

But — 2dly When, without neglecting these, he has the time & inclination to visit villages he will meet with such opportunities for proclaiming the word of Divine truth as will gratify — encourage & strengthen his heart — To stand before an assembly of 2 to 300 or more Heathen — some of whom have never before seen a Missionary or heard of the "true way" — tell them (though with the most simplicity thought or language can devise) of a risen Saviour, awakens emotions deep & strong — the feelings are much as would be those of a Pastor transported at once to the far West & standing before a village of emigrants who had not for years seen the messenger of truth. Need I tell you, Dear Sir — what his feelings would be —

— The English School commands two hours of my time daily — accessions are constantly being made & the youth advancing with pleasing rapidity in their various studies. The whole School spends a portion of each Saturday afternoon in my "Study" & I meet a part of the first & second classes in a Bible class on Sabbath afternoon. The last was a difficult step. Most of the members are from that class of the community who look with suspicion upon our movements & are watchful as to the amount & kind of Christian instruction we impart to their sons. Often do the lads steal to the School-room to attend the Bible class knowing that if their Parents or Guardians were aware of their object they would not be suffered to leave the house. This School is suffering for want of proper elementary books on the Sciences &c. Our wants on this score will be made known to you by the Secy of the Mission & we trust speedily & favourably replied to. (3 inches)

— I have taken the Free Schools in the neighbouring villages recently under the charge of Mr Todd — which with those I previously held in the city make nine under my superintendence. The monitors of these schools (each bringing a mate) spend three hours of each day at my house receiving instruction both in English and Tamil. They are also with me on the Sabbath to read & have explained the Scriptures.

The Semi-monthly meeting of schoolmasters & monitors held in my 'Study' is to me a meeting of deep interest. I anticipate its return with pleasure. Though it brings with it no little fatigue. The opportunities it affords of placing the truth before the minds and

urging it upon the consciences of those who, above the mass of the people, can understand and are willing to consider its claims more than compensates for all the labor bestowed

Two hours of the morning are devoted to the English School & three of the afternoon to visiting the out schools. I always meet at the Village Schools an assembled audience ready to listen to what I may be inclined to say ——— The intermediate hours of the day are filled with my Moonshee — and receiving those who calls from booths &c the number of whom is large especially at this time when we are engaged in the distribution of the "Tamil Calender"-

Thus the days pass by. Swiftly & I can truly say pleasantly - Each brings with it not a small amount of duty but through the mercy of God in whose hand my life is - Sickness has not (with one brief exception) interrupted my progress - My wife & child also enjoy rich blessings from above - A review of the last quarter urges me to exclaim "The Lord is good" -

Hoping that the time may soon arrive when I can account to you not simply the attempts made at doing the Master's will but success attending these attempts - & asking a place in your supplications that my labors may not be in vain

I remain - Dear Sir -
Yours with respect & affection
J. C. W. Ward -

Madrid, April 16, 1835

Mr. Alex. Mac Donald
Comp. U.S. Navy

12

Capital Horton & Co
Sept. 14 1835
Boston
America

Mr. Alex. Mac Donald
U.S. Ship Boston

Madura July 3 - 1839.

Revd & Dear Sir

In my Communication of April last I noticed in full the departments of labour to which, by appointment of the Mission, I was devoting my time & strength - Viz the English School - Nine Native Free Schools - The Congregation of the Mission Premises & the Study of the Language -- The last Quarter having been passed much as the preceding in reference to these I shall pass by any special notice of my daily pursuits & occupy the pages of this Report with a few Extracts from my Journal - I shall select these Extracts without any attention to Connectedness of Events or dates -

April 13th The Teachers from the Nine Native Free Schools under my direction met in my Study who with Monitors and Friends more than filled the Room - An interesting Audience Read Matthew 25 - & a Tract on the day of Judgement - It being the (Tamil) new year I took Occasion to review the past as to its Mercies and Sins and to enquire what they thought to do in future - Good attention was given and some seemed to feel the importance of attending to the subjects brought to their Notice. Oh that the Spirit would descend and give efficacy to the truths declared --

16th In Accordance with a plan long contemplated I commenced a visitation of the Villages in the immediate Vicinity of Madura I began with that of Kovil putty (Temple Village) so called because of its being the site of a large Mohammedan Mosque - The Village is small containing but about an hundred houses - I went to the centre of the place where was a small Bazaar & where were assembled, in a little time, a considerable part of the inhabitants, I read to them a Parable to which they listened with much quietness as also to the remarks upon Gods will and their duty. Where is God --? Where is Heaven? Where is Hell? Were among the questions asked - But these are not new - They strike upon the Ear of the Missionary wherever

he goes. How strong to keep away the subject of personal duty is this inquisitive spirit that dwells, may reigns in the natural mind. Where was God & what was he doing before he made the World? Who was God's father? are questions which have been put to me -- & that too at times, with a boldness of manner and expression which shew that they occupied no trifling place in the mind of the questioner. So it is - Any thing but a knowledge of God's will & a determination to do it. When such questions are proposed what shall the Missionary do? is a question which cannot but agitate the mind of every Ambassador who wants be faithful to his Lord - Two points are plain - First, that the attention of the Questioner (& especially of the by standers) must be turned away from these debated & unimportant points to those of obvious & indubitable weight - & Second, that to effect this circumstances must direct It is on such occasions that the Missionary needs that wisdom which cometh from above.

25th An instance of deception occurred this morning worthy of notice especially as it illustrates a sin which prevails to a lamentable extent among this people -- Among the Beggars who receive food at stated periods from us are a Mother & her blind Son - She leads him to the door & receives what alms are bestowed - To day she was in her usual place but manifesting grief most deep and poignant - To the inquiry - What is the cause of your sadness? My son is dead - My son is dead. She exclaimed - "When did he die and where is his body"? "He died last night and his body is in my house". Mrs W. coming to the door the Woman threw herself at her feet in an apparent agony of suffering - repeating the same expressions -- But "what do you want?" "I enquired" "a little money to pay for his burial - Thus with all conceivable sincerity she continued her grief - till with a small sum she was dismissed ---- In the course of an hour or two - the School Master came to my study with the sum given to the Woman in his hand - saying that wishing to see the body of the young Man he went to the Woman

house & lo. upon entering the hut the man himself sat there eating his usual Meal -- Is it possible ? Was all I could say - Deceit - the Apostle places among the sins of the Gentiles of his age day. But not less time than in the present day - Surely we have daily reason to say with the Prophet - "This is a Nation that Obeyeth not the Lord their God. Truth is perished & is cut off from their Mouth" -- This land waits for the reign of the God of truth & uprightness -

The period for the festivals or festivals the "Drawing the Cars" has again returned - The Celebration is to commence tomorrow morning. Rode out with Mr. W. Mr. C & Dr. S. to see the congregated Multitude - We happened upon an hour of interest - By order of Government the Head Man of Each Village had brought to the City his quota of men & now all were assembled - besides thousands of witnesses, in order to be marshalled for the Morning parade - To ensure the drawing of the Car this was necessary - Each company of Villagers is seated in order on the Ground the Head man having a roll upon which the Name of Each was written -

26th -- At 2. walked out with Mr Chany & Dr S. to witness the drawing of the Cars - Both were under way - The Second (that to which Meenatche & the Patron Goddess of the City) was seated had not reached the Gate when we passed through - As it is approached towards us & the idols form was made visible by the light of the many blazing torches, passionate exclamations escaped the lips of the Multitude - With the hands placed palm to palm & raised high above the head - Swamy (or God) "Swamy" - in adoration we heard, from all around us -- My attention was especially turned to one Man whose deep tone voice was and sincere manner evinced strong attachment to & faith in this Idol -

Having seen this Car pass - We hastened forward through a by Street & soon were a head of the first - that in which Sukalingum - (the Husband of Meenatche) was seated - This Vehicle is large - heavy & moved

with great difficulty -- attached to it are two of the largest sized Cables each extending not less than 200 yards - beside which are two smaller ropes 2/3 that distance - The number Employed in drawing the Car we Compute after careful calculation to be not less that 2500 -- Here we saw the carrying out of the arrangements making the night previous - The ropes divided into sections each portion being occupied or manned by the M of each of Villages in the Collectorate, the Head Man of each man s with a large rod with which he spurs the men to their task -- Besi these are the larger proportion of Government Peons (pronounced, Pe or Constables - each with a whip which they use with but short inter & without mercy upon those who are more dilatory than seems nece If a part of the rope is not as thickly manned as seems desirable Peon looks a round upon the Multitude of Persons - Selects one who thinks, should be at this post & Compels him to the main force, a times calling in assistance, to lend his time & strength -- Thus stood witnessing the procession & gaining an acquaintance with the internal arrangements and impulse of the whole affair - The Ca moved very slowly - at times stopping and being after repeated attempts again started - Being in a situation which forbid going forward or retreating we remained on the ground about 1 & 1/2 ho at length we gained our way from the Crowd & returned home having witnessed a scene painful but instructive -

The points of instruction are

1. The bestowment of time & strength upon this annual festi val is to a trifling extent - Voluntary -- It is Extorted - Compulsi elicits this ~~this~~ general attendance at the feast - & this strength eng to draw the Cars -- but by whom compelled? By the Bramins? No, they might effect some thing especially to the Villages - b the influence & power of the Bramins are too low to congregate such an assembly & lead them to such efforts ~~of strength~~ - O whom? By their own consciences? - Some might be thus impelled -

But facts show that when another motive is left unused - the life & energy of the multitude at once fail - But what is that motive? ~~that by which the W. Indian Planter formerly extended the strength of the poor Menial in his power~~ the whip! & by whom applied? by the officers of an enlightened Christian Country - No Eye could witness the scenes of this morning without feeling deeply convinced that England was participating most largely in the guilt of continuing the prevalence of Idolatry in this land - But this unrighteous connexion must not - cannot long continue - Soon - it must be very soon - Heathenism must stand or fall for itself - That is all that Christians desire - Place it where Christianity is disseved from State patronage & then let the world witness the result - Oh - what Christian would fear the issue -

P.M. ~~[illegible]~~

At an early hour of the day walked out with Mr. L. to make observation - The first object that arrested our attention was a group of persons sitting in a circle - leaving an open area in the centre where were a company of young men singing and dancing - The manner of both is wholly dissimilar from that prevalent in America - The music was very limited in its compass of notes - but these sweet, lively & very correct in time - The mode of dancing was singular - Five young men were sitting in a bow on the ground - after five part of the time with hands clasped - again moving up & down their handkerchief motion with a slow - half tripping step move forward to the sound of the music to those on the ground - bow and retreat - repeating the same with but slight change during the continuance of the amusement. It was interesting from its singularity and far remove from the fashionable dancing of a City Ball Room - This mode of relieving tedium & passing time is very common in India - Many are practised to it as are the experienced dancers of more enlightened portions of the human family -

Having passed on a short distance farther we saw an individual

who was striving to awaken interest & draw alms gain a livelihood by
self inflicted punishment -
He hung dangling in the air at the distance of 20 to 30 feet from
ground - kept from falling by a rope tied to one branch of a
Banyan tree which was fastened to a band passing around his neck
and thence along the length of his body to his feet from which it was
again bound to another branch of the same tree - Lying on this he was
swinging - & by the aid of his hands and one foot keeping himself from
falling to the ground - He was singing & thus attracting attention
& soliciting Charities which those who were disposed to bestow placed
in a large dish which stood on the ground before him - The rope upon
which he was lying was so adjusted as to bear the appearance of being
tied - about his neck and feet - thus conveying the impression of great
suffering, Closer investigation corrected the mistake - Thus it has
as my observation has extended with most of the self tortures at present
prevalent in India In the first place the religious principle is
very weak operation -- "To feed their mouths," said an intelligent Native
to whom I mentioned this case) "they do this things" - That the time
has been when many have suffered & that most sincerely solely through
regard to their deities there can be no doubt - But I am strongly inclined
to the belief that Hindooism as a religion is fast losing strong hold
it once had upon the hearts & consciences of the people -- The daily sacrifice
the witness are more in conformity with long established Custom - & as
a means of Domestic relationship - & obtaining a livelihood --- One of the
most painful services prevalent in this section is that of measuring
the body's length round a holy mountain about four miles westward from Madras
-- Lying on thorns or coals is another - But closer investigation discovers
as much difference between these & the tortures of a Faithful Christian
as been the two religions in obedience to which each is submitted
to -- I would pity the people who are thus lead to destruction by a regard
to the worth of opinion and the wants of this perishing body -- But I
cannot but rejoice in many gratifying signs of the times connected

with them -- I feel it to be my duty to praise the Lord and take courage -- This Nation need the truth in every form & on all subjects. The communication of one ray of truth to a ~~benight~~ immortal mind is a privilege for which no heart can be too grateful -

-- PM -- I had been in my Study from the Dining room but a few moments - When a loud call of "Swamy" - "Swamy" lead me to open the door where stood five men wishing books - I asked them in & questioned them as to giving me the Name they applied to their God -- Oh it is our Custom - This is a high word - was their reply - The term may signify no more than the English "My Lord" - but it is painful to be addressed in the same language as that Being who refused giving to Man his Name --

The five first entered sat down to whom I began to read &c. which was the beginning of a service which, almost without interruption, continued till six o'clock I was quite interested in ~~them~~ who came in with great eagerness - & said that they had a question to ask -- I had given a small Catechism (Watts for Children translated) to one of them in the Morning - The question was this -- The third question is - "Where is God" - And every were - The first Clause of the Lords Prayer is - Our father who art in Heaven" - Where is Heaven Where is Heaven? They eagerly asked -- One old man seemed deeply prejudiced in favour of his System - It was interesting & gratifying to see the others, who were more inclined to favour Christianity Meet & answer his question -- Don't you know what is said by -- (mentioning one of the Wise Men of Indoa in some of his Sermons are in the (~~Superior~~ referring to Tract Nº 1) of the Jaffna Tract Society -- entitled a Wise Light" -- exposing Hindoostan by quoting from Hindoo writers) - He then sang the lines -- The Objector said nothing - But yours ~~God~~ & ours are one - Said another - I pointed out the respects in which it was true that. One Being Created preserves and rules all - but showed that the Gods they Worship cannot be the God of the Bible -- Thus the afternoon passed from with at no time less than five & at times six seated by the reading - Asking questions relative to Christian. This day will stand in my Calendar --

marked as having been accompanied by many blessed opportunities to acquire and obtaining knowledge ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

2 Qr. — English School — Never spent a more pleasant and gratifying hour — The attention of the Lads, had been, in a way unknown to m specially directed to Christian Subjects — The many questions as the attributes of God — The Divinity & Mediatorship of Christ — The Character of the Holy Spirit — The Mode in which Sin Entered the World — How and why it continues — The manner in which pardon of Sin — & a fitness for Heaven can be obtained — These questions — & the replies the Lads returned when upon one asking a question — I would say "Let any one who can reply" were tru interesting — I could not but exclaim — "May the Lord sanctify the knowledge that it may not remain as a subject of mere speculative information in the mind — but may affect the Heart" — Neither could I refrain from wishing that some member of m Board & some patron to this blessed cause could be present to hea these questions & return replies (for it was in English) — My heart was cheered — & I began to hope that this Infant Institution might yet become a blessing to this City — The Lord grant it

After noon received a call from a Moodeliar (high native officer) residing in Coimbatoor — the village in which Mr. Woodward died — He exhibited considerable acquaintance with ~~Christ~~ Christianity — He urged two points — — first the unity between the Hindoo religion & Xty. Observed from the fact that each has a Trinity — The question was asked him relative to Offices which the three persons of the Hindoo Trinity sustained — When his attention was directed to the third — & a comparison drawn between Siva the Destroyer and the Holy Spirit the Sanctifier he saw the difference — & leaving that ground — enquired concerning the Roman Catholics — "Are they worship idols and are they not Christians" He was struck when he heard a denial of their being Christians — I endeavoured to turn away his attention from the opinions of one sect or another & urge the a copy of the excellent & popular Tract "the Hindoo Trinity" & portions of the Scriptures, & Examination of the Word of God itself. Before he left I put into his hand obtained a promise that they should be read them —

inches)
I have made three excursions to distant villages for the purpose of distributing the Scriptures & Tracts & preaching to the people.. These tours have been interesting & profitable But my present communication is too extended to admit a detailed notice of them.. The calls at my room for Christian Books & conversation are numerous.. Among other works distributed the Tamil Calendar holds a prominent place.. A year since I distributed of these one to each of the Native Accountants assembled in the city.. This year my colleague took that part of the distribution.

I will close my present communication with the remark that I am becoming daily increasingly attached to the Service in which I am engaged.. My hopes are sanguine & my prayers are constant that many years may yet be mine in which I may serve my Master.

My Family enjoy health & all required favours.

I am — My Dear Sir —
Yours truly
J. D. W. Ward

Be so kind as to acknowledge, for me, a note from Mr Hill — My most respectful regards to him

Madras, July 2, 1835.
Rec. March 16, 1840.
Ans. in G.L. Aug. 14
March

(2)

Rev. Archdn Anderson D.D.
Corns of the
H.B.M. 74th
Boston
America

Commendations of Rev. Mr Hoch

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Rev. Geo. Jno. Anderson
Cor. Sec. A. B. C. F. M.

Madura (S. India)
August 28, /39

Dear Sir

I address you at this time on two subjects not very practical yet in our view important to all for whom the communication is designed.

1. What outfit do we advise those to obtain who are contemplating a residence at Madura?

To this we reply —

For a Gentleman —

Shirts (besides a supply of old ones for the Voyage)	3. Doz.
Cravats or light Cotton or Linen Stocks	2 Doz.
Socks White Cotton (large)	3 Doz
Hd kfs, Pocket Silk and white (cambric)	2 Doz
Pantaloons (dark Cotton)	3. Pr
Pantaloons (White Cotton)	12. Pr
Jackets (dark thin Cotton)	3.
" (White " ")	12.
Coat, (black Cloth) if a Missionary has one partly worn he need not bring new	1.
Coat & Pantaloons black new Stuff Bombazine ~~[illegible]~~ ~~[illegible]~~	1.
Vests (thin black)	2.
" (White & Col.d)	12.
Shoes — strong & large but light	12. Pr
Waist Coats (flannel if the individual wears them)	6.
Socks (worsted)	6 Pr
Cloak (if partly worn will do as well as new)	1
Hat (should be good)	1
Caps which are better than Hats being cooler	4
Flannel wrapping gown	1
Calico morning gowns	2.

For a Lady

Shifts (besides old ones for the Voyage)	2. Doz
White petticoats	8.
White Cotton Stockings	3. Doz
Long Night-gowns	1 Do
Short Do Do	1 Do
White dresses	6.
Colored muslin or Gingham dresses	6.
White pocket handkerchiefs Linen Cam	

bric are much pleasanter and quite as durable as Cotton	3 Doz
Flannel Petticoats	2.
Worsted Stockings in case of illness	3 prs
Gloves (Cotton & Silk thin & loose)	6 prs
Night-Caps thin	1. Doz
Straw bonnet - thin & light with tin box to keep it in	1.
Plain light bonnet - of Silk or muslin	1.
Flannel wrapping Gown	1.
Calico double gowns	2.
Small Silk umbrella and large parasol	1.
Pantaletes will be found useful during the Voyage	6 prs
Drawers (if the person wears them) both Cotton & flannel	6 prs
Dark silk dress is often found very convenient in case of journeying &c	1.
Black Silk if a person thinks it necessary to provide for mourning as such would be veary expensive here	1.
Cloak for Ship, and rainy weather	1.
Large Shawl	1.
Small Shawls	2.
Neck Kerchiefs (of good quality & to suit the taste of the individual) they are often quite convenient & useful	6.
Shoes thin & soft	20 prs

Shoes ~~Boots~~ thick for rainy weather (those Shoes made here are very poor)	4. Pr
India Rubber Shoes	1. Pr

The above is a sufficient quantity of Made up garments, but as the method of washing is very injurious to Clothing & Every person should if possible bring a quantity of pieces of goods Muslin - Shirting & Sheeting Cotton drilling - a Cs

Cambric muslins & jaconnet colou muslins are better than ginganns fast colours - some Calico, the Fren Calicoes much more durable than an others -

Flannel of good quality not too th

Bonnet Ribbons such as the individu pleases -

Belts & other &c to suit the taste and convenience -

Some good Strong Cotton toweling

Table Cloths as many as convenie (Cotton) 2 or 3 pieces of furniture

Chints of good quality and not to dark -

~~Bed~~ Table Covers (Cotton) quite usefu in dusty seasons -

Miscellaneous Articles.

Strong rocking chair large.
1 do do do small.
Stout Umbrellas not too heavy.
Writing desks.
3 or 4 Good looking glasses as we are frequently obliged to fit up rooms for visitors not too small.
4 Hair brushes combs &c &c for the same purpose good
3 or 4. Wash bowls & Ewers for the same purpose.
Good watch (with 6 or 8 Christals & 6 keys & hardened steel) and a brass time piece.
1. Iron tea ~~kettle~~ kettle large size.
1. Copper do do
Several tin pans of different sizes
1. Bed pan & 1 pine wash tub middling size
1. Pr. Scales & weights large size
3 or 4 Sauce pans, well tinned on the inside with white metal (of different sizes).
2 or 2 Grid irons.
1. Good iron furnace; brass articles for cooking can be procured here.
Stone jars with close covers, as many as convenient.
1. Groß of Screws of each and every size.
2. or 3. Screw drivers of different sizes.
6. Locks, patent.
10. Good padlocks of different sizes patent.
4 or 5. Wardrobe or book case brass locks, patent.
3 or 4 Door locks.
6. Brass drawer locks patent.
10 or 15 lb of Nails. assorted
3. Doz. brass hinges different sizes.
2. Hammers, a hatchet & an axe
1. Bitt-stock with a full set of Bitts
3 or 4. Gimblets & Bradawls.
3 or 4 Inch & half inch Chisels.
6. Files of different sizes.
2. Saws. 1. half size 1. small.
4. Pr. pincers of different sizes one rather large.

If the missionary have a mechanical genius he will find some use for various kinds of tools in taking exercise, but in his selection he must keep in mind that the wood is very hard here.

A passport from the Secretary of State at Washington.
1. Large nurse lamp for voyage.
1. Small do do
1. Small medicine chest, as for family use at house.
1. Medicine scales & weights.

3 to 6. Doz. empty phials one third of them with glass stoppers and a supply of phial Corks - 4 6 glass pint bottles with very large mouths and glass stoppers
1. good thermo Meter -
2. prs good razors strap & hone -
2. Lancets - 1 Gum Lancet -
12. good Penknives some with large blades -
1. Case Mathematical instruments -
a good supply of soap, bear & poor here -
2. large hose blankets -
2 or 3 thin colored bed spreads -
6. White do do -
1 pr Flannel sheets
1 or 2 thin Quilts if a person have them -
2. Doz. prs of Sheets -
3. Doz. prs of pillow cases -
4. Doz. Towels -
1/2 lb Blk Sewing Silk - A large quantity of good thread of every Color & Discription. Tape Scissors needles pins Thimbles Tooth & other brushes blacking pearl buttons hooks eyes, bodkins and a thousand other &c, will be found quite useful and may be procured much Cheaper & better at home than here - Scissors soon rust - and should be well put up as well as all other Steel articles -
A Doz. prs of Scissors would not be too many -

When all the Missionaries in the District are assembled there are from 18 to 25 persons at table. Crockery cannot be obtained here without great expense, there should consequently be a large supply procured at home, and well pack to stand so long a voyage -
A larger & complete set for dining use 2 or 3 full sets of good knives & forks
6 Doz. tin canisters assorted sizes
1. Full set of crockery for Breakfast
1. do do for Tea
1. Full set of Tea Trays.
Hot water dishes & plates are almost indispensable, as every hot winds chill the food, when they heat our bodies. This will not be understood until experienced -
Salt Cellars Castors, Pitchers with and without covers, Mugs bowls and tumblers are used as at home and may be brought in as large quantities as may suit the convenience of the purchaser --
All such articles should be of best quality and not too mean style as we are sometimes called upon to entertain English Officers & strangers who travel through the country on Government Service and as there are no public houses
Iron spoons for kitchen use
Silver do of the individuals procure them as at home -
Rice & Curry is eaten with a well made strong spoon of desert size

Such Articles can be procured at Madras but are quite as expensive as at home.

Metal, Coffee & Tea Pots are preferable to China. ~~and furniture~~ If the individual have well made useful furniture, it would be well to bring it, except heavy chairs. Many kinds can be procured at Madras, but as new comers are much imposed upon it often costs more than it would at home. New furniture of well made is quite as durable as any made here and much more portable as the wood of this Country is exceedingly heavy.

1 Good Barian by all means

1 Large hair Matteses, better made in two parts. Cotton Matteses can be procured here but are not so pleasant or cool as hair

1 Dz hair Pillows.

3 or 4 Dz feather Dz

A few fine linen pillow cases & sheets, very ~~very~~ ~~heat~~ pleasant in times of sickness. Warm clothing will be useful if health require you to visit the Hills or the Cape. In passing the Cape on your Voyage even in Summer warm clothing & drawers are needed for bad weeks.

All made clothing should be well sewed with cotton thread & not silk. All the seams should be made very wide, closely stitched and wherever it is possible should be hemmed down. Jackets (round shouts) are better without a seam in the back. Sufficient clothing for a Voyage of 120 or 180 days should be packed where they may be obtained with ease as much of the passengers baggage is stowed away in the hold of the Vessel where it cannot be reached until the close of the Voyage. With occasional airing the clothes worn on the Voyage are in no danger and can be washed & made quite useful here. They should never be thrown over board.

All unmade goods for clothing should be of the best quality, fine, strong and at the same time thin as much of the weather is too warm to admit of any heat the lightest clothing. The above list is made out to suit persons under ordinary circumstances; should the individual possess means of procuring a greater supply of each Article mentioned, or should constitution and habits of Mind, &c be such as to require a greater

quantity of warm clothing than is here mentioned it would be well to procure it - A supply for 3 or 5 years would be advisable, as much anxiety and expense would thus be saved the individual -

Books - Should the Missionary have a large library, or means of procuring one, it would be well to bring it; but if not he may depend in some measure on the kindness of his colleagues in loaning books. The same books that serve to relax the mind and fill up a moment of leisure at home will produce the same effect here -

A few hints, that may be of service to a Missionary preparing an outfit for Southern India -

1st On his arrival he may be sure of finding in any part of this country Ox Carts to transport his baggage & himself if necessary, to whatever place he pleases - The hire of a baggage Cart from Madras to Madura (200 miles) is 15 Rupees (a Rupee is about the value of fifty Cents) a Cart (covered) for passengers 40 Rupees, Baggage Cart from Ramnad to Madura 95 miles 4 Rupees. A Cart load is about 800 lbs -

2nd In every large Village plenty of Rice, Eggs milk & fowls.

3d In every town where English Men are stationed Wheat bread, Butter & near the Mountains Irish potatoes.

4th At Madras, Trichinopoly, Madura, Pondicherry, Tanjore, Palankeen and palankeen bearers - The hire of bearers (3 being allowed to a Palankeen) is about 6 spanish dollars for every 40 miles.

5th In every large Village wood for fuel, & Charcoal for about 5 cents a bushel -

6th English piece goods are occasionally carried through the Country by Hawkers. The prices are much higher than American & the goods inferior ~~[illegible]~~ -

7th Native Cloth suitable ~~for [illegible]~~ & for servants towels can be had here at moderate prices -

8th Shoes for Gentlemen adapted to the Country but which wear from two to three weeks only can be had for about 50 Cents a pair.

9th All the ordinary cooking in Missionary & English families is done in the Eastern manner Madras

10th All necessaries in relation

ating drinking & ~~[illegible]~~ used in English & Missionary families can be obtained here -

Question 2d

What are the methods of journeying from the ports at which American ships usually stop, to Madura?

In reply, those ports are (according to relative frequency) Calcutta & Madras, Colombo (or point De Galle) & Bombay -

1. If a Missionary lands at Calcutta his object should be to go directly to Madras - The frequency with which ships pass between these Presidencies will render this not difficult if the Monsoon is right if not we would advise him to remain at Calcutta till it changed (unless peculiar circumstances should otherwise direct) inasmuch as a journey by land would be very tedious & expensive - The passage by ship cannot be very expensive - With a good Monsoon the distance is passed over in 3 or 4 days -

2. If he stops at Madras three modes present themselves -

(1). By Doney (or small native Water Craft) constantly passing to & from Madras & Ports opposite to us in the East - This method is cheap & with a good wind quick - These considerations have their offsets - it is very unpleasant (indeed experience alone can inform how unpleasant) & again after landing 70 miles remain by land.

(2) By Carts drawn by oxen - The principal objection to this mode is the time consumed - which is from 2 to 3 weeks - Expense about 30 Rupees or $17.50 -

(3). Palanquin - Which though more expensive is the method we recommend - But an election will be made by the Missionary at Madras - We would urge that the Lady should be accommodated with a Palanquin -

3. If he lands at Colombo (or point De Galle) on the Southern extremity of Ceylon which is but a short distance from Colombo) - if the Monsoon is favourable he can come in a Doney at once to Jaffna & from thence to Madura or stop at some Port on the Island continent -

If the monsoon is not favourable he must journey in a Palanquin through the length of the Island to Jaffna & from thence to this City -

4. If at Bombay he will probably journey in a Palanquin to Madura - a long & necessarily expensive route -

With regard to travelling this remark may not be out of place that the longer an individual resides in India the stronger

are his convictions that a Palanquin as it is the most expeditious so it is on the whole decidedly to be preferred to all other modes of conveyance and should be adopted if possible.

I would add here as the custom to make it plain that through a Midshipman's baggage boys are duly. Who all that is kept and dont.

With sincere respect I remain Your's

J. W. Ward

in behalf of the Association

Rev. A. D. Mills
Information concerning Cattit or
Mr Cotton's letter
Newman, Sept 28, 1835
Rec'd Oct 5, 1835 A.D.
Ans'd March 10th 41

Rev. Jas O. Anderson
Corr. Sec. A. B. C. F. M.

Boston
Mass.

It may strike you when reading this "list" that the articles are numerous. I can assure the Committee that if all are obtained the Missionary will wish he had brought more. With due deference let me say that the possibility of bringing as few things as possible is not connected in the opinion of the many of the right kind cannot be doubt.

Madura (East India) October 14 - '39

To the
Revd. D. Anderson
Madras)

Dear Sir

A perusal of my Journal during the last three months brings to my view but few items worthy of a place in a Report - Each passing day has been accompanied with duties neither few or unimportant which I have endeavoured to meet with diligence and activity - The several departments of effort to which my time is devoted are prospering to a gratifying extent. The English School has been upon the advance both as to numbers & regularity of attendance - (Roll No. 75) The youth in the 11 Native Free Schools under my charge are making commendable progress in all their studies - The Sabbath morning Service has received considerable enlargement by my being able to secure the attendance of Teachers - Monitors & a portion of the Scholars from the neighbouring villages - I have at present the direction of the following Six religious Services each Sabbath - four in the native language & two in English - 1st Preaching - 2d Assembling of Monitors for Christian recitations - 3d Classes in the English School for reading & hearing explained the Scriptures - 4th Preaching at one of the School rooms - 5th Preaching at the Zayat - 6th Native assistants for reciting "Companion to the Bible" - presenting Sermons &c. - The calls at my Room for Books are daily & interesting - The visitors are chiefly men of character - officers of Government & residents in far distant villages - I am thus enabled to place Christian truth in the hands of those who can read - understand & who, if any will

My absences from home have been but few - The absence of my colleague & other circumstances rendering it desirable that I should be at my post -

I shall now add a few extracts from my journal -

July 14 - Sabbath morning Service - Schoolmasters from all the schools but one present & portions of the Scholars - Am hoping to attain soon a long cherished object that of collecting each Sabbath morning all the

Scholars from the Village Schools - an end that cannot be gained at once. The villagers are much more timid & apprehensive of our motives than the citizens - For example - One Master who came brought with him four boys - He said to me before leaving that when he called these boys to accompany him, questioned him very closely as to the object I had in view - whether it was not to carry them off to my country —

23 — Went to Managery to visit a School which I have recently established. Three villages united in building the house & supplying the Scholars - The School room is the best I have seen in the city & vicinity - Fifty five scholars were in attendance - Inquisitiveness to see the Padre & learn what he would do & say to the children attracted crowds to the Spot - Many of the lads were at first much frightened Their alarm I attempted to remove by soft words & an explanation of the only reasons we had in the establishment of the School - I was exceedingly interested in the appearance of the scholars & their Parents & Friends - May the School prove a timely & rich blessing to the inhabitants & especially the youth of those villages -

25 — Received a call from an aged Native Priest a Pupil of Swartz & resident of Tanjore A venerable man - He appeared well - His conversation was truly christian - He spoke with strong affection of Swartz through whose instruction he was lead to renounce Hindooism & embrace the christian faith - He extolled the talents - the acquirements & christian labours of his revered Instructor - He spoke with much feeling of the difference - between the prospects & advantages of this people now above what they were when he was young - He knew that his years were fast drawing to a close but seemed desirous to fill them up in the service of his master. The hour was passed pleasantly & with profit -

The afternoon received a call from a Mohammedan whose thoughts - wishes & hopes differed widely from those of the aged Christian just mentioned. He sought to substantiate - his claim to a direct relationship to the Nabob of the Carnatic - After some preliminary conversation upon his ancestors I lead him upon the ground of Christianity - But he at once manifested an attachment to Mohammedanism

him & strong - I wished to have him read a book
to. No", he said "we are not permitted to read books
of the christian religion" - "Who has forbidden you?" I
inquired" "Mohammed" was his answer - "But why?"
"Lest our faith should be shaken" - He had not
thought of the readiness with which this answer might
be turned against his religion - After much con-
versation he said - "If two lacs (200,000) of men
should try to convince him that the Mohammedan
religion was false & if they should bring arguments
enough to fill the space between earth & heaven
he would not turn from that faith.

The conversation closed by the Bibles remarking
that the O & N Scriptures contain many texts directly
announcing the coming of Mohammed. "Mention
them", I said - "Oh, many" he replied - "Well" said I
when you go home take your Bible & he said that
he had the O & N Testament & write down all the
texts you allude to & call upon me again
"I will do so" - he said & with a low salaam
retired.

The Moormen has
called a number of times; at each interview I have
conversed with him freely & boldly upon the com-
parative claims of the christian & Mohammedan
religions - The texts he adduced from the Scrip-
tures as prophetical of Mohammed's advent are
all familiar to those acquainted with the Moham-
medan controversy & need not be repeated. He sent
to me a singular & amusing story about christ & was
surprised to learn that it was not contained in
our Scriptures. He is a man of more than ordinary
shrewdness but blindness is upon his mind -
a blindness which no power less than that

of the Almighty Spirit can remove — To the God of all grace I would commend him with the prayer that he might be lead to seek after — to find & to embrace the "truth as it is in Jesus"
15th 16th & 17th Was absent on a tour to Tuticorin & Virdhoppitty in company with Mr Mawdsley of Teramingapuram — an account of which excursion will be found in Mr M's report
September 7 — Semi Monthly meeting of School Masters — Read & explained Genesis 8th & 9th Was much interested in the various questions asked "The rainbow is produced by the rays of the sun falling upon falling drops of rain — Why, then, does God say 'I do set my bow in the cloud'? — God made all things — did He make Satan — & why did He give him power to decain us?" — These questions with many others were asked not apparently with a desire to cavil but they seemed to be real difficulties — As to the second the Pupil said that a man in his village asked the question & he wished to know how to reply to him —. In view of the meeting two thoughts had place in my mind
1 — The Jealousies between the operations of the human mind in different & widely separated countries when considering the truths contained in the Bible — Paine's "Age of Reason" is far from being an original book — What natural mind does not entertain the same thoughts as its own productions —
2d thought relates to the kind of mental furniture with which the Native mind should be furnished — I would disparage the study of Philosophy — physical — mental & moral — but the Bible should be the first study proposed by one who contemplates a sojourn, as a Missionary, in India

the Bible as to its general contents — its apparent inconsistencies — its excellencies & beauties (comparing it with the Scriptures of other religions) & emphatically its historical records — An interesting method of relating Scripture Sketches or Stories & bringing the truths taught clearly & forcibly before the mind is an invaluable qualification ——

4th The good Indian reigns — The Potters sit in the public places making idols of clay which the people buy carry home — decorate, & worship — Scholars place their books before these figures & dedicate them & all their acquirements to this being who is, not God —

Thus, Dear Sir, has the greater, with much occurring daily to interest & encourage, while but little has transpired which I can, with profit, bring to your notice —

My own health & that of my family is as good as we have a right to expect — Sufficiently good to demand a return of warm gratitude to Him in whom we "live & move & have our being"

I remain — Dear Sir — as ever
Your's truly
J. D. W. Warden

Revd R. Anderson D.D.
Cor. Sec. of A.B.C.F.M.
Boston
America

Boston

Mass.

Oct. 14, 1839

Rec. Nov 16, 1840

ans. 5.6. Nov. 16

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To the

Madura - April 1840 -

Revd Dr Anderson

Dear Sir.

In compliance with a request of the Mi as expressed in a resolution passed at the annual meeting in January last, I with my family, have visited Jaffna during the last Quarter, in company with Mr Dwight & family of Dindigul. I was absent from my station from January 20th until March 8th. The fourfold object had in in making this visit was to a satisfactory & gratifying extent attained. I a somewhat minute account of what I saw & heard with impressions m but as the committee have of late received so detailed accounts of that teresting section of the Mission field, I forbear remark farther than to ackn the kind reception given to us at all the stations and the impression that Mission should receive immediate strength from America to aid in sust what is now in operation but liable to fall, and also to enlarge their opera Just before leaving I remarked to Mr S. the oldest member of the Mission that I was quite disposed to subscribe to the remark of Mr W. of Madu made the day before, that the Committee were in danger of overlooking old mission in paying regard to new ones. "I wish you would notice tha your next to the committee" was the reply of Mr S. I embrace this first opportunity of complying with the wish thus expressed. I would add to the remark that each day's ~~experience~~ observation impresses my mind more sho with the persuasion that there is not in the vast field of heathenism a section more open, in a more prepared state for to receive Christian eff than Southern India. "Pass us not bye" is the entreating voice I would p to yourself & the Committee.

During my absence at Jaffna my mission & domestic affairs were in ch of my Colleagues, Mr Poor, & Dr Steele. I found upon my return the schools under my charge, moving on prosperously. The average daily attendance the English School is above 70. Finding my strength renewed by the lactation & journey, I feel disposed to go forward with fresh zeal, doing perseverance the duties allotted to me.

Yours

Yours with respect & affection

H. D. W. Ward

PS. I have added a few lines on the aphth page to Mr Hill.

Madras, April 1840

Rec.d Nov. 2, 1840

Acted upon

Madura (S. I.) July 8th 1842

Dr Anderson

Dear Sir —

The most of my time during the last Quarter has been devoted to a long established routine of duties — Instruction in the English School has, with two interruptions, engaged my attention two hours daily — Superintendence of the Native Free Schools — Preaching on the Sabbath in Tamil & English with social religious services during several evenings of the week — Receiving visitors at my room for books & conversation — Going among the neighbouring villages for the threefold purpose of distributing Scriptures & Tracts & for preaching — & studying the language — have each occupied a portion of my weeks —

A few events of more than ordinary interest have occurred which I will now briefly notice —

April 15th — The period having returned for the celebration of the annual festival of the ~~annual~~ Drawing of the Car in honour of Meenatchee (the Patron Goddess of the city) the town was crowded with visitors from regions far & near — Though the calls at my room for Scriptures & Tracts were numerous yet I desired to reach the cases of some who I knew, would not come to my house — I spent, therefore, most of the mornings of those days in the midst of the assembled & encamped multitude — Truly gratifying were the hours thus passed — No marks of displeasure or derision were, at any time, manifest though I declared in the sight of the object of their worship that the image was a "lie against God" & that all its worshippers were on the way to a miserable hell" — & though I circulated hundreds of publications which held up to contempt the things they called their god yet not one dared "Why bayest or dost thou thus?" —

I gave books to none but those who asked for them & could read but was gratified to find so many who wished to obtain — & who could understand the contents of these messengers of Divine — immortal truth — Many interesting occurred during this period to interest my mind — & encourage me in my work — Many called at my room who visited me last year & who could give a gratifying account of what things God granted to them — — I will mention one instance among a multitude I might adduce — One man called & said — "I believe the Hindoo religion is not true — but what are the marks of the true religion" — I was much interested in the — Inquirer — Came to my Shabbos — took down & gave to him the tract (Dialogues vol) Three days on the Evidences of Christianity — After reading a few pages he exclaimed — "that is just what I want — I will go home & read it" — It with much apparent pleasure that he was about to obtain the information he sought — He left me — — Many called who expressed it as a part of their objects in coming to the city at this time to get books — These circumstances do, as they ought, gratify & encourage —

May 28th — A Preaching Bungalow — the first erected in Madura — was, this day, dedicated to the worship of Almighty God — The services were conducted by the Lord & Myself — The audience was large & attentive — A part of the exercises consisted of singing a hymn written by a Native Christian for the occasion — a copy of which, with translation I subjoin —

Translation

[illegible]	Come Dear Jesus	[illegible]	From this time forth
[illegible]	Come to our Dwelling	[illegible]	Let the people of M[illegible]
[illegible]	according to thy Promise	[illegible]	Here assemble [illegible]
[illegible]	Hear our Prayer	[illegible]	Worship & seek
[illegible]	We now for the first time	[illegible]	Call this place P[illegible]
[illegible]	Here assemble	[illegible]	The Tabernacle of [illegible]
[illegible]	We took a[illegible] for us	[illegible]	Let it be as the [illegible]
[illegible]	Our Prayer & Praise	[illegible]	Placed on the [illegible]

65	It is well for us	6th verse	R. Hatton - Son & Spirit
	To make for the a Lord		called the Christ
	And with sincerity		Jesus & even
	To forsake & hate sin		for all praise the!

The edifice is not as large or constructed with the durability which would have been desirable (being but 50 by 30 with clay walls & a thatch roof) but the mission funds would allow no more & the wants of the station called for its immediate erection. It is, however, of sufficient size to accommodate my ordinary congregation. The audience assembling in an American city church whose interior alone cost $50.000 may smile at an edifice the whose estimated value of which was but $100. but it is a subject which demands our gratitude that while the "Father of lights" & God of all grace will not withhold His presence from an humble & contrite heart in a temple of untold magnificence & splendour yet He deigns - yea rejoices to meet an assembly of true worshippers. though the place of their assembling had nought to excite the wonder & admiration of the astonished multitude - "Wherever two or three meet in my name there I will be with them" - Rich promise! May this humble & unadorned house of worship prove, indeed, the gate of Heaven to many souls --

Mr Doe & myself alternate Sabbath morning services between this place & the English School room - The congregation in the former varies not far from 250 persons including the teachers - monitors & a portion of the youth in the 12 schools under my charge - native assistants - domestics & strangers -

Female Boarding School

May 9th - It having been considered advisable by the Mission that the Female Day School now under the charge of Mrs Ward should change its form to that of a Boarding School on the plan of the Dodoorlle Seminary the girls now under instruction were this day dismissed to their homes - This school was collected & organised by the second Mrs Todd - upon whose decease it came into the charge of Mrs Crane from

whose care it pleased to Mrs Ward who has held the Superintendence of it since the close of 1839. The whole number connected with the School since its organisation is not far from 80 about two thirds of whom are taught to read fluently the Scriptures & recite with accuracy the two Catechisms used in our Schools. It was a painful spectacle to see them leave our dwelling to return to their homes where every effort would be made (and often, alas! too successfully) to form characters the opposite of those our hearts would desire to see them possess. But the Missionary must lay his plans for the future rather than the present. The end to be attained is not the conversion of one or two but the evangelisation of a nation — & this is not the work of a day or a year. The successful attainment of this grand object should be the end aimed at & pursued though at the sacrifice of some present & it may be gratifying pursuits. The successful establishment of a Female Boarding School is an object highly important & to be desired if it can be attained. But the obstacles which intervene to oppose its establishment are greater in number & more formidable than can well be expressed. Education, according to the popular sentiment as cherished in this country degrades a female. She is in danger of losing her rank in society if she learns to read & write. Literary acquirements make her, it is fancied, less docile & obedient. "Instruct a female & you make her at once, proud, & haughty, & disobedient to her superiors & husband." Such is the common remark. To combat & overcome this prejudice is a difficult undertaking. How soon, if ever, success will crown our efforts cannot be foretold. I hope to be able to reply favorably from Quarter to Quarter ---

A Sabbath at Tirăpoovănum —

May 14th Having been requested by the Revd Mr Crane to assist him in the administration of the Lord's Supper I preached this Sabbath at his station

having preached to a large & attentive audience on the reasons why Christ suffered — died & arose from the dead Luke 24.46 — I aided in the administration of the Lord's Supper — The occasion was to me more than ordinarily interesting & to be remembered — For the first time in their own language — did I utter the request in the ear of native christians — "Take eat this bread — & drink this wine" — I felt, I trust, some degree of gratitude that I was enabled, though imperfectly, to do this day of-fices — In the evening I declared to a company who assembled on the Verandah — composed chiefly of Mrs Crone's Native Assistants — Lads in the Boarding School — Domestics — & Women who meet from Sabbath to Sabbath & are instructed by Mrs Crone — Having passed the remainder of the evening in pleasant conversation with Mr & Mrs C I returned to my Station at Madura on Monday morning the 5th —

A Sabbath at Sivagangā

Mrs Cherry having been for some time quite ill & other members of the Mission being so engaged at their homes as to forbid a day's absence I concluded to pass a short time at this Station — Yesterday — leaving Madura in the afternoon & journeying during the whole night I was welcomed very heartily by Mr & Mrs Cherry on the morning of the found Mrs C convalescent but feeble — (2 line 4) In the afternoon I accompanied them in a carriage out to this native Free Schools — It has under his charge seven — all of which appeared to be flourishing & the youth exhibited readiness & correctness to the miscellaneous questions I put to them — I was much gratified with the review — On the afternoon of Saturday the we rode to a neighbouring place of Heathen worship — Human beings of all sizes & in all possible attitudes — elephants & horses each from one to fifteen feet in height — with other images the representations of no living beings like human eye ever saw — near the objects here bend for the people to fall down & worship — It was the home of the offering of oblations — Before one idol were

the remains of a fowl, but lately sacrificed — before that of a second a bunch of flowers — lying before a third a small parcel of leaves — & then came the Priest (a Brahmin) bearing his burning censer & the odoriferous smoke was made to envelope the one & another & another of these senseless — lifeless — deformed objects — but hearts were deeply moved at the spectacle — "Why do you thus?" we exclaimed to the officiating Priest — but he hurried scarce designing a reply — We then addressed a youth who was standing by & who appeared to be an assistant to the officiating officer — "Can these things see — hear speak — think" "No" was his answer — "Then why do you worship them?" he asked — "They are my god — my god" was his only reply — with a plain warning as to what would be the ~~course~~ result of such a course — we left him & returned to our home grateful, I trust, that the same mental blindness and moral degradation had not fallen to our lot — the Lord Jehovah would appear in this power — assert his authority — & bring this people to the knowledge & love of the truth — & to the worship & service of Himself —

— Sabbath — The first service was at 9 o'clock in the morning when Native assistants — School masters — Monitors — a portion of the youth in the Schools — the Lads in the Boarding School & in a Female School collected by Mrs C — Domestics — & some strangers assembled at the house when I addressed from John 3:16 — Again met a portion of the same congregation in the afternoon to whom I lectured — good attention was given — Had a truly pleasant & profitable conversation with Mr & Mrs C on the privileges & exercises — the joys & sorrows — the encouraging & deterring features of missionary life — The time glided swiftly away — It was pleasant to find Mrs C after so long a period of inquietude & anxiety at length quietly settled at "Home" — & having in charge a

station which promises so much.
Returned to Madura — by the way of Sivapooramum on the morning of Monday. ——— A Review of the last four days makes me grateful that I passed them as I did — Though I was thus removed from my ordinary duties yet no loss was sustained as I arranged previously to meet the exigency & much was gained to myself in many respects —

July 5th — Sabbath. Revd Mr Lawrence from Dindigul preached for me this morning — His subject was — "The preservation of Noah in the ark a type of Christ the Saviour of the soul from eternal death" — Never since coming to India has my heart exercised stronger faith that good was being done to the Heathen than during this sermon — God was truly in His Sanctuary — The Master strengthened His ministering servant & inclined the people to listen with uncommon attention. Oh, that He would glorify Himself by making the services of this morning Occasional to the salvation of many souls — How pleasant was it to meet at my dwelling a Christian Brother & his Family from a distant Station & exchange with them thoughts & feelings relative to the duties & trials & joys of Missionary life

Examination of the English School —

July 8th — The Annual examination of the members of the English School under my charge took place this morning. All the Members of the Mission (9) — the English Residents — & a large number of the Parents & Friends of the Boys were present — Eighty youth connected with the School were present & were examined in the various grades of English education from the Alphabet to the elements of Astronomy — The whole number of youth who have been at different times connected with the School during the year is 100 — The Institution appears to be daily gaining a stronger hold upon the interest & affections of the people of the city.

Rufus Anderson Esq.
Cor. Sec'y of the
A. B. C. F. M.
America Boston

Recd. June 20

Ans. Aug. 1842

Rec'd Aug. 17th

Dated July 4th, 1842

Mr. Wood

Rufus Anderson
Cor. Sec'y
Boston

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Madura - October 27 - 1840

Revd & Dear Sir -

But few circumstances of special interest have occurred in connection with myself or station during the last quarter - Mrs Ward & myself passed a week at Dindigul in company with Mr Spaulding & lady of Jaffna. It is scarcely necessary to say that the days were spent pleasantly & with profit - Mr Spaulding & myself went to Dindigul by way of Suttam - a village I have twice visited - & which I have noticed in previous communications. With the exception of that week my time has been devoted to duties immediately connected with this station. I have found it necessary (on account of the advanced state of the scholars & their increased numbers) to open another in the English School - Since Mr Poor left I have preached three times each Sabbath (twice in the native tongue & once in English) - When at home we alternate in English & exchange desks in Tamil - My usual Sabbath duties are a sermon - a lecture - a Bible class - a street exhortation & on every other Sabbath a sermon in English -

Mrs Ward has been severely ill but is quite well again. My own health is as usual

With sincere respect & affection

J. D. W. Ward

Date 27 Oct. 1861.
Rec'd 27 Mar. 1861
Ans. [illegible]

R. Anderson &c
for Sec'y of War
Washington
America

Rec'd at Washington
Forwarded by the Ordnance
Dept.

Madura - S. India - April 8 - 1841

Rev & Dear Sir -

A new year finds me continuing the same round of duties that engaged my attention during the past twelve months - These pursuits require no mention in this place ~~that~~ they were stated in full in the Annual Report of the Mission.

I send you herewith a few extracts from my Journal -

New Year -

Jan 1 - From 8 AM to 2 PM I received calls from the members of the English School - each coming in neat attire with a gift of a garland & some fruit which I presented with the "compliments of the season" To each I gave a small neatly bound Tamil Volume containing three of our best & most popular Tracts - a small English book of the Am. S. S. publications - & to some a portion of the Bible - About 90 members of the School waited on me & many adult natives among whom were some who never deigned to call before. The morning passed swiftly away but I trust not without profit. Much truth had been sent abroad to make its way into the mind & heart - I strove to accompany each little volume with the supplication "Lord, make it powerful to arrest attention - awaken inquiry & produce conviction & conversion!" -

Meeting with School Masters

9th - This was the first meeting with the masters under my charge since the annual meeting at Dindigul when we found retrenchments called for. Having up to the close of the year used all the money the Mission allowed me any diminution of appropriation affected me at once. I told the Teachers in brief what course seemed inevitable & left them to consider the subject for a few days requesting them to meet again at my room on the following Tuesday.

12th Teachers assembled as requested. I met them with a sad heart. We commenced with prayer that the God of wisdom would teach us what to do in this painful exigency. I then told them frankly how the case stood. "Here" I said "are so many rupees — about half the amount I had last year. What shall I do? If each one of you says "I want all I am entitled to" I must dismiss at once at least four schools. I will leave you for a few moments to talk over the matter & when I come in you can tell me what is your decision". I left them and went into the other room. Having returned in about half an hour I inquired of the oldest man what conclusion, if any, they had arrived at? He replied parabolically thus. "If a Father has ten sons and unfortunately loses half his property will his sons allow him to turn away five of their number to starve while the rest are supported in comfort? No! These sons will consent to live on less and to have the Parent divide the amount equally among them. This is our decision. We are each willing to live on rice congee rather than have any of our number dismissed". The conclusion, I need not say, afforded me sincere gratification. Instead, therefore, of a breaking up as I anticipated the ten commence the year in a manner that does credit, I cannot but think, to their better feelings. Though painful to my own for the amount that each will receive is quite insufficient to meet the expense of even a Tamil family. My hope is that this pressure will not long continue but that means will come to hand from some quarter to relieve our wants. Little do friends in America know the value of a dollar. Seventy five cents for teaching a school of 30 to 35 boys for a month! Oh it is painful to accept such an offer, for no one can make the requirement.

An interesting call

13. — Rec^d calls from Judge Waite accompanied by Mr Judge Babington of this city. Judge W resides at Trichinopoly & is now on circuit. He has been in India thirty years & is a warm friend of Missions especially of American Missions. He spoke of our operations in the highest terms expressing a strong desire that one or more of our number should go to Trichinopoly. I suggested the difficulty of its being occupied ground and mentioned the rule of our Board on that subject. His reply was that the rule was far from being applicable to that extensive & spiritually destitute & impoverished city, offering at the same time to render any assistance that lay in his power if we would go. With deep emotion he spoke of the change that had taken place in India since 1811. "There" he remarked, "you could scarcely meet a Christian in a city or town, now wherever you go you will meet one & often many — and this is but the dawn of a brighter day". He then spoke of the importance of disseminating a knowledge of the English language

and wished that some teachers would give themselves up wholly to it. His conversation was truly gratifying and valuable being the sentiments of a gentleman high in power and a long observer of passing events with their results. He has a warm heart and appears to desire truly the good of the people.

English School

22. The Bishop of Madras accompanied by his chaplain and the highest civil officer of the District called at the English school. He made some remarks to the youth and expressed himself gratified at the sight of so large a number in the pursuit of true science while he hoped their views extended beyond mere qualifications to meet the duties of any office that they might be called to occupy in this world.

Communion Service

February 7th Sabbath. Communion service. A more than usually large attendance of Missionaries. Besides the six at this station there were present the Revd Mr Dwight of Dindigul & the Revd Mr Apthorp and Hutchings with their families from Jaffna. This being the Sabbath immediately following the meeting of Delegates. Mr Hutchings preached to a large and attentive audience. The ordinance of the Lord's supper has an interest in this land which they cannot realize who have never met with a person who did not regard it as full of meaning and solemnity. Here it is a sinfulness spectacle & subjects all who partake of it to remark and silent, often open scoff.

Absence from Station

19. It having been thought by the Physician advisable that Mrs Ward should pass a few days on the sea shore I left home with my family at 4 o'clock this afternoon. Having passed the night at Teropoovanum we reached Swaguna in the morning of the 20th where we were welcomed by Mr & Mrs Cherry also by Mr & Mrs Crane & family who with their family were on their way to the sea for the same object that sent us at this time from our home. Having been appointed associate with Mr Crane as a Committee for the organization of a church at this station we passed the evening in the examination of three candidates who presented themselves for admission. A young man connected with the Boarding School. a Teacher of a Native Free School - and a Female. The two latter Heathen and the former a Roman Cathlic. We considered them but candidates for admission.

21. Sabbath. At 8 o'clock a congregation of about 150 assembled on Mr Cherry's verandah who were addressed from John 3: 14-15. after which a church was organized the Revd Mr Cherry as Pastor, and the Lord's Supper administered to fifteen persons. It was an occasion of deep interest. An era in the history of that Mission station and indeed of that populous town. May the eyes of many wounded and dying sinners be turned to that spot as being the place where

where christ is lifted up as did the eyes of the Israelites to the brazen serpent. I spent a part of the afternoon at the Boarding School Room where I found the youth employed in reading the 23rd Chapter of Matt: and was not a little gratified with the attention they gave to the blessed truths there revealed—

In the evening a large company assembled in a room of Mr Cherry's house, who were addressed by Mr Crane & myself

Leaving Sewaguna on the morning of the 22nd we reached Ramnad on the afternoon of the 23d & were hospitably entertained by Lieut Wyndham commander of a small detachment of soldiery stationed there. Ramnad is a town with the name of which you are familiar as having been occupied for a time by Mr Eckard and Hall. It has no Missionary at present but is in charge of a Catechist of the Gospel Propagation Gospel. a good man and desirous of benefitting the people. He feels and confesses that the place is well nigh destitute & begs that some one of us come and assist in instructing the people. Lieut Wyndham is an amiable and pious young officer — intent on trying to retain his Christian character and be guided by correct principles. The temptations of the camp are many and great.

Leaving Ramnad on the afternoon of the 24th we travelled 10 miles and reached "Moolloopotty bangalas" buildings situated on the seashore & owned by the Rajah of Ramnad by whose kind permission we occupied them for the coming fortnight. The spot was in all the respects, the one we desired to find. The quiet and the air of the sea produced the desired effect & that early in March we left for Madura which we reached on the Morning of the 13th having being absent from my station 23 days. were happily to find our colleagues in health & all affairs prospering.

A Sabbath at Serapoovanum.

21st March Sabbath. By request of Mr Crane I spent this day at his station (Serapoovanum) and administered the Lord's supper. after a Sermon from John 3:3 — In the afternoon some inquirers called at Mr Crane's room suggesting difficulties that had occurred to them in connexion with the first few verses of the Gospel by John. The Missionary feels (he is compelled so to do) that the Divine spirit can alone illumine the mind & make it capable of apprehending the meaning of God's holy word.

English School

28. Sabbath. A more than ordinarily interesting hour with the Bible class in the English School. I was enabled to hold their attention & apparently to awaken some feeling while I urged upon them the duty of examining this one question "Is it not possible that the Hindoo Shasters are false and the Scriptures true? If so what is duty — what is interest?" Oh! that the Lord would savingly affect the hearts of those interesting youth. Repeatedly of late I have found 85 present in the morning & when, as is my custom, when the hour for the closing of the School arrives I call them together and commend them to God in prayer my heart is disposed to say! "I cannot let them go without a blessing" — I beg you I entreat all who may see these pages not to forget that institution.

With very sincere respect & affection
I remain as ever
Your's
A. D. M. Ward

Rufus Anderson D.D.
For" Secy of the
A. B. C. F. M.
Mission House
Pemberton Square
Boston - America

Mission House
Pemberton Square
Boston
America

Dear Sir — A word to you personally. About a month since I sent you a lengthy manuscript on the "Duties of the Wives of Mis. Secretaries" accompanying it with a letter of explanation. I trust you will receive all safely & that the Journal will please you as much as the obtaining the collection did me. —

Yours truly J. D. Wm

Oct. 25 —

When you have occasion
to write to Mr. Smith
you will confer a fa-
vour by saying a word
to my niece Mrs Smith

Sign. Compliments of health &c
I of mine great obligations
long. Heard from Maguire
I hope soon to be in
a regular correspondence
with both the Misses Smith

Dr. Johnson's
Mrs Gifford

Madura Sept. 20 1841

My Dear Dr Anderson —

The Manuscript which this letter is designed to accompany & which will, I trust, be put safely in your hands treats of a subject of acknowledged importance & one that were there no other evidence, your Preface to the Memoirs of Mrs Ellis shows your mind had dwelt upon it with interest — Let me give you, briefly, its history —

I was present at the Meeting of Delegates held at Jaffna — Feby 1840 — When the Docket of Questions to be discussed was being filled up, I suggested as a subject that had painfully agitated & perplexed the minds of many of the Ladies of our Madura Mission this — What are the limits of the duties of the wives of Missionaries? — The question was at once put down as one of great importance & as it deeply affected many who would be pleased to listen to the discussion it was proposed to postpone it & act upon it in the presence of all the Ladies who could attend — Accordingly on an appointed day assembled in the Drawing Room of the Rev^d Dr the following Persons — Revd Messrs — Spencer & Poindexter — Hutchings — Apthorp — Coffe — Ward — & Lady — Crews & wife — of the Jaffna Mission — Rev^d Mr Winslow & his Wife & Ladies of the Madras Mission — Revd Messrs Cheney — Dwight — Seal & Ladies of the Madura Mission.

As I was desirous of obtaining clearly the thoughts of each individual I sat in a corner with paper & pencil & carefully wrote down the thoughts — word for word, as they were suggested. These, at evening, transcribed, showed them to the reflective Speakers who acknowledged them to be theirs. This bring down my mind were a step farther — It occurred to me that as there were a number present who had not yet subscribed to the modern sentiment that the Apostle erred when he excluded females from speaking in public — I proposed endeavouring to get their opinions — This I was

not able to do to the extent I desired owing to the diffidence of the parties, but I cannot believe that you will read the three Lessons containing those from Mrs Arthur, Hoisington & Hutchinson without being impressed with the gratifying belief that there are some among your Christian Missionaries who think with strength & sobriety & who can express their sentiments with clearness & power. I had a sheet from Mrs Spaulding but when the Document passed a second time round the Jaffna circle, Mrs Spaulding se inscribed the titles of Fanny, at his request he omitted Mrs & Misses (Mrs S is a superior lady but very diffident) — Those were gentlemen, too, not present. I note to these & they gave me replies which are here recorded —

I think just in your vocation a Document with the carefully expressed thoughts of about 180 persons (some of whom have been in a foreign land more than 20 years) — on a subject that, I speak advisedly, has caused more anguish of heart — more feelings of deep sorrow — more tears of bitter disappointment than (personal afflictions apart) any other that agitates your foreign Missionaries in India — "I expected to go among the people & talk with them — one — & hoped & entreated & petitioned — I hoped to have a room of Heathen always around me for instruction — I hoped to be in a large Zenana — a Boarding School — But how disappointed! I can't speak the language yet, against me — I can't go out — the heat & children from — I have lost my strength, my nerves are unstrung — my constitution shattered — I am worthless" — This, My Dear Sir, is the language of alas! many. You must try, in your circle, to break truth to Ladies, for leaving Ceylon, to see them right — I speak truly — but I speak from what I see & hear. Broken hearts have been consequent on this too long cherished error.

A few words as to the Document -
It is private - or personal - if it is - to you as a friend & not in your official character - The subject has no relation to the mission affairs - I mean to your conduct to us alone & cannot therefore be considered one of order for me to send it in this way. It is known to many & I think all that I intend putting it into your hands.

The writers did not pen their articles with refference to the public eye. Yet they are all prepared as you see, with care, & I cannot think there would be any objection to your making use of it to any extent your judgment might direct ---

As nothing of my own is here it will not be out of place for me to ask whether you will not allow it a general circulation in Mexico City if in no other as you can especially among the friends of Missions

I made some remarks at the time but they fell in so much with those here contained that I did not think it desirable to detain them. They bor. of Discollect aught upon some points like these

(i) Men with families (children) cannot expect to become proficients in the native language. Their vocabulary will be but little beyond Domestic matters - & the understanding what is said to them. Their efforts must chiefly be in English

(ii) English education is in the advance - They do a deal in that way

(iii) In assisting the Husband in translating public documents & in correspondence - foreign & social -

(iv) especially in corresponding with America friends & keeping their minds informed & thus their interest alive in the cause of Missions -

(v) of course day & above or rather first of all (without litigation) is their duty to their Family -

But I need not dwell - though it pleases daily the importance of the subject & could say much - All that is required to be said you will find therein contained

Hatteras, Brittania Inn, Friday
evening, Nov. 6, 1863

My dear Friends — I have
written to you so often since
I left Boston, that I feel
almost ashamed to write
again so soon, but I know
you will be glad to hear
from me, and I know you
will excuse me when I say
that I have been so busy
ever since I left home,
that I have had no time
to write.

Mr. Phillips, Esq.
Mr. Stevens
Mr. Phillips, Jr.
Mr. Stevens

R. Anderson
Sec. of the
A. B. C. F. M.
Boston

Rev. R. H. Haven
Mr. Stevens
Mr. Phillips
Mr. Stevens

Rev. R. H. Haven
Mr. Stevens
Mr. Phillips
Mr. Stevens

Send a copy of this to
Mr. Perkins, Mr. Phillips
Mr. Stevens, Mr. Haven
Mr. Phillips, Jr. & Mr. Stevens
and oblige
Yours

Report extending from April 5th to October 6th 1841

Madura - October 6th 1841 —

Rev & Dear Sir —

I have to report no important change in the course of my Missionary labours during the last six months. Instruction in the English School — Visiting & Inspection of Native free Schools — Preaching on the Sabbath — Daily calls at my room for Books & Conversation & Study of the language have filled up (with the exceptions to be noticed below) my days — weeks & months —

A few incidents may be worthy of notice —

Ignorance & Bigotry

The connection between these two states of mind is more natural & intimate — The following is an Instance Having learned that a Tamil Teacher (a professed scholar in the literature of the country) could be procured from Rammad I was requested by the Mission to invite him to come to me & if his qualifications were satisfactory to retain him for our use — Accordingly I wrote for him & April 10 — the Moonshee (so styling himself) came. He was quite advanced in years. His head was crowned by a turban of singular shape & uncommon dimensions His face was, to a considerable extent, concealed from view by the holy ashes of Hindooism (the quantity being specially great possibly to guard against all moral infection while within a Christian Missionary's dwelling) He brought his son — a lad of 16 years — with him who, I soon saw was to be the chief speaker for in conversation with the old man he ever & anon turned to his son to remind him of some grammatical rule or some case of special difficulty where his own memory had professed to fail — After some moments of general remark I asked him 'what he

been accustomed to teach? His reply was the Name (Same Grammar composed in Native Style). I then told him that our business among the people was almost solely in connection with subjects contained in the Sacred Scriptures we should expect (if we retained him as our teacher) often to read to him that Book — & we should expect him to be present when we were expounding Scripture truths to the people if, for no higher reason, that he might judge of our style of construing the language — To all this he returned a prompt & decided negative. "Are you unwilling to hear about Christianity?" — "I am — I won't hear — I won't hear" he exclaimed with an almost fierceness of voice & manner. "Why not?" — "I don't want to read — hear — or think about it — I came simply to teach you the grammatical structure of the language" — "Do you consider the Christian Religion as not true?" "I do — It is all false" — "But you profess to be a wise man (he bowed assent) — you consider yourself elevated far above those around you — let me ask you a few questions — "Did you ever read the Christian Scriptures — or any Christian Books?" "Never" — "Did you ever hear a Christian preach or talk about his religion?" — "Never" — "Do you know what is contained in the Christian Bible" "No" — "And yet you deny the truth of the Christian religion — you hate it! Is that the conduct of a wise man?" — He was restless — He arose — "I want to go — I want to go — I can stay no longer" — "Sit down for a few moments — I want to speak a few words with you before you leave" — Said I with as much calmness as I could command: He put his fingers to his ears "I won't listen — I won't hear" he exclaimed in great rage — The paroxysm being over — he was more calm when I said

to him that as to retaining him as a Teacher - the question was settled - He did not wish to stay & we could not consent to his remaining entertaining the feelings he so deeply cherished & manifested - But said I "I have a duty to perform towards you of an imperative though very solemn nature". I explained to him briefly the object we (Missionaries) had in leaving our native land & coming to this country - then taking a Bible said "Here is a Book that the glorious God - our creator & King has given to the world in which He has made a revelation of His will & their duty - It contains information more important - that all that is to be found in all the volumes now existing among all nations. He who gave this Book commands all to read it - to consider carefully its instructive contents & practice the Divine precepts it contains. He also commands those who have this volume to give it to those who have it not - In His name & in obedience to His command I now offer it to you - Will you accept it?" - "I don't want it!" was his angry reply "I have done my duty. We now part - You are an old man - Probably we shall never meet again on earth - but we shall meet again soon at the Judgment Bar of Christ - I beg you not to let this dark interview be a witness against you on that solemn occasion". He bowed & left me. My heart was ready to burst with emotion. I felt grateful that like blindness of mind & hardness of heart had not as yet fallen to my lot - I felt pity for the poor man - bound, as he was, in chains so strong & irrefragable - I have seen various manifestations of hatred against the truth. I have seen the sinner uneasy - troubled - angry as he sat & listened - to the appeals of the Sanctuary or Lecture room - I have seen the countenance

pale with anger - & the whole frame convulsed while the strife between conscience & duty - between the human will & God's commands was going on within - but never until this day have I really felt the man's natural unwillingness to learn anything about himself & his creator - never did I so deeply realize how bitter & fierce is bigotry when founded in ignorance —

The annual Festival of the Drawing of the car took place, as usual, during the first part of April - By a sober & advised calculation 300,000 persons were in the city at that time - During the morning of the four days in which it was in continuance I went among the people whose tents covered the unoccupied fields & the road sides - During the remainder of the day I received crowds at my room whom I examined carefully as to their knowledge of Christianity & feelings towards it - I recognised not a few countenances & was gratified by many instances in which Books received a year since had been carefully read & their contents remembered - These festivals are interesting & important occasions to the Missionary - Then is he specially reminded of the command "In the morning sow thy seed - & in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both alike shall be good. —

The Annual Examination of the English School took place on the morning of July 6th in the presence of almost all the Mission circle & the English & European Residents with many of the high natives of the city - Ninety four youth were in their places & were examined in the usual range of studies from the alphabet to the elements of Philosophy & Astronomy —

One hundred & fifteen have been connected with the School at different times during the year & have given themselves to their studies with gratifying diligence - a desire to learn has characterised almost all. Much of the instruction has been purely Scriptural while all has had a direct design & tendency to supplant error by Divine truth. I have given much time to the School during the year but do not regret the expenditure knowing that the Institution connects us with a class of Society we could reach in no other way & opens the door for the introduction of christian truth into dwellings that would else be barred against it. The members of the School have engaged my deepest interest & attached themselves to me by strong ties of affection. It is my hearts desire & prayer to God that they may be saved.

Trip to Tinnevelly.

Having become fatigued by a period of long attention to my duties (increased by the absence of Mr Poor at Jaffna) & the Mission having kindly given permission I visited Tinnevelly during ~~the~~ days of July - leaving on the & returning the Before reaching the city I met a man with a note from the Revd C. S. Kohloff Missionary of the S. P. G. F. P. Society welcoming me to his dwelling - I accepted the three days I remained in the city made his hospitable abode my home. My time was spent in surveying the city in its length & breadth - observing carefully how much was being done for the spiritual benefit of the people & in what way - renewing old acquaintances - forming new ones - & exchanging thoughts with Mr K on Missionary subjects. I called on Judge Waters ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ who, as usual, expressed himself warmly attached to the American method of

benefitting the people - by instructing the young. He still promises all the assistance he can render if we will come & establish there a branch of our mission - Mr R feels deeply the need of aid - He is a good man -

Allow me to urge upon your attention & through you upon the friends of missions (especially the educated & pious young men of America) the fact that Trichinopoly - one of the principal cities of Southern India - with a population of [illegible] is spiritually destitute - a chaplain (whose attention is wholly confined to the military) & a young missionary - with many other cares resting upon him are the only Christian preachers - neither of them pretend to any ministrations beyond the regular duties of the pulpit & but one in the native language - of schools there are but four in the city - The place is sunk deep - deep in ignorance & sin - The population are, as a mass, going on to death - judgement & eternity - unconstructed - unwarned & unprepared to meet their Creator & King - Am I asked whether I would advise that the first missionaries be from America or stationed there? I reply - No! Let the main stations be first strengthened - We need, as you will learn officially, three men in this District at once - But my remark is that there are enough young men among the churches of America who could if they would come to this land & enough money to support them, more than to sustain will not Madura - Jaffna & Madras alone but Trichinopoly & adjacent spots now lying uncultivated & going to ruin - "Come over & help us" - Come! Come!! - is the death cry sent by these cities & villages across the atlantic to American youth. Oh, can they - dare they turn a deaf ear? Can they refuse to listen & obey the command addressed to them 'Go ye'! ——

Trip to Jaffna.

A case of urgency having arisen I left home on a short visit to Ceylon on the afternoon of September. Had a pleasant conversation with Mr Crame at Tirapoovanum & Mr Cherry at Devayanga-Embarking on Today I did not reach Jaffna until the following Sabbath when I was welcomed from the vessel by the Revd Mr Spaulding who had come to Jaffna at am to officiate for Mr Mr Percival & the Wesleyan Society who was absent from the city. Having listened to a profitable Discourse from Mr S in the evening I accompanied him to Dodoville making his abode my home during the week I spent on the Island. I visited all the Stations except Varany (which is 16 miles from Dodoville) - had many very pleasant & profitable interviews with all the members of that Mission - attended a Business meeting where I listened to a detailed discussion of some subjects intimately connected with the Batticotta Seminary - preached to the Students of that Institution, also at Dodoville - until having effected the object that called me to the Island, I was "accompanied to the ship" by Mr Spaulding & after a detention for some days in the mouth of the Harbour by adverse winds set sail - reached the appointed in twelve hours where, having speedily procured conveyances, I hurried on by day & night - arriving at Madura on the morning of October 6 - five hours before the commencement of the Quarterly Meeting of the Mission - Found my Family in health & my public affairs (which I had left in charge of Revd Mr Eckard) moving on with efficiency - The trip to Jaffna was unexpected

Honolulu, Oah, Sandwich Islands
Oct. 31.
Received & filed
Jan. 31.

Rufus Anderson Esq.
Sec'ry of the
A. B. C. F. M.
Boston
America

NEW BEDFORD PRESS

SHIP

Dear Sir

Having yesterday received a communication from the Commander of the Pearce, stating that he was ordered to Lahaina, Maui, for the purpose of receiving on board the Chiefs & Premier, I immediately sent a letter to the Chiefs, informing them of the Pearce's intention, & requesting them to be ready to embark on board the Pearce, if she should come to Lahaina, as she was ordered to do.

Yesterday morning I received a letter from the Commander, stating that he was ordered to Oahu, & that he should be there in a few days. He also informed me that he was ordered to take the Chiefs & Premier to the Sandwich Islands, & that he should be ready to receive them on board, if they should be ready to embark.

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Yesterday morning

A copy of the below letter will be sent the Secy of the A.B.C.F.M. by the Friend (Mr Hall) that leaves Bombay on the 1st of March; this will probably arrive before this.

Madura - January 20th 1842

Dr Anderson.

Revd & Dear Sir -

At a late meeting of the Mission a vote was passed requesting you to send us a reinforcement of three ordained Missionaries & one Physician as soon as funds would allow & the proper persons be found - It becomes my duty (under appointment to that effect) to send you this Resolution annexing our Reasons for the Request - These I will bring to your view under two Heads.

The general wants of the field we are called to cultivate. A long and full Letter (accompanied by a carefully prepared and accurate Map on Madura District) has been lately sent to you by a committee of our Body - It is to be hoped both will reach you safely & that you will give the epistle a close perusal - What is there said will prevent the necessity of very extended remark upon this point - We beg you, however carefully to keep before your view two facts -

(1) We are not aware that there is in the whole District of Madura a town - village or hamlet in which we could not (as far as the feelings of the people are concerned) establish Schools & give Christian Instruction to any extent our pecuniary means would allow - The whole District is in the most accurate and strictest sense open to the reception of Divine truth & the Christian Teacher. Yea more - there is hardly a town or village of any consequence from which we have not received a formal request & I had almost said entreaty to send

among them a Teacher. When we look at the District in the light
the apostolic injunction "Let us do good unto all men as we have opp
tunity" we cannot be silent. We know that Africa & China & Sy
& the Isles of the sea are in an interesting attitude — they need the Go
— they are waiting to receive it (May the day be very near in which they
enjoy that blessing!) but believing that there is not on the surface of ou
globe, among unevangelized men, a spot where the labour of the Christ
Husbandman is more needed than that which we are called upon to Cu
tivate — & knowing that no obstructions here exist except those which i
the object & aim of Christianity to remove — We send you you this strong
Cry "Send us men! Crowds are thronging the way to death — eternal de
— What are eight persons among 1,000,000 Idolaters! Oh do not turn
deaf ear to our call.

Our 2d Suggestion on this point is that you keep before your mind certa
places where ordained Missionaries should be stationed without delay.
We would do something more than have you look at the District as a
whole — we would be specific & urge you to note down in your memory
(1) Shaloor. 16 miles N E from Madura on the high road to Trichinopo
— Mr Cherry was to have been stationed there but afterwards was sent
to Sevagunga in place of Mr Cope now at Jaffna — (2) Paramagoody
30 miles East from Madura & 18 miles from Teroopoovanum & 25 miles
from Sevagunga. (3) Ramnad — 70 miles E from Madura — Near
the sea Coast — with this place you are familiar — (4) Soloovundan
10 miles N. W. from M. (5) Pulney 40 miles N from Dindigul
— one of the most sacred spots in India (6) Virdoopatty — 29 miles
S. from M. — These are six large towns — each is surrounded
with villages from 50 to 100 in number. We beg you to remember
these towns & villages with their crowded multitudes of Idolaters.

Not a Christian Teacher resides in either of them - & we are so kept at home by the urgent demands of our stations (which undoubtedly have the first right to our time) that we can but seldom give these places even a passing call - In most of them there are Heathen schools in a prosperous state - these would, at once, pass into our hands & come under christian Instruction if we had at in our power to receive - support & superintend them - Never do we pass through the streets of these villages without being assailed by the question " Why don't you send a Missionary here - we will receive him gladly - we will send our children to your schools - you must not pass us bye"-

With all this before our view - do we wrong in pressing upon your attention the District of Madura & in urging you & the Com" to send us a reinforcement at once - You will see from the above that even were there no special reasons why we should make the appeal yet the wants of the unoccupied parts of the District fully justify us in asking for more men than we at this time request - There are, however, Considerations connected with the stations now occupied that more than bear us out, we think, in desiring you to send us at least three ordained Missionaries & one Physician - They are these - Mr Poor has returned to Jaffna - Feeling that the 'Fort' station should not be left destitute Mr Dwight of Dindigul was appointed Mr P's Successor - Again - the distance of Dindigul from any other station (40 miles) rendered it very undesirable that a Family be left there alone - Mr Crane of Tirooppoovanum was elected to supply Mr D's place as Mr Lawrences associate - The station at Tirooppoovanum was very flourishing (having besides the usual number of Native free schools - a Boarding school of 25 youth of fair promise) It would not do to leave it without a Missionary & yet we were at a loss to know how to meet it's wants - At this juncture Providence kindly interposed in the restoration of Mrs Muzzy (then on the Neilgherry Hills) to such a Degree

of health as allowed her to return again to the District - Mr Muzzy was at our late Annual meeting appointed to Teroopooranum. This leaves the house at Teramangalum vacant - We wish one to occupy that dwelling as Mr Tracy's associate - Again - Mr Cherry is at a far distance from any station & has under his charge the populous town of Sevagunga with its many sourrounding villages.. He needs an associate - Again - two Missionaries are two few for the city of Madura & its environs. at least one is needed at this central station -

It is also to be borne in mind that our Mission is beginning to take rank & to exert an influence in this part of India. We are accordingly called upon to bear our part in the examination & revision of the Scriptures - in the preparation of Books & Tracts & such like pursuits all of which require no little time & careful study & strength - We feel that we should be doing ourselves justice & advancing the interests of the cause - if we could allow one of our number to make the above his almost sole pursuits. While we are far from supposing that a person who does not mingle with the people is the one to attend to translation revision &c - yet we could equally urge that such an one must not be oppressed with two much duty & responsibility - - We think that we speak advisedly when we say that every member of the Mission has as much to do at present as he ought to have in charge - Our hands are full and yet we see much directly at hand to which we strongly desire to give our attention while all around us the Heathen are pressing on unprepared to eternity while we are without the ability to instruct them in the true way to Heaven - I have thus far said nothing of the Seminary - It should be commenced without delay - You will see from our annual Letter of this year that we have youth in our Boarding schools who ought to be taught together at once as the nucleus of that Institution - But we cannot think of a Seminary until we are reinforced by the addition

of as many at least as will be required as Teachers & Professors - Are we not borne out in our request that you send us as soon as possible three ordained Missionaries? As to a Physician I need not dwell at length upon our reasons for this request.. Dr Steele's health is very delicate - He feels that he cannot meet the wants of a Mission the members of which reside at the extremes of 70 miles - (that is the distance from Dindigul to Sevagungo) - He ought not to be encumbered with any secular cares or appressed with the weight of any responsibility - We yield to the force of circumstances & his own desires in not attending to our sick with painful reluctance - for we esteem him as a Physician & love him as a Brother - We ask you, therefore, to send us, at an early date, a Physician.

One word before closing. In order to give definiteness to our reasons for requesting this reinforcement I have specified places which should be occupied - But in so doing we do not pledge ourselves to station one in this spot & another in that - but those whom you may send come to us - we form an acquaintance with them - we look at the whole District & then decide & act.

And now - Dear Sir - We leave the subject with you & the committee - & shall wait with anxiety to receive your reply - Can you pass us bye? We cannot believe you will - Oh that we could take you or the committee to our Boarding Schools - our English School - our Free Schools - to the villages under our charge - Oh that you could see the people! - truly you would feel for us - you would not cease to urge & plead with your friends & all to whom the subject belongs - till you were allowed to write to us & say "the men whom you want are found - they are appointed - they have sailed" - Do this & in the behalf of the perishing we will thank you -

As ever - Most truly

On behalf the Madura Mission -

L. D. W. Ward

(Duplicate)

Madura, Jan.y 20, 1842

Rev. Jewett —

✓ acd.t Aug 15th/42

Capture of Shockalingam
for Secy. of Mde —
Case of
Mr Ramasamy

Chicago Ill & all

Madison

Feby 17 – 1842

ear Dr Anderson –

I sent a copy of this letter
Mr Doinington who left Madison a week ago
the "Wild Irish Girl" to return to Aurora a
ngland – That letter will not reach you
ang till long after this – One rule is to
d all public letters (except Quarterly Reports)
Overland Route –
We expect Mr Ingersoll daily & much joy
le it gives us to hear from friends – I have
bled in the gift & affection of the
of a Son since hearing from Rochester
m which you will see that God does not
ar very often. My last information
beyond Parents No 7 is more than a
ar old – With affect regard to Mrs
Dersu. from our old friend) Ira Allen

Dr. Ludeson —

16

Madura January 25 - 1842

Dr Anderson

Rev. & Dear Sir

At a late meeting of the Mission a vote was passed requesting you to send us a reinforcement of three ordained Missionaries and one Physician as soon as funds would allow & the proper persons be found. It becomes my duty (under appointment to that effect) to send you this Resolution annexing our Reasons for the Request. These I will bring to your view under two Heads.

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Our 2d suggestion on this point is that you keep before your mind certain places where ordained Missionaries should be stationed without delay. We would do something more than have you look at the District as a whole - we would be specific & urge you to note down in your memory (1) Maloor 16 miles N. E. from Madura on the high road to Trichi

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(2 inch)

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As ever Yours with respect & affection
S. D. W. Ward.

"In behalf of the Madura (Ms) Mission"

Rev. Rufus Anderson D.D.
Corresponding Secretary
A.B.C.F.M.
Boston
American

By Monthly Envelope from Madura

Madura Seminary Jan. 25/1842
Rec'd May 8th 1842
Ans'd May 18th
Rufus Anderson
Wm. C. 3

Madura. April 6. 1842.

Rev^d & Dear Sir —

During ~~the~~ most of the time that has elapsed since my last to you — ~~[illegible]~~ — my home has been the abode of sickness in all cases severe & in one instance fatal. An Infant Son of 10 months age was taken from us early in December — Soon after that afflicting event a friend whom we were entertaining was attacked with fever from the fatal consequences of which he but narrowly escaped after an illness of six weeks. As that friend was convalescent, Mrs Ward was suddenly seized with a chronic ailment which confined her to her room & couch for two months — of this painful affection she is, I am happy to say, to a gratifying extent relieved — I have thus been called upon to witness suffering & to bear affliction. It is with gratitude I record my own good health (with but a single exception) during ~~this~~ this period. & my ability to keep in motion the several departments of Missionary effort committed to my charge.

The "Annual Report" will acquaint you with the several classes of duty that have engaged my time & care — I will ~~add~~ by any special notice of these & select from my Daily Journal a few items that may be of interest —

Novr 14 — Spent this Sabbath at Sevaganga assisting Mr Cherry in the religious services of the day. Was much gratified with the appearance of the Station & could not but feel that the Lord would not allow His Servants here to "spend their strength for nought" —

Jany 2 — Was aided in the duties of this Holy Day by Mr Lawrence of Dindigul. These mutual exchanges of giving & receiving help are truly pleasant — accompanied as they always are by the (I might say the only) opportunities we enjoy for conversing on subjects dear to our hearts. Such an occasion never transpires without leaving with us the impression that I have been improved — made happier & better —

Feby 7–12. Having never visited the towns up the "Dindigul valley" & circumstances rendering a temporary absence from the School & other Home duties more than commonly convenient I accompanied Mr Lawrence in a tour in that direction — The most important town we visited was Paria Coulam a place of great size & considerable prosperity. We were there visited both on going & returning by the Tahsildar (Head Native officer)

a man of more than ordinary liberality of sentiment. We conversed with him upon various topics which we hope, afford him instruction & at length upon that of more interest & importance - the religion of Christ with its claims upon his belief & practice. He gave good attention - exhibited none of the restlessness often manifested when Christianity is made the subject of conversation. When he left & we were alone we were enabled to pray with great strong confidence that good results might follow the effort thus made to remove prejudice - enlighten a mind & save a soul.

I deem it unnecessary to detail the events of the five days. They were spent in a busy, pleasant & I trust not profitless manner. To many immortal beings was Divine truth preached. Many received at our hands the words of him who is the "way, the truth & the life" & we cannot but hope that the attention thus awakened will not be allowed to subside, till some conscience finds quiet & peace at the cross. - We parted at B on the evening of Friday having united in a song of praise to Him who now as before on similar occasions has shown Himself to be a merciful God. But one cause of pain affected us which was that we could not have been accompanied by some wealthy Christian who could have seen what we beheld & heard what fell on our ears. If we had been thus associated we might hope soon to visit that valley with the cheering intelligence that we can now establish schools - & send you teachers. But No! - To all their requests - their urgent entreaties for means of instruction we were compelled to say "we have no money" It is our earnest hope, our sincere prayer that this destitution - from such a cause - may not long continue.

March 6 - Sabbath. Met in the English School room as usual at 4 P.M. - found 85 youth assembled - They read in course, the instructive History of David & Goliath - instructive to all but especially to the Christian Missionary teaching them, as it does, that no amount of effort the mightiest of men can command is equal to obtain a victory when opposed to the will & power of Jehovah! - He who gave direction to the smaller smooth stone of the son of Jesse can make the words of his servants - though feeble in the form of his expression powerful to regenerate, sanctify & save.

March 20 - Sabbath - Commenced on a portion seriatim

the most prominent subjects (more than 50 in number) of the four Gospels. Hope to find the exercise profitable to myself, compelling me, as it will, to study with care the Word of Divine truth & useful to the people who may attend — I continue to attempt on successive Sabbaths with my colleague Mr Dwight. — The congregation at both places of worship is of respectable size & usually attentive. My experience & observation thus far are quite in favour of lecturing on a series of Precises (an Hebrew word — a Parable — a Miracle) before that of a single text. The mental indolence of this people & their deep ignorance require us to be constant in the use of illustrations — Here I to suggest to a Brother preparing himself for Missionary service in India one especially important qualification I would say "furnish your memory & your common Place Book with apt & interesting illustrations of all the truths of Christianity. The more you can command the better ~~will you be qualified to be~~ will you be to preach with interest & success.

24th Was accompanied to a School Examination in a neighbouring village by Captn C who commands the military stationed here. He is a truly excellent man. An intelligent & devoted Christian — It is pleasant to meet men of that style of character in the civil & military service of this country — The class had greatly increased during the last few years.

27 — Capt C went with me on the afternoon of this Sabbath to the English School Room. He expressed surprise & pleasure at seeing so many intelligent young men (many of whom were Brahmins & other from respectable families) reading with care the Christian Scriptures. — The practical remarks made by Capt C were timely & calculated to do good.

Apl 2 — Was appointed to the duties of the English School by Dr & Mrs G. — The circumstance was gratifying not only on account of the real service thus rendered in the performance of an arduous duty but it became of the interest it showed in the welfare of the people by those in authority & a willingness to cooperate with us in one selected means of doing good. We have ever had cause of gratitude in the interest felt & expressed for us & our cause by those who by the publicity of their position exert great influence among the people. The Lord reward them!

Ship

141½

Rufus Anderson Esq.
Cor. Secy of the
A. B. C. F. M
America — Boston

Mission, Mar. 6, 1842.
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Mr. Wm. Mar
Mr. Smith — Inclosed in this letter
Yours &c
Rufus Anderson

BIBLIOTHÈQUE NATIONALE DÉC 20 1935 MS.

Dear Sir

I have received your letter of the 6th of Feb. and have forwarded the enclosure to Mr. Smith at Malta. Mr. Smith has left the Island for Constantinople, and will be there in a few weeks. Mr. Dwight is at Smyrna, Mr. Pratt at Beirut, Mr. Goodell at Malta, Mr. Smith at Constantinople, Mr. Dwight at Smyrna, Mr. Pratt at Beirut, Mr. Goodell at Malta.

Madura, October 18th 1842

My Dear Sir

With the exception of two
of absences from the city the last half year
have found me attending with regularity to my
usual accustomed routine of public duties.
The English School still prospers. The average
daily attendance varies now as from a hundred
& as I have but one practising teacher
I am compelled to devote a considerable portion
of each day to their deportment & instruction.
As the school is more than a half mile distant
from my dwelling & as all the students are in a
single apartment I find the hours I there passed
very fatiguing. The importance of the Institution to
the interests of the youth & to the cause of Christian
Education in the city are incentives to exertion
great as are the drafts thus made upon my strength
& spirits. A large number of Brahmin youth
& others of wealthy & influential families are gain-
ing a Christian education who would otherwise be
filling their minds with the false & ruinous creed
of Hindooism. More than this - the parents of
those whose sons are under daily instruction
do not & cannot open, open us in our other
fields of effort among the people. These two
circumstances are our principal encouragement.
They are throwing up divine truth so that should
God in mercy to visit us with His
spirit it might be employed as a sword to
lay the natural enmity of their hearts
My hope is strong that some have thus
been pointed by Divine grace & may yet become

decided & active followers of Jesus — Besides the daily
reading & study of the Scriptures & Christian de-
Books — & besides attendance upon public worship
on the Sabbath (which are requirements) I have
a voluntary Bible class on Sabbath afternoon
for reading & studying the Bible — This is divided
into two sections conducted by a native assistant
& myself. About 30 are usually present. & no
exercise of the week is more gratifying & en-
couraging than this. — To see as large number
of the sons of haughty Brahmins & proud offi-
cials meeting together voluntarily on the Christ-
ian Sabbath to read & question upon
their & planned — & themselves explain the Bible (for
I require them after the completion of each
chapter to state the practical thoughts their
own minds have derived from it) — to me this is
encouragement to me in my labours with them
during the week & affords a view to much ju-
dicious & in order to many others & discourage-
ments. The Institution lies near to my heart
& promotion of its best interests shall con-
tinue to be as it has long been an object
of daily effort & prayer. In my supplications
I trust I shall be joined by yourself & all
who find pleasure in the extension of Divine
truth. — The youth in the 10 native schools
under my care (averaging 25 to each school) are
making gratifying progress in their studies. There
is a discouragement in these (as in the English
schools) in that the youth are not kept
from as daily contact with the heathenism

they are acquiring truth - Never do I go to the
end of this examination without being reminded of
drooping encouragement from the blessed decla-
ration - "My truth shall not utterly to me and
I will make my word as a fire, as a hammer that breaketh
the flint rock in pieces" "Sanctify them through
thy truth; thy word is truth" - Who can view truth
in its interest of view without hope & zeal & encour-
agement in teaching Divine truth in a Sabbath School.
What Superintendent would not feel that
his post (he occupies) in having the direction
of so many youth - so engaged - is full of pleasing
encouragement. - Such was some of my feelings when
I took upon myself - as Superintendent of our
Methodist Sabbath School of 80
pupils (including all the scholars in my charge)
I dare not say that is the same ground of
hope that happy scenes will immediately appear
in the latter as in the former case - but still
it is the same employment directed to the same
end. When such is often the case - I can bear a
good reproach - 150 or 200 questions on Bible facts
& doctrines I feel that I am not laboring
in vain - but will, in time, appear.
I have four services in each Sabbath - which sen-
ders the day fatiguing but it is agreeable labour
as it answers the expectation of those by whose
direction I am allowed to occupy the post
I now hold & pleasing, I trust, to Him who
sent me to this Gentile land.
The Female Boarding School under the care of
Mrs Ward gradually increased in numbers - It
contains 17 Pupils - whose daily department &

attention to studies are gratifying. Mrs Wd devotes to their instruction 2½ hours daily & at other times they are taught by young men from the English Ch. We feel deeply the need of a female superintendent but an intelligent - pious female is a most difficult attainment in this country. At times the girls discover much interest in the concerns of their souls & eternity & we cannot believe that they will be allowed to shake off these convictions of the truth & sin true peace till they lay the burden of their sins at the foot of the Cross. We urge upon them all our friends "pray for this institution & for all Boarding Schools". How can a nation rise in intellectual & moral worth while its sons & daughters are ignorant & debased.

I have in my employment two catechists who devote their whole time to visiting the neighbouring villages & walking the streets of the city distributing the Christian Scriptures & Tracts & conversing with the idolaters around. The Reports they return to me are interesting. They usually meet with a kind reception. I have daily calls at my door for Christian Books.

The above is an outline of my duties & pursuits during the past six months.

I spoke, in the commencement of this Report of my absence from my station. This was in connection with Mrs Wd's health which had long been in a debilitated state & a restoration of which required a change of air & scene. By a kind invitation of Captain Conty the Commandant of this station the Barracks

because we are in this family who were sending for the season as a healthy retreat for rest to (Courtallum) situated 100 miles to the South & want to accompany this time & while they formed many acquaintances among whom were all the missionaries of the "G.P. society" - the "C.M. society" & of the "L.M.S." - in the southern district - among the latter was the excellent Mr Stanton one of the longest residents & most useful of the missionary corps in India. During a residence of 23 years in Nagercoil he has never ventured from his station beyond 100 miles distant. All the Tinnevelly & Travancore missionaries appear warmly devoted to & encouraged in their work. They meet with difficulties but enjoy encouragements too. The unpleasant consequences immediately attendant upon the disruption between the Church Mission Soc & the Reformers are passing away & all with one heart are giving themselves to the work of the Lord. It was pleasant to learn that all these societies are feeling more deeply the necessity of a higher standard of education among the native population of their districts & are about to commence schools & seminaries of a high order. This is as it should be & we will rejoice to learn the fact. Attention as it is to the advancement of intelligent & stable piety. A missionary of one of those societies said to me "The Christians of our villages have too much faith without thought. They credit all we tell them without for an

instant asking themselves the question "may there not be error in the statement" — Mental & moral culture must go together — To divorce them is to disconnect what the Creator has joined.

In a letter from Mr Stewart received since my return after stating the happy death of a religious feeling among his congregation he mentions a fact aptly illustrative of the happy results that thus attending.

A Word in season

"In this place (speaking of the one he was then in) our dear friend preached last. Some 8 or 10 years ago a very interesting conversation with a youth then in the schools took place. Afterwards he became decidedly pious & referred to this conversation with much feeling. He afterwards became one of our most efficient Readers but was, for wise reasons, not permitted to continue long thus employed. He died last year in a very hopeful state".

I close my Report with two extracts from my Daily Journal.

June 23rd — Went out at sunrise to see the procession employed in drawing the car. My object was not the mechanism, the pageantry. This I have done for 3 years past & it is no longer a novelty — no, being the opportunity for doing good by books & conversation, I wished to be informed as to points

(1) — Whether the assemblage of people is as great now as during previous years. I judge the number congregated to be about ½ what it was last year. The diminution is attributable to the people to the wide

dread fear of Cholera. That pestilence was very
learnt for during last March. It would be very
satisfying to feel that an increase of knowledge
and light has had something to do with this marked
limitation. It may be the case. I almost fear to
speak to delighting a hope which may the
announce it as my fixed belief. --
A 2d point I wanted to notice was whether
the order for the dissolution of all connection be-
tween Government & Idolatry need be noticed.
I am glad to day that so far from this being the
case it was more a concession in some of its
worst features. I have ever before
seen it. I saw a Native Constable bearing
his badge of office, greet a villager till he
begged pardon merely because he could not take
hold of the rope & draw as he told him.
I saw another officer of a higher grade
pass down the line beating with a cane
every person who was, in his estimation, out
of his place or indolent. What Hindoo could
otherwise than connect these badges of of-
fice with the Idols they were parading through
the streets. If these officers could find
their way to the single point of keeping the peace
their presence need be no more objectionable
than that of Constables as a Camp meet-
ing in America. But it is more than that.
They are the moving power. It is my thing
conviction now (as it was 2 years ago) that if
these Native constables, with their badges of office & their
rod of punishment were dismissed to their homes, the
cause would not return to its standing place till the day closes
over. We still hope the day is coming, yea near when
the voice of Christians in England will be heard

& the blood of souls must be found in the skirts of the Governors of this land —

July 10 — Received a letter from the Rev Elias Smith of Lynn informing me of the death of his wife — my esteemed friend in her grave — each moment form anticipations & bright hopes. He had corresponded regularly for about a year & a half — he arrived in Lynn & I had anticipated both pleasure & profit from a mutual exchange of knowledge & information & feeling — But her mortal career was speedily closed —

Newburyport, Oct. 10, 1842.

Rec'd May 27, 1843.

Rec'd July 31, 1843.

Rev. Andrew Cole
Grafton
Mass.

To see how great the gain to be received, my heart goes out to a large circle of attached relatives & friends. The loss will be felt by deeply — The Lord is indeed calling upon his servants in these parts to work while it is day for the night cometh —

Hoping you will continue in your prayers — Remain as ever your most respectful

J. W. Ware

Madras March 25 1843.

Revd & Dear Sir -

The last Overland Mail brought to us a Letter of some length from you being a copy of one sent to the Mission at Madura. The subjects of which it treats are, as you rightly judge, of much practical importance to all the Missionaries of the Board. though you allow them to be less applicable to us than to some other Missions under your care. You ask an expression of our views on the several topics introduced. That we may be, as far as possible, concise and definite we will, before replying to your 3 questions, collate and notice in the first place, the points upon which our views wholly coincide with those of the Committee and then explain wherein we think our opinions slightly differ.

In the first place we heartily subscribe to the view you take of the prime object of our Mission to India — preaching the Gospel! We entirely concur with you in considering "preaching the gospel the oral personal address to men's hearts and consciences as the chief business of the main body of Missionaries".

Again we are reluctantly and painfully compelled to yield our assent to the clear expression that preaching has not occupied, in Indian Missions that first and prominent place which is its due — and which it must hold ere the glorious results we all long to see will be witnessed. In making this remark we do not intend to censure others to the exclusion of ourselves — nor do we condemn the Missionaries of the American Board to the exemption of the members of other Societies. We believe that your Missionaries, as a body, preach to as many Heathen during a year as do an equal number of Missionaries among other associations. We say "to the Heathen" for it is to be borne in mind that other Societies (especially the "Gospel Propagation" and "Church Mission") have their many Christian Villages in which are organised congregations among whom the Missionary goes not as a Missionary but a Pastor. — You will see at once that it is a far different thing to superintend such Villages and discourse to such audiences from going into places of public resort — bazaars — streets — rest houses &c and there declare the truth to a disorganised, scattered &c. and have few attentive or careless as circumstances or their inclinations direct — We do not say this by way of exempting ourselves from a practical obedience of the command "Go into the High ways and compel them to come in". but

as making a difference (most practical and powerful in its effects) between ours and our English Coadjutors.

It is just the difference that is between standing on the steps City Hall - or market and haranguing the multitudes who hourly pass and repass that of delivering a well digested Discourse to a congregation assembled in Bowdoin - or Salem St Churches — One observation compels us to admit that ching from street to street, and house to house - is greatly needed among the Hind and we shall hail with grateful joy the day when circumstances will allow (or if expression be more correct a willing mind constrain) more Missionaries to it from town to town - doing that in person which is now attempted (and not wh in vain we hope) through Books and Schools. This is a point upon which the Com tee cannot feel more deeply than ourselves and though we can see reasons for ~~[illegible]~~ ciency in this department of effort the full force of which can be known only by experience. Yet we regard your suggestions as timely and hope they will not be lost upon ourselves or any to whom they pertain.

Again, we wholly agree with you in your remarks relative to making all Missionary Institutions means, primarily, of spiritual blessings to those who are in attendance and subsidiary to the training of a Native Ministry. With regard to all Mission Schools in India. two Circumstances are to be kept in mind. (1) There is almost no truth among the Hindoos on any subject - Error is not only prevalent but triumphant! and this, not as connected with religion alone but as associated with all subjects within the range of human knowledge. There is an important relation between all truths. They, in a measure, stand or fall together. If the mind therefore can be compelled to acknowledge on any subject what it hitherto denied, an important point is gained - That point admitted will induce an attention to if not a belief in other truths precisely rejected. Thus a Hindoo who is constrained by the force of argument to admit the rotundity of the earth in opposition to the prevalent opinions of the nation is better prepared than before such an admission to canvass the Claims of the European's religion compared with his own. Here is a strong argument in favour of pursuing even in Missionary Institutions some branches of Education that seem but indirectly connected with the Souls Salvation. We admit that this Circumstance may be abused and we will not

deny that it has been. Science may have been carried to an extreme and thus time and thought given to these objects which should have been devoted to other studies. but the principle still remains and to be acted upon with due regard to the end of which this is but an auxiliary. We trust that the caution will be well received and not lost sight of practically in preparing de novo plans of Instruction in our various Institution. A 2d Circumstance to be remembered is the fact that our schoolrooms are our Chapels and the scholars are the nucleus of congregations. Within our School Bungalows we feel safe as far as violence & intrusion are concerned and we can generally command attention to what we have to say. This is a strong argument in favour of Schools instead of mere street Preaching. Enthusiastic like persons are liable to extremes on this subject we might notice the Wesleyan Missionaries as an one extreme. With them preaching is all. Some may say that American Missionaries have gone to the other extreme. There is no doubt that as a Body, we attach an importance to the instruction of the young which we do not to preaching without such Instruction. We would urge however securing more nearly the Medium than our or any other Missionary body has as yet attained. The time has come, when the Secular education of the nation is in a measure, passing into other hands. Government are waking up to their duty in the subject and though we cannot in all respects subscribe to the wisdom of the Course they are pursuing yet knowledge will be communicated; an acquaintance with true Science will go abroad. false theories on Physics and Ethics, in some measure will be rooted out and though we apprehend that such a course, without the Bible will induce Deism ___ yet it will enable Missionaries to devote more of their time to instructing the youth under their charge in the truths of revelations and urging its claims upon their belief and practice. We desire to see a more general enlightening of the Mass of the Native Community. We wish not to see them all profound in Astronomical researches and Grammatical niceties but we desire to see them from day to day making progress in an acquaintance with those truths which will qualify them to be useful in this life and happy in that to come. Upon such a basis we desire to have all our plans of Instruction rest; blessings not to be select few alone but to the whole Body.

Leaving these points we would notice two more of a different nature as we come to your Questions. The Remarks made in the 4th page of your Letter would lead us to suppose that we attach more importance than you do to the Bible as a means

an instrument in the conversion of mankind to the faith of Jesus. You speak of distributing the Scriptures &c as a thing to succeed gathering of churches. conversion &c whereas we have been inclined to say it should precede as well as succeed. Well acquainted as you are with the Reports of Bible and Tract Societies it is quite unnecessary for us to occupy your time with arguments or illustrations. The Tract Magazine for August 4th contains a letter from our Colleague in America - and what Dr Scudder tells us of instances could be responded to by many in S India. We cannot think that the distribution of the Bible and Tracts interferes with preaching but we do believe (1) that many go among the people now who could not make up their mind so to do if they had not Books to distribute (2) that hundreds now give ear to what the Missionary has to say who would not thus listen if they did not expect to receive a Book or they left him. (3) that the preparation of Tracts and improvements in the version of the Bible have not been the thing that has diverted ~~(if they have been thus~~ ~~Not so long ago~~) from the preaching of the Gospel and (4) that God has made his word the direct and indirect means of so much spiritual good that we could not recommend a diminution of the either department of our effort. The wants of the nation call for them all. It may be that you refer more especially to time devoted to other works than those strictly religious such as the Sciences. Dictionaries &c On this subject we will not dwell. You will without doubt, receive the views of the Jaffna Missionaries at Jaffna (who are most effected by this view of the subject) and we do not think that we shall be lead to demur from their statement. Again You dwell strongly upon the importance of our labouring for immediate rather than distant results. and in so doing you touch upon a subject of most painful interest to ourselves and all our associates in Southern India. You have heard much of Missionary trials. We have experienced them, some of them in their severest forms and the testimony of that experience is that of those trials the one most difficult to bear is that of no claiming from month to month and year to year. Divine truth to ears that hear but listen not, and minds that know but consider not, and wills that yield assent but do not bow. When we hear of the success attending the preaching of the Gospel in our native land — When intelligence reaches us that the associates of our theological studies are from months to months rejoicing over "the lost found the dead raised" .. and then view the spiritual desolation that encircles us. the few who bear the name of Jesus and the fewer who have in truth been born of the Spirit" our hearts

sink within us and we exclaim, "How long, O Lord how long"! We do desire to witness immediate results and we would pray and labour for them; but, was the present state of religions feeling in America brought about by the effort of an individual among thousands of people and that one a stranger, stammering in a foreign tongue and they living now at a distance by a law of their social system. Time and space forbid one enlarge upon this point. Our Creed (if we may so term it) is this. (1) The World is to be regenerated. (2) That regeneration and renovation are to be produced by the Holy Spirit acting through the truth. (3) Our duty is to make known that truth in the way we think, after mutual ~~consultation~~ conversation and prayer, will most probably meet the Divine approval and secure the Master's blessing. (4) Having thus brought to view that truth in the clearest and most practical manner we may be able and having accompanied it in all its stages with a prayer for His blessing, who alone can make it efficacious for good our work is done. We are commissioned to "preach the Gospel" and having thus done it in a way that appears to the oldest, most prayerful and devoted of the Lord's servants most likely to secure the object we aim at ~~to secure the~~ souls salvation, we leave it. If we are allowed to reap we will bring in the sheaves with a shout of grateful joy. If allowed only to "break up the ground and cast in the seed" yet we will be encouraged by the promise that in the end "they that sow and they that reap shall rejoice together". You urge this duty of aiming at immediate results, a consideration the force of which we feel perhaps quite as much as we ought. The expectation of the Church. The glory of Jehovah. The love of Christ. The grace of the Spirit. The worth of the soul. Our own happiness and the World's welfare. If these considerations will not urge, yea constrain us to do what we can to bring about the earliest possible dominion of Christ on earth surely the opinion and wish of the Church, ignorant in a great measure of one portion our duties and obstacles however regarded by us cannot be very operative. We say to the Church in the language of one of the oldest of Indian Missionaries "Attempt great things expect great things" but disconnect not the two. An extensive wilderness is not made a fruitful field except through the exertion of many labourers and that for a long period. If the Church is in error we must strive to correct the error & not adopt it. But you say if Christians do not see results they will not contribute. We can point to results and those as many as the followers of Christ have a right to expect as the legitimate consequence of the means they use. We will labour daily energetically as long as the Church

will sustain us and the Lord ~~Continue~~ times our abode on earth, if He allows us to see such displays of Divine power as have been witnessed in the Islands of the sea we will rejoice; if not; we will praise Him for ~~blessing~~ permitting us to have any thing to do in the preparing His way who is eventually to reign victorious — We will now come to your questions. They are (1) Is not the necessity for keeping a Printing establishment constantly employed an evil in a Mission having but few Members. Also the Antidote "Attending to Do great — yea paramount importance to preaching the Gospel we consider any circumstances that turns any Member of a Mission away from a regular and frequent attention to this first duty as a thing undesirable and to be removed with the least possible delay. If a Printing establishment in any Mission is so large as to require, in order to keep it in constant operation, the thought, time, and effort of one member or more of that Mission to a neglect of preaching, we think that either the establishment should be at once reduced in size or at times lie idle. In the latter case there would be this evil that expense must be borne in the way of keeping at Command Printers and other Labourers at the Press — For ~~ex~~ Ex. In March all the Presses may be in full operation. In April there may be less work. In May a plenty may again occur. Now in April one of two evils must be met either the Missionary must turn aside from his other duties and give ~~the~~ exclusive attention to the preparation of matter to keep the press in motion, or the expense of the labourers must be incurred without a corresponding result. If you dismiss them the moment their services are not imperatively demanded you both do them injustice and you put it out of your power to command their services when a full amount of work calls for their assistance. It is to be borne in mind however, that a press in Madras is differently situated from one in the Country. It is true that the Press must have in connection with it a Tamil scholar for much that passes through it is of a Religious Character, Bibles, Tracts &c which ought not to go into a community without most careful correction. but beyond this one of our own member need do little in the way of furnishing matter for the Press in order to keep it moving. Matter from other sources is constantly in hand & the Press is never idle. It is not so with Presses in the interior. If an establishment is so large that it cannot be sustained from without and if the impression of the evil of its idle is so deep that a Missionary will turn his attention to feeding it not because

its productions are needed but because the Press demands it we would say by all means diminish the size of the establishment. This is our opinion of the evil and this the Antidote we suggest:

In reply to your 2d Question "Is not the having a Printing establishment in a Mission a strong temptation to pursue the one sided course now alluded to" we admit it but would urge.

(1) That while the presence of a Press in a Mission may operate in the way of inducing the Members of that Mission to give undue attention to acting upon the people through the printed page rather than by the living voice yet that the testimony of observation is that the most voluminous writers of Tracts have not been in immediate connection with a Printing establishment. or if such an establishment was near they have sent their works to distant places for publication. In proof of this we instance the late Mr. Phenix of Palamcottah his successor Mr. P. — The late Mr. Knight of Jaffna and others. Mr. K left incomplete 2 Dictionaries They are now in the hand of Mr Hutchings and Spaldings for revision and publication. but at what trys? - not at Manepy but in this distant City.. A disposition to make books has been equally discoverable in Missionaries far from with those nearer a Press!

(2) Those who have given attention to this branch of effort so far from having been idle with respects the oral Declaration of Divine truth have been found among the most practical and devoted of the Missionary Corps.. We think it not necessary to illustrate this point by instances. They are many and undoubted.

(3) We fully allow that practical Missionaries are alone fitted to prepare Books &c for distribution among the people and we think that but tracts have yet been penned (certainly by Americans) which have not been Preached and that often.

(4) The Press must be superintended in the way not only of attention to its external arrangements but more especially its correction of Proof sheets.. Which if the work be a Dictionary requires a scholar in the language and if it be the Sacred Scriptures the position is replete with the most solemn responsibility and calls for the services not of a novice but of one who unites to a clear mind and sound judgement long residence in the Country and an extended experience with the language Colloquial and printed.

We admit that the evils of which you speak may arise from a Printing establishment It may be that, in some instances they have done so but we do not look upon this as the

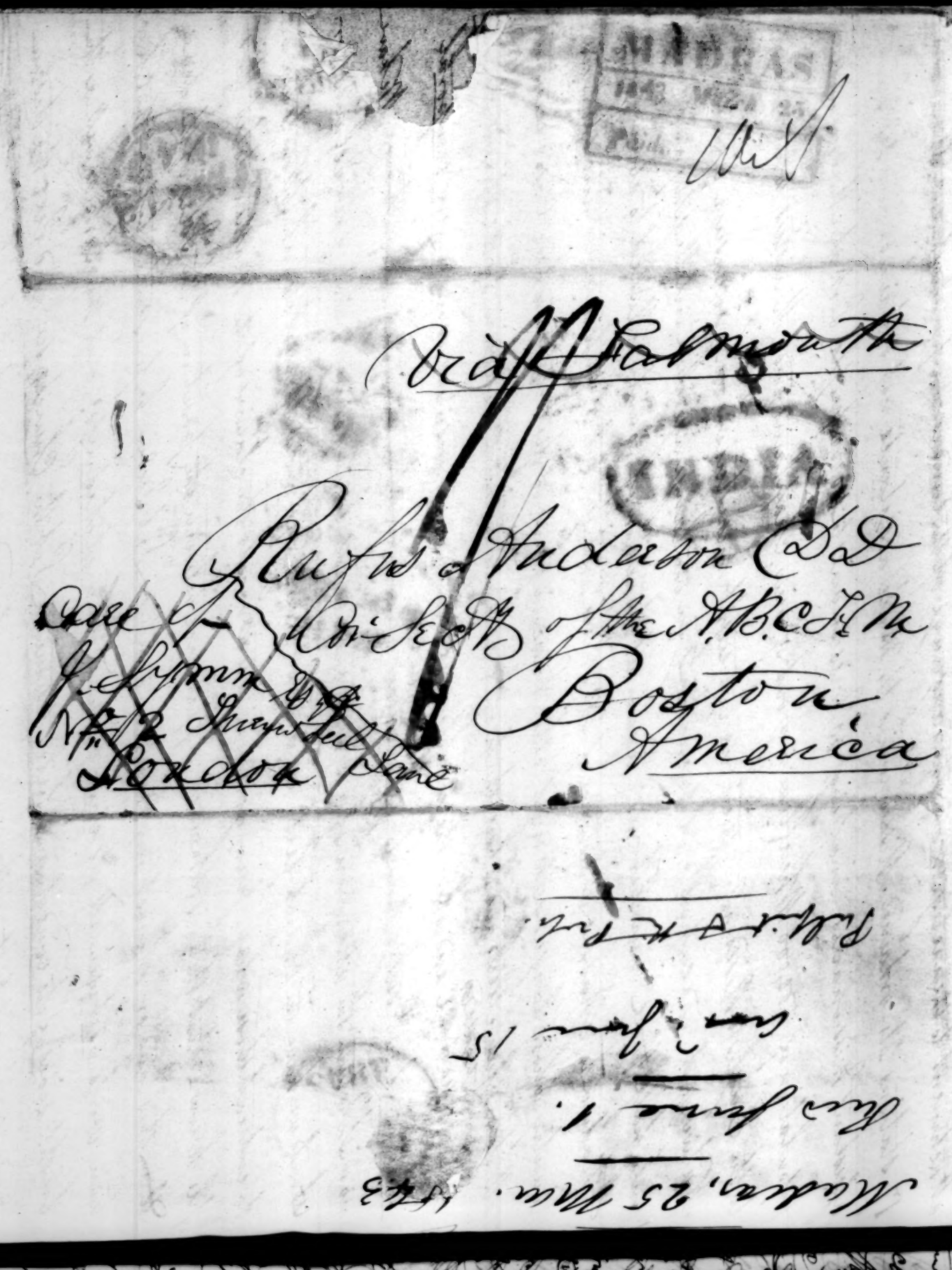
main reason Why there is less attention to preaching than is both desirable and necessary

As for 2d & 3d Question (relative to Bible & Tract Societies) we do not feel able to counsel -- Mr Winslow, in a private letter to us, sent by Monthly mail, expressed his opinion upon the subject & the Mission are ready to follow the Authority thus advanced as the Agency of the Body —

Before closing, you will allow us a few words relative to the position of Missionaries in this Country -- and the reason of their apparent want of success. The remark is often made "Why do we not witness such scenes as are heard in the Sandwich Islands?" Now to those who would put it all down to ~~the want of Faith~~ want of active effort and want of prayer - and want of faith; we would say with all sincerity that we know we are guilty as respects all these ~~things~~ - but we beg you to look at a few facts. (1) Faith comes by hearing. In the light of this Divine truth look at Southern India. One of our number lately journeyed from Madura to this City and the following is a rapid sketch of the Spiritual destitution we witnessed. Leaving Madura a rode of 84 miles brought him to Trichinopoly ~~a city of a inhabitants~~ a Chaplain wholly devoted to the Military and Civilians here resident and a Missionary of the G. P. Soc'y ~~of which~~ whose time is devoted to the English population and the rest to the Native Church composed the Christian Moiety of this populous town - Proceeding forward a distance of miles he arrived at Tanjore. Here he found the Rev. Mr Hoffman now in his 84 year and able to exert and counsel the few Church Members who called upon him. and Mr S. a Missionary of the S. P. Soc'y who said that he had scarcely seamed to first to attend to the English and then the Natives and hence the Heathen left almost instructed and certainly without the living voice to warn them. The next place passed was Myaveram here is a church of 20. Members to whom a young Licentiate Minister as his acquaintance with the language will allow - The next time reached was Chellumbrum and now Teacher is there. The next was Cuddalore and here are 2. ~~viz~~ is Mr N. a most devoted man who is a Missy in truth. Then comes Pondicherry where Roman Catholics is triumphant and then Madras. Thus - besides all the intermediate villages scattered throughout what is termed the garden of Southern India are five of the largest towns and but 8. Missionaries and these almost wholly devoted to English Residents and the Native Christians. In Madras it is said that but few places can be found where so little direct effort is put forth for the Heathen This being the Case what can be

expected? The secret of so little apparent success attending christian effort is that each mission has so much to do. It results, humanly speaking from a want of Missionaries. We would say to the church if you want to see greater results you must send forth more labourers! We hope that we have no desire to draw comparisons with a view to excusing ourselves from a sinful omission of any duty or neglect of any available means of usefulness. but we cannot but ask a careful regard to a few comparative facts The population of the Sandwich Islands is 110,000. Among them there is no caste - no ancient literature, the reception of the Gospel brings with it gain without any even apparent loss. there is no deep and ~~strong~~ attachment to their religion and the language of the land is comparatively easy. There are 17 stations 24 ordained Missionaries 14 Male assistants not ordained. and 42 Female assistant Missionaries. making 80 Missionaries to 110,000 people Look at Madras with its population of 500,000 When (leaving out of view Chaplains and Ministers wholly devoted to the English Residents) there are but eight ministers in any measure devoted to Native work and capable of preaching in the language even intelligibly and ~~make~~ only half that number Look again at the region of Country alluded to above from Madura to Madras a distance of 230 Miles and yet but 8 Missionaries and that in a Country whose language is next to the Chinese in point of difficulty. where Caste exists with all its baneful effects and where the people rebound to their Religion by the strong bond of custom ~~attachment~~ and where the reception of Christianity ensures loss of many temporal benefits if not subjection to ~~great losses~~ persecution ~~attachments and worldly advantage~~, We have no wish to turn the attention of a single individual from going to those fair Islands or would we have the Church feel. or pray or give less for the welfare of its inhabitants but we do entreat those whose prerogative it is to advocate the claims of the Heathen. to let the people know - that there is a marked difference between the position of the Isles of the Sea ~~than~~ this land or almost any Heathen Country Let India be presented before the Christian World as it is in all its error its sins its wretchedness! Let the dark as well as the bright sides of its condition be held up to view Let the Church see and feel the discouragements as less than the encouragements and we cannot but look for results most happy to the land of our adoption and the Kingdom of our Lord.

With great respect & affection
Yours (on behalf of the Mission)
D. W. Ward


MADRAS
INDIA
Via Falmouth
Rufus Anderson D.D.
Corr. Sec. of the A.B.C.F.M.
Boston,
America
Madras, 25 Mar. 1843
Recd June 1.
Ans June 15
Rufus Anderson

Monday March 25th 18[illegible]

Dear Sir — Saturday.

I beg to thank you for your courtesy in not giving it another public notice. I have placed a letter in the hands of Mr Jones relative to my coming down — after many, the approval of this. Nothing I shall write shall address as it may be just to the Mr Jones what I said to you, seeing a movement that affects the Orders — I hoped to have received that letter so as to have sent it off this morning — but time is precious — It may seem right days to receive a long letter from some or other of the Mid-Lothian people, this which forced that documents — I hope the Midlothian people that have left it by accident — and that I might to Mr Jones I have written — that there delay — for I expect leaves this on Monday — I received the letter from address so as to send it after me — I will be next month —

We are obliged to have more of our public letters copied by natives & many of them make sad work — I hope you will forgive the many errors in this & trust that you will see we have much trouble in getting at our meaning — The Rajah, you also read of the mention of the Nuddiya & may their decision (or expedition) approve —

Allow me a word as to the document that to you is "Limits of the duties of the Board of Superintendents" — I was only to say it matter of question in my or your letters & I was, if I mistake not, careful to say nothing concerning it — "interests" I do think any of the writers need be (or are) ashamed of what the Rajah & his members of a Nuddiya Court must be case for him — I have long thought in my dealings you a few lines on the question now before — I think to do so every day — It is a subject of deep & lamentable interest

It is, my dear friend, to find at the centre
a person in whom I sustain those rela-
ts - Were I at liberty I would do for
many things as a Christian Brother. Which
we be not expedient to do, the least
nothing to me as Secretary. I feel a wish
that I may have desire to write to you as a
Christian Brother. Disciple of the same Lord -
Heir of the same glory - & tell you of
things I dream - in this, trials - & in-
ulgements - but your hand are to fill
break the calmness of such letters
ed up to address them - I must
not tell I meet you in those world
love all the varied relations of life
merged into the one grand relation
redeemed saints before the throne -
My affectionate regards I have to
your wife & Mrs Anderson
Hoping you will take an interest in the supplications that may be put up to one
Heaven & we pray in the vanguard of the
Lord -

Yours truly
E. W. Ware

Rev. F. D. W. Ward

Madras 25 March

Rec'd June 1.

Ans. June 15

R. Anderson

D. D.

(92)

Madras. April 15th 1843

Revd & Dear Sir.

Letters received before this comes to hand will have informed you of the change I have been allowed to make in the field of my Missionary labours. Circumstances connected with the health and highest usefulness of myself and family rendered this step not only desirable but necessary. At the last Annual Meeting of the Madura Mission I requested a dissolution of my connection with that Body with a view to an immediate union with the Mission at Madras, should the way be open for such a removal & should the measure meet the approval of the Prudential committee. The request was after full discussion unanimously granted. The Madras Mission hearing of this action at once sent to me the following Resolution "That the Revd. F. D. W. Ward and family be affectionately united to join this Mission conditional in the approval of the Prudential committee &c" I, at once accepted the invitation and leaving Madura in the 15th ~~April~~ March reached this City in the 4th ~~April~~ Feby. Remembering that you have more than once expressed a wish that such interchanges (Which do not involve the entering a new field or acquiring a new language) be left with the Missions immediately concerned I feel confident that a measure which has met the unanimous approbation of the three associated Missions (equivalent as you will see to a vote of the Delegates had that Body held a session this year) and which has highly promoted the usefulness of myself & family if not prevented our immediate return to America, will be favourably viewed by yourself & the committee. I hope soon to learn that the removal has been confirmed. I left an interesting scene of labour at Madura especially the Female Boarding school under Mrs. W's care which you will be glad to learn is steadily advancing. That together with the native free schools. English school & other Public duties were in Mr. Taylor's charge when I left. You will hear concerning them through appropriate channels of communication. My journey up the Country was comfortable. When I say that we travelled in a Bandy instead

of.

Palankins you may not know my meaning. Dr. Scudder or Mr. Horington explain It is unnecessary to detail the events of the hour farther than to say that I passed through Trichinopolly, Tanjore, Myaveram, Cuddalore Chelembrum, Pondicherry &c. and at every place was lead to exclaim "What spiritual destitution! How can they believe in Him of whom they have not How can they hear without a Preacher" There are a few Laborers to be met with But Oh. how few compared with the extent of the population and their deep degradation This Mission gave me a warm welcome. A commodious dwelling well located Rayapooram has already been obtained and we are again quietly settled down this the first scene of our Missionary life in India (for you remember that for five months of the year 1837 I was a resident of this City) of my duties I will speak more fully in my next communication. In the mean time asking a place in your prayers that I may have the spirit of Paul. who it is said that when at Athens his spirit was stirred within him when he the City wholly given to idolatry.

Remain
Your's with respect
J. D. W. Ward

Rayapoorum
Station

Madras 18—

Dear Dr Anderson —

This Letter was to have gone to you last month but was not returned from Madura in time for the Mail — It has been approved by all of this Mission & that at Madura — I am happy to inform you that I find my hands full of pleasant & satisfactory employment — All of the Native Free Schools at this Station (Royapooram) are in my charge — I am among the people of the city daily in the morning preaching & distributing — All the Scholars who are able to read are at my house on one Afternoon of each week & the Masters on another — I alternate Sabbath Services with Mr Hutchings, giving me two public exercises each Lord's day — I am editing the "Aurora" a Tamil Paper published by the Mission — the character of which you will learn from the "Report" sent you last month by Mr Winslow — These with the many duties of revision — &c &c which devolve on a Missionary at Madras quite fill up my time & exhaust my strength — I wish I could express myself as well but this I cannot hope to do while in India but I ought to be grateful that the hour of my necessary embarkation has not yet arrived —

I shall, in due time, write to you more fully

Pray truly & affectly yours A. D. W. Ward

Hindoostan
Steamer to Suez

Ira Lamonte

Rev. R. Anderson D.D.
care of Cor. Secy of the A.B.C.F.M.
J. Symmes Esq.
No. 2 Trinkel Lane
London

Pembleton Square
Boston
America

Mission Rooms
Feb. 15, 1843
Recd Feb 3, 1843
Ans. Feb 15

Dear Sir We have received a copy of the proceedings of the meeting of the Board on the subject of the mission to Syria & from the tenor of the resolutions we infer that the Board intends to occupy the ground with a mission as large as the means at their disposal will allow. We have no doubt that a large field for usefulness will be opened in Syria & many relatives & friends of the missionaries will be anxious to hear from the stations in that country. We have no doubt that the Board will be anxious to hear from the stations in that country

Madras August 1843

The Secretary of the A.B.C.F.M.

My Dear Brother

I have as yet received no official approval of my transfer to this Mission, & may, however, meet the most as I want this time the exception of such a letter does not release me from the duty I owed rather say debar me from the privilege of acquainting you with my present prospects & prospective plans & my wishes & hopes, lest to my account they belong to me as a Missionary under your care. To that object I will devote the following pages.

My last informed you that after a month passed under the roof of Mr Winslow at Chindadrepetta I removed with my family to Royapooram & commenced housekeeping in a comfortable house rented by the Missionaries. The affairs of the Royapooram station being too many & fatiguing for Mr Hutchings to bear in connection with the object of his temporary abode in this city (the Dictionaries) the schools & other public interests passed into my hands. I am still assisting Mr Hutchings as far as his strength & time will allow. The following is a brief sketch of my weekly duties.

Two public exercises in Tamil on the Sabbath — one in the morning & one at 4 in the afternoon. These are usually conducted by Mr H & myself in alternation. The congregation on Sabbath morning consists of church members with their families — Schools Masters, monitors & pupils — Printing office labourers — Domestics & strangers to the number of about two hundred & fifty. Both services of the day are held in the neat & commodious Church erected

by the liberality of the good people of Newark & vicinity & was dedicated above two Months ago. I have here a sketch of the building & an account of the dedication talk for forwarded to you by the Mission.

On Sunday morning all the youth of advanced standing in the schools assemble at my house to recite some selected religious texts & to be examined in their memories lessons. They spend one & a half hours with me & it is, to me, a very pleasant performance of duty.

I visit each school on Saturday morning of the week & again hear the best readers & I am delighted to see the promiscuous multitude who congregate at my approach. This is the one service a poor cripple can do for doing good — for it is the carrying one of the Church's expectations on occasion for Christians — it is "going into the highways & hedges & compelling them to come in." But though gratifying & important it is true, as I have remarked, the most hopeful way of spending time & strength. The seed may take root, regulate & bear fruit — but it is one like to be heard but to be forgotten. It is a solemn thing to declare the gospel to a promiscuous crowd of Idolaters — some of them, it is likely, hear upon to the first & last time. One word will use in judgment to condemn many if not all of them — then set before them life & death. Have chose death. Did all the command is [illegible] & whether the word be a savour of life or death — it will accomplish that to which it was sent.

from the school room & three preaching methods. In the printing office we have eight. I meet all the boys in the various departments of the establishment — reading the Scriptures — prayer and short — recitation of a "dairy verse" — & prayer suitable to the service of the occasion. It is a time of clearan~~ce~~ — a valuable privilege & this may be presenting divine truth daily to a large congregation intelligent, listening auditors — more of them are more than ordinarily intelligent — capable of understanding & appreciating Scripture truth. I have strong hopes that the Lord may crown these labours with the benefit of some souls.

Sunday afternoon I meet the Masters & the superintendents of the several schools with whom I spend an hour or more reading & explaining the Scriptures & the "Body of Divinity" prepared by the late Mr Ritchie. It is an important service. I can place upon the Masters in the more direct & bounden manner a practical attention to the spiritual interests they are now day to day imparting to their pupils. I am quite satisfied with the interest they usually manifest in the youth under their charge & the deal with which they attend to their instructive duties.

In the evening at half past six occasional service is held in the church attended by church members, domestics, masters, & strangers. Mr Ritchie & self conduct the exercise alternately. Mr Ritchie, at present, lectures in a plain & familiar manner on the Gospel by Matthew.

On Wednesday evening a small English congega-

tion

assemble in the church (composed of foreign seamen in this distant & spiritually destitute part of the city) to whom Mr H & myself preach on alternate weeks, assisted at times by Mr Hinsler & the Ministers of other denominations. A necessity for a service in this part of the Metropolis was one of the reasons that led to the ~~erection~~ location of the church & is the fulfilment of a pledge made to those who assisted in its erection. It is pleasant at times for a Mariner to return to a language in which he can, without hesitation or restraint, give full scope to argument, illustration & appeal — where he is not compelled to lower his thoughts to the level with his vocabulary one where language is at ever command to convey to the minds of his hearers all that he may wish to utter — where he does not be from using an illustration appropriate & effective though he may know at the time it be caused he apprehends stumbling upon some word he cannot remember or some form of speech he cannot readily construe — where, in fine, he is at home — using the language of his childhood & youth & that upon themes in the truth of which his hearers readily acquiesce & the value of which they sincerely appreciate & must miss strange tongue — uttering words that are at first time perhaps more as destitute of meaning as the ocean roar & conveying instruction to minds that can understand but little beyond the elements of language & who may be said almost to the proper sense that he does to the

have our heartfelt faith in this Divine origin & our resolving
to preserve it, this invaluable work. The difference of
feeling under these two circumstances is great beyond
description. & yet it is just the difference that an
American Missionary in India feels from most towards
I say "in India" it might be more correct to say
the part of the Peninsula where the Tamil language
is spoken. Were I able to speak to or to be heard
write to as to have read a single sentence I would say
to every Christian in America who feels an interest
in the salvation of the Heathen. — were I allowed to
urge upon each individual thus addressed but one request
relative to their Missionary brethren in foreign
lands, especially in India it would be this. Pray for them in respect to
their obtaining an accurate & practical acquaintance
with the language of the people among whom
they dwell. I am afraid that a most serious error
prevails among Christians at home; it is this that a
person cannot live among the people of a foreign tongue
but acquire their language. This is far from being
the case in India at least. The English language is
spoken by multitudes of Hindoos from the Himalaya
to the Cape & you can scarcely enter a village in
which you will not meet from two to ten & twenty who
understand, with different degrees of correctness &
fluency, the language of the Muse. This fact should
be known & those who come to India must make
up their minds to study the language. If we will
not come to them & minister. Christians at home too
must sympathize with & pray for them in this respect.
What I have now said may seem aside from
the point but it was suggested & the subject of mass
when & is not more plainly, without cause.

A part of my official duty is that of editing the "Aurora" – a Semi-Monthly Tamil Publication resembling in the character of its matter & the object at which it aims the "Morning Star" of Jaffna, the "Dnyanodaya" of Ahmednuggur – & the "Religious Intelligencer" of Maulmain – It is the N.Y. Observer – or Boston Recorder or "N.Y. Evangelist" on a small scale – It contains matter of all kinds consistent, of course with the purest morality, from the local days of the day to the most practical truths of the Bible – It has a very satisfactory circulation, though not equal to one wishes, & gains admittance into houses & hands that Tracts, entirely religious, cannot do – That you may have an idea of the character of the work I subjoin the Table of Contents of the number that is to be issued tomorrow –

1 – Editorial Remarks
2. Letter from a correspondent at Tevanmugaiem
3. Bishop's Instructions to Catechists – Chapter 6.
4. Missionary Enterprise in the S. Seas (Williams's tour
5. Questions proposed to Christ & His Reply – No. 18
6 – Sins & their Instance (collected from the Bible) – No. 4
7 – Vocabulary (English & Tamil) – No. 8
8. Brief Articles on Scientific & Literary Subjects – No. 4
9 – Ellis' Circular
10 – Brief Account of Tamil Authors & their work
11 – News & Notices – Semi-Monthly Almanac &c

I close at time & time day to send you a copy of the volume now issuing & as the Cattoo – Table of Contents – & much of the matter is in English you can judge of its appropriateness as a part of a Methodist study –

lated contributions to two other Religious Periodicals
the native tongue — the preparation of two Books
Schools & general circulation — attendance upon com-
ittees & the practical duties pertaining thereto — with
e many Miscellaneous calls made upon a Missionary
this vast Metropolis quite fill up my time &
exhaust my strength —

As to the satisfaction & pleasure with which I re-
ard my duties they were never greater since coming
India than at present — I find my hands full
fine that (kind) of work (those kinds I should
other say, for they are many) that suit my taste
that have been & will still be owned of the Mas-
to extensive spiritual good — There is however, one
drawback that I wonder that you were able to sup-
ly (for I can't think that the inclination would be
wanting — if the ability existed) it is this — pecuniary
eans to enlarge & give more strength & stability to what
now in operation — To be more definite — I have now
ft Schools in my charge — I want the means for in-
easing that number to ten at least & fifteen if pos-
ble — & of having a central School in or near my House
r lads of a more advanced standing who want to
ry their studies to a higher point than they are able
do under their ordinary teachers — I want the means
r erecting a Bungalow School House (a kind of Section
Conference Room as it wd be called in America) on the
Ground adjacent to the Church for School examina-
ns &c These two things I greatly need — My heart
pained at the ignorance & spiritual poverty &
degradation of this great Metropolis — The

wants of the city have, I doubt not, been set before you in lively colours & urgent terms by Dr Scudder & Mr Winslow. I felt for Madura, I feel for this place — so I plead for those I will for these & the more urgently as their numbers are greater — their opportunity to hear & receive the gospel equally great — & their responsibility more fearfully as they enjoy more light & are in danger of a more terrible doom — My heart yearns to do what I cannot now for want of pecuniary means & I would earnestly entreat the committee to remember us largely in the distribution of allowances made to the several missions under their charge — Of this I am confident that at no station can funds be applied with more hope of their being instrumental of good to immortal souls — As to the Press that, of course, cannot be restrained in its operations lest at a great sacrifice of the best interests of truth — but while our mission has much to do with operating on the nation through the mind & page yet we love to do all we can by any & all other means in our power — You will have heard of Mr Winslow's recent affliction — I will say "I am the man that hath seen affliction" — He meets his bereavements with the spirit of one who knows & feels from whence they came — He still has charge of the Chindadrepettah station & probably will continue there for the present — His case will receive the sympathy & prayers of the committee — the board & christians in America.

Gladly should we welcome Dr Scudder to his adopted country again — May his health soon allow of his return to his station & this people again

intended to have transcribed portions of my journal
here at this time but my communication is quite as
long as is desirable. I will defer till another occasion
I am not certain that you may not deem an apology
necessary for the minuteness with which I have in the
preceding pages detailed my weekly & daily journey. If
it be the case I have but to say that it is one of
pure pastime from this city & I apprehended that my
friends would be pleased to know in what way I am employed.

Since commencing this sheet the "Overland Mail"
has brought a letter from you in which you speak of your
action yet being taken in the matter of my coming to Madras.
The secretary of the Madura Mission felt sad that my letter
was detained so long in their minds. It was an mis-
take. I hope to hear next month that you have
acted in the subject & that favourably (as you anticipate
I will be).

Mrs Ward's health is better than when we are at
Madura, but yet far from strong — indeed she suffers
much from extreme debility. My fears are at times
lest that a visit to America will be necessary to her.
I have no wish to return to my native land as long as
health will allow me to labour & as long as the
Master gives me work to do. If Mrs W could return
with some family who are obliged to return the ex-

[illegible]

[illegible] I must close. I [illegible]
with an expression of earnest desire to be
remembered in your prayers at the throne of
grace that in all respects I may be able
to discharge my duties efficiently &
faithfully to do it.

I remain respectfully & truly yours

[illegible]

Chicago

Aug. 1865

Rec'd Dec. 7

Ans Dec. 14. 95.

Graduate Dartmouth

Mass

R. R. Anderson & Co.

Cor. Secy. Life

Illinois Mutual

Life Ins. Co.

Boston

Mass

Boston

Madras March 18th

R. Anderson Esq.
Secy. to the For. Dept. of Missions

Revd. & Dear Sir

A perusal of this letter will probably awaken in your mind surprise, at the time of its date, occasion regret, though I am unwilling to think that it will excite you displeasure.

Since connecting myself with the Church of Christ I have endeavoured, as in plain Christian duty bound, to plan & act in all things with a direct reference to what seemed to me the greatest (nor, if my judgment serves me, the highest) use of my talents. This motive induced me to offer myself to your Board as a missionary to the Heathen. The same principle induced me, in the hour of deliberation from a large circle of relations & estimable friends — the same desire has urged me to the use of all lawful means in my power during the period of my abode in India — & I take with unmingled regret my departure from America — In some, perhaps, I make this request with reluctance. I know that the "harvest is great & the labourers few" — & perhaps diminished my attachment to the cause of Foreign Missions I can say with truth & triumph — My colleagues are able to give that I can desire & ask — the station I occupy is large & important — & if there be trials (as there obviously are) I trust that I am as ready to bear them now as ever I was. But notwithstanding

all this an impression that has long existed in my mind has at length reached the point of a deep & settled conviction that I ought, at least for a time, to return to my native country. This conviction arises from a long & prayerful consideration of the duties I owe to my Divine Master — to the Church — to my family — & to my own soul. Whether I shall return to India is a question I cannot now answer. That must be left to the direction of Providence. I (can) wish that the Com" would act upon the subject with [illegible] as an open, an undecided question. When I came to India it was with a wish & expectation to die there. Nothing but a strong sense of duty (can) alter my resolution in this respect.

I have no wish to embark for America at once, I mean to leave unoccupied the post at which I am now placed. But my wishes are I — that the Committee would kindly allow me to return & would grant that permission at once in order both to my own ease of mind & also that I may avail myself of a opportunity of returning at the least expense & the most direct, & II that the Com" would make immediate arrangements for supplying my place at Madras. I have no wish to go until I see the important station I now occupy well manned. I am much & deservedly attached to Madras

I would do nothing that could, in the least degree retard or obstruct its prosperous movements. I occupy a large & important field & cared the young men of America know that a door of that nature is here about being opened methinks that many would say. "Here am I. Send me". I suggest nothing as to the manner of supplying the vacancy my departure would occasion as that subject belongs to you & the Elder Ministers at the Station.

I have presented the subject to my colleagues & while they expressed themselves most kindly & earnestly against my leaving, & while they would, if I may here open, still detain me in the country yet knowing my circumstances & feelings they do not at all oppose my asking permission to go home. They manifest all the kindliness of feeling that I could desire & have more than I deserve.

I have thus laid the subject before you freely & plainly & beg that you will give it your early attention. I have written thus early in order that you might be aware of my wishes & that I might be ready to come back if an opportunity presents, early in the year 45.

Hoping that you will return a cheerful, immediate, & affirmative reply

I remain Your's with
Great respect & affection
J. D. W. Ward,

Care Southampton

R. Anderson Esq.

Care of Sir Sec of Mer & Bill

J. Symmes Esq. Boston

No 2 Thurmond Lane America

London

P.E.

Same Ans. 16. 85

Ans Jan 4

Received 21 March 1825

Batticotta (Jaffna) February 13th 1840

Question discussed

What are the limits of the duties of the wives of Missionaries?

Recd Mr Winslow from Madras – 20 years in India.

A Missionary's wife owes a duty to her native land especially to her private friends. Frequent correspondence with them may be instrumental of much benefit. She must be careful however not to interfere with the Mission in communicating recent and important intelligence. She must feel that in many ways she can do much. Many ladies come to India with very incorrect & Romantic ideas. They think that if they were but in a Heathen land they could do every thing. Miss Cook came to Calcutta. She was soon married to Mr Wilson. Mr W. soon died & left her a Widow and without children. She is now at the head of a school of some 3 or 400 Natives – doing much. She is in many respects a peculiar & extraordinary woman. Her case illustrates what a female can do, but does not point out what all must expect to do. Mrs P. when in America was principal of a large Female Seminary. She came to India. had the instruction of 4 or 5 little native children. She was disappointed. But extend the view a little farther. Those 4 or 5 children were the Germ of the present flourishing Seminary of 100 girls, at Oodooville ~~now flourishing~~. ~~There instructed in which being the hope of the Nation~~. Some females come to India with large expectations but finding they cannot do all they would lose their energy & at last spend their days in doing nothing for the instruction & conversion of the people. That is a sad mistake. Soon after the arrival of the early missionaries at Jaffna the wives wrote to Mrs Marshman of Calcutta a joint communication requesting her opinion as to their duty. Her reply was in substance.

(1) Take care of your Husband (2) of your children (3) Be keepers at home &c &c

The advice was in the main good. There should however be a compromise of duties between Missionary & his wife, while domestic affairs belong especially to the wife, the Husband should at times relieve her fatigues and give her an opportunity of attending to more direct missionary departments.

Let this determination be fixed in the mind of a Missionary's wife if she cannot leave home let her mind be quite, doing as providence directs. if she can do more let her engage in it vigorously. In an extended Mission there is usually One large Female seminary. let one be appointed to that, but do not let the others be discouraged that they all cannot occupy the same post. If not there they can do some thing. Mrs H. when at Chavacherry collected a number of Girls Weekly at her house whom she instructed &c ~~There other doing~~.

A Missionarys wife may at times, avail herself of the time she must take in the afternoon to drive out for air & exercise to visit a school - Dont let her feel compelled to do it daily - It would then become irksome & a task - but as circumstances direct -

A Missionarys wife can do much for the females around her; especially if she had a Female Christian assistant - She can carry forward those who have been instructed in the Seminary - converted - become mothers & settled near her. That is the case with many in Jaffna District -

A Missionary lady cannot be expected to master the language - She can however make some progress - A word a day is as much as I can recommend a lady to attempt -

The Serampore Missionaries said that no one could live among natives & not acquire the language - That is not the case - Ladies are apt to be discouraged by comparing what they think they are doing with what they read that others are effecting. They do not look with impartiality upon what they are doing and do not regard the peculiar circumstances of the Characters & habits of those of whom we read -

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Mr Cherry of Sevagunga (Continent - left America in 1836 -

"I quite agree with Mr Winslow in all he has said - I shall mention two facts illustrative of two important points -

(1) A young lady came from England to Malacca as a Missionary - not meeting with the facilities for doing good she anticipated She thought she was doing nothing & accordingly removed to Singapore hoping that there she should be able to do more - but her hopes were not realized - She then determined to be one with the people - She exchanged her English for a Malacca dress, lived in a native house - Here she was found by a Missionary taken to his house - Soon became insane - & sent to England, all originating in disappointment and in the thought that because she was doing little she was doing nothing -

(2) Sir - Mc Intosh says that if he did any thing for India the credit is due to his wife - She kept him from vice and made him useful - If all the ladies in the American - Tamil Mission should put down all they see & do daily their journals would sound as well & be as full as any in the world -

In some Missions the females give so much time to the people that

they neglect home & thus do not by their example elevate the people in civilization though they do more direct Mission work -

Mr Hoisington - Batticotta - left America in the year 1833.
"Home comforts are far more important to a Foreign Missionary than to a minister in America - There he is surrounded by a circle of friends - here he is alone -

Dr Bowditch, the celebrated translator of "Mecanique Celeste," dedicated this magnificent work to his wife "who devoted herself to her domestic avocations with great judgment unceasing kindness, & a zeal which could not be surpassed; taking upon herself the whole care of her family, & thus procuring for him the leisure hours to prepare the work -" This instance is worthy to be placed beside that of Mrs Mac Intosh -

Attending to the matters of the godown, the copying of letters, entertaining company &c are real Missionary work.

If a lady comes to India to do one work or engage in one department & that only, She will be disappointed - The true principle of duty is to do any thing that providence points out -

An essential qualification of a Missionarys wife is a smiling face - The heart must be right, & then she will do ~~something~~ much.

The remarke is often made of the late Mrs Woodward of this Mission, that when he could do no positive good, he did no harm - an important remark in this connexion - If the lady cannot be actively employed, let her not hinder her husband -

Mr Apthorp of Varany - left America in company with Mr Hoisington
"I fully subscribe to the remark that a missionarys wife must be willing to do whatever providence may point out -"
(Mr Apthorp being out of health spoke thus briefly)

Dr Ward of Batticotta - left America in company with Mr Hoisington
In the work of teaching children - I regard females as in general better qualified than men -
A Lady should not under take a school without being called to it -

by a vote of the Mission. That vote she should regard as the voice of Providence. The call of the Master. If thus called to a school - or any other department she should keep hold of it & perform its duties with faithfulness till another vote of the Mission dissolves the connexion & relieves from the duties. A female belongs to her compound (domestic premises) that is her peculiar sphere -

Mr Hutchings of Manepy. left America with the 3 last named.
A mothers duties are primarily to her children - A missionary's wife who has no children has obviously more time to devote to the natives than one who has ~~none~~. I fully assent to the advice given by Mrs Marshman to the Early missionary ladies of this mission. I do not think a mother should leave her child one hour alone with a native unless absolutely necessary I do not mean to say that a Mother should not leave her children alone with her Ayah while she is in the house with them & can hear almost every thing that is said. This is quite different from going from home - not knowing how long she may be gone & when any native may have access to the children & say what they choose -

In America Mothers at the present time too much neglect their children. They attend to this association & that society while the children are not attended to - This is a sad mistake -
A Missionary's wife may at times accompany him to his Schools -

Mr Dwight of Dindigul - (Continent) left America 1835.
"I do not think that Missionaries or their wives should anticipate doing any particular thing or engaging in any special department but determine to do any thing - This is specially important to the wives of Missionaries.
Missionaries do not usually regard sufficiently the dependance upon their wives - For example Mr A. & I. of the Madura Mission. If a wife calls upon her husband to attend to all little household concerns she will hinder him much, but if on the other hand she relieves him on these points she aids him. I have more than once made the remark & am daily convinced of its truth, that if I do any Missionary work, one half is due to my wife - (All present were seen to respond to this sentiment).
The christian Females of American are the strength of the Church. If being a resident of America, I were called to a Church, my first question

would be - What is the character of the female members of your church? So a Missionary should give much attention to the female members of his church - Mrs Poor was disappointed when she first came to this country but we see around us here, christian wives and mothers as the results of that seminary of which her 3 or 4 Girls were the Germ - He who takes the first step in a great undertaking does as much as the one who completes it - It must be begun as well as ended - The ladies of our Missions are in danger of erring as to the language - Some at least are becoming too disheartened - If she should attempt one brief Phrase a day how rapid would her progress soon be - 300 or more phrases a year (This remark was limited to a word a day).

A Missionary's wife should attend carefully to her family - as the Natives are greatly affected by seeing a well ordered family - I know ladies in America who are accustomed to meet for social prayer - I have often thought of writing to those friends and saying - "I want you to pray for me - my family & my Missionary work - If you will do so, I will write to you from time to time giving you such information as I think will interest you and awaken your feelings in my behalf." I should expect in this way to accomplish much for the cause - This correspondence my wife as well as myself could carry on and thus she might aid the cause most efficiently & with success - There is a limit to our responsibility - This truth Missionaries & their wives must remember -

Mr Spaulding of Ootacoorlle 20 Years in India

As in the original institution God intended that it should not be well "for man to be alone" & that "they two should be one" so in the case of Missionaries they two are one & only one - Facts as they have come under my own observation show that the original rule is still in force & that a Missionary without a companion is only a fraction of what he might be - In all the goods & ills of life they should have a mutual share & on most subjects, whether they relate to the duties of the husband or wife, they should have mutual counsel & understanding - Separated, as they are from the restraints & benefits of a christian community, they must be in the most important sense, all the world to each other - Hence a Missionary should not expect his wife to attend to all the cares of a household - He should take a share & that share will be more or less in the inverse proportion to the health & ability of his companion - I infer this duty too from the fact that few mothers (foreigners) in India can take care of a family by night & by day without injuring their health, & the husband's occasional attention to the children by night may often save her health.

perhaps her life - or the necessity of leaving his work altogether on her account -
The most sure way for the wife to save her husband's time (a point which is often recommended & by some good wives anxiously aimed at) is to save her own health.
With these preliminary observations - I would suggest ~~that~~ 5th

That the Missionarys wife's first duty is to her husband -

Home should be made so happy that when a Missionary is away, and especially when he is on a tour among the natives, the thoughts thereof may be a source of encouragement and animation - Burned by the sun, wet by the rain, depressed & sick, the thoughts of home - of the comforts of his own family and of the anxious sympathies of his wife should be next to the thoughts & anticipations of heaven like the shadow of a great rock in a weary land calculated to invigorate both body and mind -

~~Under~~ Under this head - of duties to her husband, should be noticed as of very great importance, the duty of keeping him from ultra or rash measures -
Whether in correspondence with the Board or with his Brethren or in the common duties as a Missionary labourer the wife should be a help-meet for her husband. While it is proper according to universal consent (unnaturals excepted) and Scripturally necessary for her, at home & abroad, to reverence her husband, it is not necessary for her always to take up on his side of a question, or to justify him in his peculiar views, feelings, or measures.
Indeed she may be the only one who can speak with freedom and with that anxious concern which may make advice acceptable & effective, and sometimes a neglect of this duty leads to much evil - This however should be done at a time when his mind & feelings are quiet & susceptible of right impressions, because every one can see how unmeet she would be if when he is vexed she adds to his vexations, or when he is hasty or ultra she adds to his improper zeal by interference & opposition on the one hand or on the other by allowing her sympathies to flow & kindle with his instead of using her influence to restore peace of mind & good feeling - Many a Missionary has had occasion to thank his companion for cool & impartial advice when without such a counsellor he would have hastily & permanently done himself and his associates immense harm - To show how much influence the wife has over her companion we need only glance at the vast difference, for better or for worse, which is often seen in the same man before & after marriage & sometimes - his second marriage - Whatever things are lovely & of good report should be thoroughly & practically studied by the wives of Missionaries because

in these more than in any others they have power with their husbands.

2 Secondly, Duties to her children.

It should always be kept in mind that those who have not had the care of a family but who have been held up as the examples & models for others, & who have done so much in so short a time & done it so well are the exceptions & not the rule for the wives of Missionaries. No missionary's wife however should think she is living in vain if she is able to conduct the affairs of her family in such a way as to give native christians and the heathen too an example of a well ordered christian family. With her children, with her servants or with the people she is as much an "example for the flock" and as much obligated to be a teacher as the Missionary himself, and the natives who are very shrewd in their estimation of character look to her example as much as to his, for the living commentary on christian morals. Whatever native mothers should be to their households or to the church, whatever they should be in the management of their children at home or in a meeting, or whatever they should be in furthering the cause of christianity should be taught by the example at least of the Missionary's wife. She should not take liberties which they should not take, nor omit duties which they may not omit. and her children should not take liberties which native children may not take.

If she wish to save her husband's time. if she wish to save her own strength for missionary work. if she wish to be any thing but an invalid she must have an Ayah. Of course the child will & ought to be attached to the Ayah, and the only way in which the mother can be a proper guardian over the morals of her child is to know the language which the Ayah uses in speaking with the child. The thought that if she gets an Ayah who knows English (the last thought that a Missionary's wife should ever indulge) she can keep her child from learning the native language and from having any thing to do with the natives is a most lamentable deception practiced upon herself. Of this both ayah & child will probably take advantage. If she would keep a constant watch over the conduct, company & conversation of her child she must learn the language. Neither do I think she loses any thing by the study of the language or by the use of it in her family. It is not the fault of the language or of the knowledge or use of it that spoils the child but a fault in government.

I state it as a matter of history with few exceptions as far as my acquaintance goes, that those who have been most active in learning the language or in Missionary labour either as teachers, or as superintendants of schools, or in going from house to house, are the individuals who have governed their

families best at home, while those who have shunned or avoided such labors and spent their time in their own families from the fear of a bad native influence on their children, have been less successful in training them. If mothers educate their eyes & ears, and become familiar with the language used by ayahs and with the under currents of pollution common to the country there is every thing to hope in favor of the children, if not a thousand impositions and frauds are committed every day and she knows nothing about it.

This brings me to the

3. Third duty of a Missionary's wife - Viz - To learn the language. I do not think it possible for a Missionary or his wife to be happy unless they have acquired the native language to such an extent that they can converse with those about them, in their own dialect. It is quite as necessary for the wife as for the husband to be able to converse freely on common subjects in order to sympathize with the people, and if they are shut out from their sympathies or from the exchange of sympathies with them, I cannot conceive how they can be, in the best sense, happy in their work. Who that ever had the gift of speech was happy when shut up to perpetual silence? Besides if the wife do not study & speak the language she cannot understand what her husband preaches on the Sabbath and of course her attendance will be a task or omitted altogether. Thus her Sabbaths instead of being a delight are dull & heavy - her husband loses the benifit of her remarks on the sermon - and the people the benifit of her example. Even though her time be spent in teaching the English language exclusively to a class of natives her instructions will be more interesting to herself and much more profitable to her pupils if she is able occasionally to explain some of the more difficult or interesting parts of the studies in the native dialect. Even the definition of a word is sometimes of very great use in conveying a clear idea of what is taught. In the management of a boarding school or Seminary an ability to understand what the pupils wish to communicate and to convey to their minds suitable admonition, reproof and direction without an interpreter is absolutely necessary, and it should be added that those who cannot or will not enter into the feelings & sympathies of the pupils ought never to undertake such a charge. Interpreters in all important cases are nonconductors - in confidentials they are never to be trusted - & in free communication they are always in the way. An interpreter

may sometimes be used when you wish to have an evidence of what is said or when you wish to say a thing in two languages to deepen the impression

4. Another Duty is to be happy & contented in attending to present duties

It is sometimes true of Missionaries and more often times of their wives that though they may be very profitably engaged in some two or three classes of duties still they are unhappy while some other object is beyond their reach. It may be a school, or a bible class, or some fancied thing to be done, and the desire to bring it about may be like Ahabs desire for the garden or more probably it arises from an over estimate of something not yet attained. Like children, picking berries, who instead of making the most of diligence in one place, are continually roving about with the expectation of finding them larger & more abundant "just ahead". A quiet, persevering, onward course, though slow, is much to be preferred to a more rapid & unsteady. After all, the excellence of the wife (& of the Missionary too) is the exercise of a meek & quiet spirit which in all places and under all circumstances will enable her to recognize the abounding mercies of her Saviour - to rejoice in the superiority of others - to make the most of present time & present duties - and to say.

"I seek thy protection, I need thy control"
"I would go where my Shepherd is leading"

Though I do not think it a duty for the Missionary's wife to spend much time in correspondence, still if she have a talent for it she will do well to improve it so far as the interest of the cause may require a correspondence either with her own friends, or with those individuals or Societies who may take special interest in herself or in schools &c under her care. As a practical fact it is with her as with the Missionary - the time she consumes in an extensive correspondence is taken either from the hours which should be sacredly devoted to the careful study of the Bible & the cultivation of her own heart - or from the time required for the care of her family - or from sleep - or from the pressing demands for her labors as a Missionary -

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It is due to those concerned to say that the writers of the following pages were not at the above meeting & had not seen their remarks -

Revd D. Poor of Madura 24 years in India.

A difficult question to answer with precision in the abstract - The capabilities of the individual and the circumstances in which she may be placed enter essentially into the merits of the question and are to a considerable extent the requisite data for a definite answer.

Under certain circumstances Mrs Wilson (wife of Dr John Wilson of Bombay) would ostensibly have effected little or nothing worth recording & yet her gifts & graces might have been so exercised & tried as would tell more upon the best interests of eternity than will actually be the case - And then again circumstances make the woman as well as the man.

Moreover, over and above natural and acquired talents and favorable circumstances there is a special overruling influence that bringeth it to pass "He that honoreth me I will honor" & he that seeth in secret shall reward thee openly." &c

The subject however is too important to be lost in generalities - Who it would be difficult to give a full portrait of the Missionary's Wife a few outlines may be sketched -

I - She should soberly if not fondly cherish the Idea that she is an assistant Missionary - So called & so paid - & that she came out to assist her husband in Mission labors -

II She should aim perseveringly at the acquisition of the language by the ear by the eye - & not be disheartened by any number of eighteen months, tedious delays and postponements - these are to be expected, if not rejoiced in -

She needs a Knowledge of language -

(1) For her own comfort in various respects - This kind of Knowledge is emphatically "power" to the Missionary's wife & to the want of it is weakness indeed, weakness in one who is rightfully called to exercise the powers and authority of a Dictator to give law & enforce obedience - A Knowledge of the language sufficient for house wifery would reduce the troubles & vexations of house keeping at least one third & perhaps one half -

(2) A Knowledge of the language is necessary for training her own children - It is impracticable & on the whole undesirable to prevent children from learning the language - Alas if the Mother cannot freely communicate with her children in their native tongue & keep pace with them in valuable acquisitions!

(3) For spiritual purposes, means of growing in grace & Knowledge - She will be to a great extent shut up to divine services in the native

language, even to her own husband's ministrations - How great the contrast between entering into them understandingly and regarding them, as an involuntary service that must be submitted to - Here it may be remarked for her encouragement that she can learn preaching Tamil far more easily from her husband than from any other one if she habitually attend his ministrations -

(4) For the purpose of speaking with visitors especially female visitors, on the simple truths of the Gospel - The whole system of Divinity as contained in the short catechism, is within her reach - This obtained & she would be carried forward to higher attainments - for the pleasure & profit she would experience - An ability to announce intelligibly, the simple truths contained in ~~[illegible]~~ would be something worthy of an Assistant Missionary - "Something worth being paid for - This would be highly creditable to her, & to the Missionary character in the estimation of the heathen & acceptable I doubt not, in the sight of her Brother -

(5) For the purpose of encouraging her husband - Even one intelligent and discriminating hearer has a salutary influence upon the preacher both in the preparation and delivery of his sermons - Alas for her, if she cannot hold fellowship with her own husband, in the grand essentials, for which he comes to this heathen land -

Finally a knowledge of the language is one of the strongest ties that can bind a Missionary's wife to the country & to the Mission service & by which she becomes a Help meet for her husband -

I - It is within province of the Missionary's wife to get up meetings for females at her house to be conducted either by herself or with the assistance of her husband or native assistants - And where there is a native church, she should organize & sustain a mother's meeting -

II. She should so far interest herself in Mission affairs at the station as to act the part of a councellor and assistant - "giving due heed however to the injunction of the Apostle teaching the duties of the woman -

III - The wife must remember that she is a member of a sisterhood of no ordinary character & on whom in their associated capacity devolve duties of no ordinary interest and importance - These will be suggested by adverting to what is done by circles of private christians, and ministers wives in America - Each one should consider it her privilege to habituate herself to such a ~~cause~~ course in the associated circle, as will comport with her occupying a post of honor & trust in the church of Christ

IV - Correspondence with Female Societies & individuals at home, if judiciously

done. This method of serving the cause is attended with some risk and may be seriously injurious to the writer & to her associates - For a Missionary's wife to enter upon the higher branches of Mission labors, such as translations making books for publication is to say the least hazardous in its various bearings: it is not often called for, nor allowable -

VII. Finally and above all it is in some sense the peculiar province of the Missionary's wife, "to keep the unity of the spirit in bonds of peace". The influence upon her husband in this respect is immense & most blessed if of the right kind - Her influence upon the sisterhood, & upon the whole Mission fraternity will be direct & extensive if it be of the right kind, She shall be called a Daughter of the most High & shall take her seat with the sons of peace who are the sons of God in Glory - The extremes of character as illustrative of this point; One Jezabel & Abagail - Do not all our observations warrant the conclusion that a Mission takes its shape & Character as much from the doings of the wives, as of the Missionaries themselves -

What wider or more inviting field of labor could our dear wives desire for accomplishing all that it was in their hearts to accomplish when they first responded to the invitation to become our spouses -

Revd N. M. Crane - Tirupoovanum - Sep. American 1836.

In the first place - Their duties, as a general thing must depend very much upon circumstances, both as it regards their nature & extent - Under certain circumstances a Lady can do, and it may be her imperative duty to do, what, under different circumstances she could not possibly do - For instance, one sister may superintend a Girls boarding School, but it evidently cannot be the duty of every Sister to do the same nor would it be the duty of that sister, were she differently circumstanced - I think a Lady's first and highest duty is to attend to her own household affairs & make her family and husband comfortable & happy - This would include the direction of household servants and the supervision of innumerable unmentionables that are constantly occurring within the circle of which she is, by virtue of "unalienable right", the sole mistress -

I cannot conceive it to be the duty (Extraordinaries - Excepted) of a female to superintend the out day schools of a station not to go through the streets and villages & from house to house, even for the sake of doing good - They cannot do as much in that way in this country with

the same safety and propriety as they could at home -
A Missionary's wife without a family of children may do many things & help her husband in a great variety of ways which one with children cannot do, and which it is not her duty to attempt to do, Her children are, to say the least, of as much consequence as the heathen & she has much more reason to hope that she may be instrumental in training them up for heaven than she can have of the heathen - Moreover the very relation in which God has placed the wife and mother to her husband & children, makes it her imperative duty to give her time & best attentions to them, secondary only to the cultivation of piety in her own heart - But I would not be misunderstood here - I would not be selfish nor require more of a sisters attention to her family than is meet - There is doubtless a point even here, beyond which if she go she will be sure to bring leanness on her own soul & on those of her husband and children too: Heavenly wisdom should direct on this point -

C. S. Minor Esq. Nanepy - left America Oct. 29th 1839.

"My opinions on this subject lie in a small compass - the domestic or family institution, is in my view the appointed sphere of female influence - The female character is the pillar of its support the spring of its influence - & its brightest ornament - A Missionary wife is fitted for this sphere by nature & should be by education - Those nearest her in the domestic relation should be in my view the first object of her regard and concern Hence, the first duty of a wife is to her husband & of a mother to her children. having done her duty here let her do what good she can to those around her - never however to bring that upon her which is incompatible with the full & faithful discharge of the first mentioned obligations - This I consider the duty of a wife & a mother all the world over - Missionary or not unless circumstances make a clear exception - & this can rarely happen - Though much has been written on the importance of the domestic relations - & of their relation to the well being of mankind & of the world - yet as far as my observation serves me there is an erroneous sentiment among the greater part of females on this subject -

It is seen in Missionary life - in the disappointment felt in not being able to do some great thing among the heathen - it is seen in other things which need not be mentioned - Females are educated in these days for

almost every thing else - but to be wives and mothers - Yet in spite of their education, it is so congenial to their native and to the nature of things - for them to become such, the evil results are not so great as might be feared - The family is a school for self improvement - Hence brightest examples of piety have been formed here - The intelligent & pious mother devoted to the rearing of her offspring - will ordinarily grow in grace & in christian Knowledge more than her husband who is led by his engagements into public life - The best wish I have for every missionary's wife is - that as a wife and mother she may honor God & serve her generation & tho' the heathen around her do not rise up & call her blessed, she will be written such in the book of Gods remembrance -

Revd. James Read Pickard - Tillipally left 4th 1833.

It were fit that so grave a question be well considered by whomever takes it in hand to answer There are dangers of errors and mistakes all around. Still perhaps there are some points which may be regarded as likely to be found solid when duly examined I suppose that the question refers to the care of a mother as well as of a wife for the difficulties of the case arise far more from the former than the latter relation -

There can be no doubt that her first duty lies between herself & God. The cultivation of a deep sense of the reality and glory of Eternal things will go far to secure the proper performance of all else - There is no danger of a difference of opinion on this first point - it may therefore be left for those who are more observing

I regard it as a principle of great importance in this as also in other Enquiries that the safest and most useful of all courses of duty will be found to coincide with those propieties & relations which God himself establishes and requires us to attend to - Perhaps Mrs C. can preach better than I can, still the apostle forbids her doing so in my pulpit because it would be a departure from female propriety - "It is a shame for a woman to speak in the church". No apparent immediate good would justify a departure from scriptural relations or propieties - Inevitably in the end greater Evil than good would result. I need not attempt to prove that maternal duties and the regulating domestic affairs are made in the Bible the specific Province of wives - such views as 1st Tim. 14-8 are a specimen of what I mean - They recognize the binding obligation of the propieties of the domestic relations

I think that the general principles before adverted to will go far in settling the question as to the duties of our wives. With the Bible in our hands let us say what are the proprieties incident to a young wife and mother (I speak not of those "aged women" whose children have not grown the need of care and restraint) surely the Bible does not countenance the idea that the chief duty of such a one is to preach the Gospel - that she is fulfilling the proprieties incident to her situation when she is teaching a class of heathen children, her own being untaught, that she is acting up to the proprieties of a wife by going from house to house to exhort whilst her husband whose official & peculiar duty is to preach, is impeded in his work by the lack of proper comforts in his own house -

No rule can be given which shall meet all cases - To my own mind it seems clear that the wife of a Missionary ought to make sure of the point that she attend properly to her own children, spiritually, intellectually and physically, and also that she properly attends to her husband domestic comfort so far as to facilitate to the very most his Evangelic labours - Let the limits of all this be fixed with a solemn sense of the presence of God all waste of time on subjects which conscience says may as well be neglected as not should be carefully avoided conscience in forming this decision should act on the principles of the N. Test not on those of the world - After all these domestic duties are properly (i.e. really) performed what ever spare time a lady has should be given to the work of saving souls - especially, amongst the woman and children of the country -

Mrs. Elizabeth Hutchings — Manepy left Jan. 1833.

The circumstances which modify these duties & responsibilities of a Missionary's wife are so numerous and diverse that it is impracticable to allude to all, or to qualify general views with reference to each - Peculiarities of gifts, of previous habits, of climate, health, conscientious personal views &c &c require a model varying with almost every individual instance.

My views of the duties and qualifications of Missionaries wives have varied repeatedly since I entered the Mission field, but my mind has lately fixed on this general sentiment. - that, amidst the discharge of her first relative duties, (i.e.) love, care, & guidance, of her household, to keep alive that benevolent Zeal which will prompt her to avail herself of every opportunity which she meets, or can devise, for doing a little or a great good, is the best attainment of a Missionary's wife -

This, I think a difficult and high attainment. It is easy to give the mind to any one, chosen object of effort, to make every thing yield to that, to absorb one's self in struggles, with the obstacles which oppose it, or in devising plans and pushing exertions for its accomplishment. This is easy; it falls in with nature; but amidst awakeful, ~~and~~ hearty and deligent attention to one class of avocations, to keep the heart and head so much on a different one, as to be ready at any time, to turn aside from the former and engage with alacrity in the latter, to break off again, and again resume it, at uncontrollable intervals, yet with interest, efficiency & success, is difficult.

I think here is the occasion of the disappointments which, as I suppose, a large proportion of Missionary ladies experience. They enter the field without sufficiently considering that they can not, & may not give themselves exclusively and systematically to labours among the people, and without preparing their minds for the miscellaneous little work, to which they must usually be restricted.

The individual who, at home, engaged in teaching, & who delighted to win the mind to knowledge and the heart to heaven, laboured with success, because, boarding in the family of a friend, or, resigning the duties of the household to a mother, or a sister, she could give her best time and her whole soul to the work. She undertakes the same in a heathen land, but her hands hang down and her heart faints, for she finds no one here on whom she can cast domestic cares; these exhaust her energies, her school time is abridged and interrupted her mind divided, her facilities are few, the language strange, the pupils most untractable, she drags on unsatisfactory efforts or relinquishes the undertaking as impracticable.

If she, who at home was accustomed to commit her children to the care of a mother or sister, & give herself with efficiency & success to systematic Tract Distribution, or to other benevolent and pious labours finds, in a heathen land, no moral hireling even, in whose care she should dare leave her little ones. She attempts then to take them with her, and you may see her with one of three and one of four years old, on either hand going day after day to the neighbouring houses, to impart a morsel of the bread of life to heathen women. But she is soon alarmed to observe the effects on their minds of the objects which they witness, and is convinced, that, while they know not yet "to refuse the evil and choose the good," thus to familiarise the minds of those for whom God has explicitly made her responsible, to evil, is morally wrong. She forbears, and resigns the hope of pursuing a course of labour for souls, here, as she did at home

And because she cannot do as she did at home, and as she hoped and expected to do here, there is danger that her desire to benefit the heathen will abate and her zeal languish; and because she cannot do systematically, she is liable to conclude that she cannot do at all.

But let her yet resolve to do what she can, let her by the aid of the Spirit, keep living in her heart compassion for souls and love for the church, and seek and contrive opportunities, looking to the Lord for His blessing, and she will find that she can do more than she supposed, doubtless Eternity will reveal that she has done much.

Her "word fitly spoken" to one and another of the women who come to her house, on business or otherwise, or to children whom she meets, may prove seed scattered on good ground bringing forth fruit unto eternal life. Her acts of kindness to the sick and poor, will send a sweet savour of the religion she professes where otherwise it would not reach. Her occasional visit to a christian woman, reading the bible with her, speaking words of kindness to her children and of exhortation to her relatives, entering her little closet-house and writing with her in prayer for herself, her children, her heathen relatives & neighbours, does great and varied good. It cheers and encourages her in her isolated path and gives her countenance in her own expostulations with her friends; it makes her "foes" "of her own household" feel that she has a friend, and that hence they have the less advantage over her; it attaches her children to the body of christ, the church, "thus tending to preserve them from being drawn into heathenism, it cherishes her piety and makes her more likely to be a burning & shining light".

Add to these, the cultivation by example & suggestions of the social and moral virtues in this class of persons, and their children, — and when we consider how much of the renovation of the people depends under God on the converted Mothers & their families, these cannot be deemed unimportant services. The sermon & lecture may be unheeded, unapplied, but the hint, the suggestion, the counsel, dropped from lips of kindness on the private ear, will have effect.

Numerous occasions for the exertion of these influences, will pass unimproved perhaps unnoticed, if the mind be not kept in a state of continual readiness to seize upon them as they present themselves. It is necessary that the desire to do good should be ever living though constantly restrained, in order that when an opportunity occurs it may be promptly embraced. Occasionally, or if practicable, statedly, to assemble these, four, five or more children from the schools, or christian or heathen women, in her prayer room, and converse

& read and pray with them or to over see such a class while a christian native leads its exercises, may be in her power and result in eternal good to some. I consider as included in her household duties, & of course as prior to labours beyond the limit of her family the faithful religious instruction of her female domestics - Of schools I would not speak more discouragingly than I ought - I consider girls boarding schools the most important desireable, & promising of result, of any means which a christian lady can employ for the benefit of benighted heathen, - but I much fear that there are few, having children of their own, who could in India command sufficient time, strength, energy and skill, to add the care of a boarding school to their other duties, with reasonable hope of success.

The adequate superintendance and religious instruction of a day school would be more often practicable and in proportion less, though highly valuable - Translating, writing books, communicating intelligence to friends of the cause & increasing information relative to the heathen by correspondence are of course means of usefulness not to be overlooked by those who have the time & talent & who either cannot do those better things, named above, or can do these without leaving those undone - I know objections would be raised by many to the views I have taken but I think answers to them could easily be found - I should consider them now had not so much time elapsed since I commenced writing. To myself it seems very desirable that single ladies should be extensively employed in the instruction of girls - What would become of our systems of female education at home, if there were none to sustain them but the wives of our settled pastors?

* Mrs Wisington Batticotta

Where I again placed where I was seven years ago - about to embark for the missionary field with the knowledge I have acquired with in that time to aid me, one of the first notes I would enter in my memorandom would be some thing like this - "I am a missionary's wife, it shall be regarded as my first duty, aside from keeping my own heart with diligence, to perfect his character as a missionary - to prove myself in all respects an helpmeet for him; to endeavor to sustain & encourage him to assist him in correcting his errors - to watch over his health & relieve him from all unnecessary worldly care'.

2d As God gives me time and strength, will I strive to acquire enough of the language, to impart instruction to those about me, at least, enough to

* One time in letter correction as Dr. Fairing is in Orissa & expect to paid pos - Note 1st 1871

clothe my kind feelings towards them in words which they can understand - Especially will I try to benefit them by my example - Home shall be my centre, from which I will extend the line of influence as far as circumstances allow.

A Missionary lady who has a Boarding schools of Girls under her care, should be thankful for such a great previlege, though she will find much to try her faith & patience in such a station, - But those who are so situated that they cannot gather a school should not dispise the day of small things or feel that their field of usefulness is a narrow one - How many from one cause or another, are brought within the reach of our influence, so that "when we will we may do them good." Kind looks & Kind words, which every one has in her power, to bestow, do more than we are apt to imagine - Efforts to relative the sick and suffering have opened many hearts to embrace the Gospel - A few ignorant females from the neighbourhood may perhaps be gathered and instructed - or if health and family cares allow, she can have a little oversight of a schools & so keep up the interest of the children & prevent the Masters from neglecting their duty - such efforts should not be despised - But the circumstances in which Missionaries are placed are so various, that it would be impracticable to form plans before hand - The great point seems to be to keep alive in our hearts the spirit of Him who came to seek and save the lost, and seize opportunities as they are presented - An hour, or even half that time given daily to the instruction of a native boy, may lay the foundation of a character, which when developed, will prove another. Simon Cassee Chetty - Or what would be more desirable, might prepare for this perishing people a Zealous consistent preacher of the Gospel.

Valuable assistance can be rendered in the work of preparing tracts & school books - A missionary lady whose feeble health forbids more active labor can select anecdotes & sentences for translation, and perhaps weave them together with a few thoughts of her own - With ease can she do this, if her husband is in the habit of conversing with her freely on the situation of things in his field of labor, the difficulties to be met &c. In an old mission like this there is much to be done for the christian families who are springing up about us.

We consider time well spend in visiting them, looking into their houses & giving them lessons of neatness and order, in showing them a more excellent way of training their children than they would be likely to dis

But after all, the aid which a Missionary's wife renders her husband in ways many, and untold, deserves, perhaps, more notice than it has

thitherto received. not but that we are noticed Enough, but our appropriate duties are not well understood, even by those who send us here & mistaken views of this subject often cause bitter disappointment to a lady on arriving at her station among the heathen. If the missionary's wife, by copying a letter for her husband, gives him time to visit two or three schools, & preach a sermon to some hundred or two of heathen, should her unseen labors be lightly esteemed? So she may look over and correct the errors, in three or four sheets from the hands of the Copyist or from the press, and give her husband an hour with his school, or to spend in direct labor for the good of the people. Or what is more unpleasant, she may relieve him from a multitude of secular cases which he cannot otherwise avoid. How much precious time is thus given him for his more appropriate work, and how much vexation of spirit is spared him, Especially is this true if he has a Boarding school under his care, for which daily purchases are to be made, and half a dozen or more cooks and servants are to be kept in their places the sick in the school to be looked after &c &c. If a lady can go through the daily round of duties which the care of such an establishment brings with a cheerful uncomplaining spirit year after year, does she not perform as important part as her associate who has the more agreeable task of teaching allotted him. I am thankful that I am able to take a brighter view of this subject than I did five years ago. The opportunities which one in this station has of exhibiting the better principles by which she has is actuated in all her dealings with the natives, should not be overlooked. The entire confidence which they soon repose in her veracity and honesty is a striking proof that they have discovered the fact, that "we seek not theirs but them."

But to look well to the ways of ones own household "in this debilitating climate is often more than we, poor epaties, an accomplish. If we have but just strength sufficient to "guide the house." let it be expended in making a pleasant home, where the husband can refresh his weary mind & body, and when he returns from his labors, though we meet him with a "languid step" it need not be with "a joyless eye, nor should we burden him with an unnecessary recital of our trials, and infirmities. Not that I would deny him the privilege of sympathizing in my trials, for that would detract from his character as a good Missionary, but would avoid all unnecessary tax upon his feelings. But I am

writing ~~to~~ much more than I intended when I commenced. There are many more particulars which might be mentioned by an abler pen. There is one, that of corresponding with friends in Am - which I do not consider best, though mentioned last - I would ask no greater, evidence of good accomplised by letters written by a Missionary's wife, than the answer to one recently received from the "Baltimore Aux Society -

Revd J. J. Lawrence — Dindigul

She hath done what she could" is the best mark for all to shoot at, & no one can so well as the individual Missionary & his wife after a consideration of their relation to the family to the mission to them to satisfactorily settle the question - A missionarys wife has power to forbear working but if the love christ constrain her, no common difficulties, no example of wise or foolish virgins all asleep together will restrain her, There is a diversity of gifts - & some seem to partake more of the unconquerable Zeal of Paul who makes them more abundantly and of course give more satisfactory assurance to the truly charitable, that an abundant Entrance will be administered into them -

Revd (Dr) Scudder — Madras 20 Years in India

The first duty of a Missionary's wife, I consider to be to relieve her husband as far as possible from all worldly cares, that he may devote himself more unweariedly to his work - to act as his deacon. 2d That she should attend to her family, if blessed with one - 3d. That if she has time to spare from them, that she may effectably to promote the cause of her savior, especially by superintending a boarding school, by visiting the people with her husband from house to house to gain access to the females - and she may do something possibly by visiting Girls' schools - Most of the wives of Missionaries can, I suppose, find some time, for labors of the kind first mentioned -

Mrs. Apthorp of Varany

The first duties of the wife of a Missionary of cause, are those which relate to God - She must be a true child of God, & as such, it is her duty and privilege to be a

devoted one & daily to offer herself to Him as a living sacrifice, striving in all things whether of a secular or sacred character, to be acceptable to him, doing all as unto God and not to man, simply & solely for his glory; having no other constraining influence than that of the love of Christ. Much of the time & strength of the wife of a Missionary must needs be spent in secular concerns, and if she has a sincere desire to live for christ, she must learn that whether she eats or drinks, or whatsoever she does, to do all to the glory of God. If her heart is sincerely devoted to his service, her daily prayer will be "Lord what wilt thou have me to do?" She will always find enough to do for christ if she is humble enough to do what God is pleased to give her to do. It may be He will give her but little work & that of a humiliating kind in order to try her love to Him, her faith, humility &c, and when she has been faithful over a few things" then she is prepared to be "over many things. As it regards the kind of labor she is to perform, or the station which she is to occupy, I think she will ever find it, most for her happiness and usefulness, to commit herself & all her concerns to God that He may choose her inheritance for her. What ever be her lot, let her seek to glorify God in it rather than seek to change it. Let her always endeavor to take the view of the Mission with which she is connected as the view of the Lord concerning her & if it be a trying one, let her take it as a trial from God rather the Mission. She must learn to give up self will if she desires to be useful and to serve God. in the circumstances in which he sees best to place her, whether in a large or small school, taking care of her husband, her children, or confined to a sick couch. I believe God is more anxious to have our hearts right with him than he is have the poor work of our hands if it were not so why is it that he so often keeps our hands tied, as it were, in order to give us more time, to attend to the state of our hearts? I believe the first and most important duty of the wife of the Missionary is devotedness to God & submission to his will under all circumstances & to look upon all her mercies and trials as sent by Him for her good.

Those duties which she owes to her husband. I consider next to those which relate to God and to learn what there are. she need only to read her Bible. I believe that all these duties are equally as binding on the wives of Missionaries, as the wives of Ministers in christian lands. In many respects they appear more so, as the Missionarys wife is not unfrequently almost the only individual from whom he can derive social happiness encouragement when discouraged & a solace amidst the many trials which he is daily called to bear. In her best estate, she is only his help mate then let it be one of the great objects of

her life to aid her husband in his work and whatever she can do to promote his health and happiness is aiding him in being better qualified for it - I believe it to be an important part of her duty to see as far as she is able that the food of her family be wholesome and such as is calculated to promote health & strength - Let the food be the last place in which the wife of a Missionary in India economises; I mean the wholesome food which is necessary for the promotion of health and consequently essential to usefulness also - A failure of appetite generally requires a change of diet which if not attended to, soon produces debility and many other evil consequences - The wife of a Missionary should be very careful how she tries to exert an influence over her husband in regard to the public and general interests of the Mission. When any object of peculiar interest is before the Mission the best place for the wife of the Missionary is her closet - If she would aid him in counsel let her seek for him the teachings of the Spirit in order that he may be led according to the will of God, rather than be left to choose his own or that of any other creature - If at any time she sees his temper or feelings tried in relation to any one number of the Mission let her use all her efforts to quench a spark which cannot long remain in a place which contains so much combustible matter as that of the human heart, without great loss to the individual himself and all connected with him - As it regards her duties as a mother, I would only touch on some which are perhaps somewhat peculiar in this country, or more bending and important here than in Christian lands - I think there is much more care and watchfulness necessary in training children in a heathen than in a Christian land, in order to preserve them from the corrupt influence of the natives - and in order to do this, let it be her constant aim and determined purpose, that her children render implicit and cheerful obedience to her - In my view this is one of the best and strongest safe guards, she can erect for them - Obedience in order that it may be cheerful must be constant - No child will be cheerfully obedient unless he is habitually compelled to be so - No child who is in the habit of being disobedient to his mother will ever love and confide in her as he should, and if she does not secure the confidence of her child, he is then an open prey to the duplicity of the natives - Never let her take it for granted that her children always tell the truth and do what is right, or are reading good books & praying when shut up, or alone but let her see for herself - what they are actually about - I have often been pained to see how much more confidence some good mothers had in their children than they deserved - They thought their children always spoke the truth, were sincere &c when a very little close examination would have shewed them quite a contrary picture -

I believe that Ayahs and servants so far from being mere corruptions of children might be made to render important assistance in preserving them from the corrupt influence of such natives as are ever disposed to be lounging about our houses. If the rendering of such aid is made as an important a part of their duties as any other, they will be as careful in attending to it. But if servants are to render any aid in this matter they must be made to feel that they are a party with the parents, and not with the children and the children should be required to treat them with kindness & respect while it is also important for them to feel that they are not to make companions of them or to keep anything secret from their parents for them. I have often thought that if parents would endeavour to improve the character & moral principles of those natives connected with the family by a course of instruction attended with their fervent prayers in their behalf, that such a course might do much for the children of the family.

The question whether a mother is to give all her time to her children, or to spend a part of it, in endeavouring to do good among the natives &c is one which has been often agitated among mothers. Let fact speak in the case. Those ladies in the Tamil Mission who have done most for the cause of Christ have been mothers and some of them have had large families to take care of. One who was a mother of a large family of children (whose good behaviour is admired by all who know them) was in the habit of visiting the women in the villages, holding meetings with them at her own house and sometimes in the villages also. She also had the care of boarding schools at different times and relieved her husband of all the secular concerns of the family and of many connected with the station. Also another mother not only had the care of boarding schools (sometimes male and sometimes of a large female school, but was also in the habit of leaving home in all cases of sickness in the Mission where there was much attention required and was often absent from her children at such times for several days together while they were left at home in circumstances which were no better, than those of other children if left by their parents to go from home and attend to the sick. She was also abundant in other labours of various kind for the natives. I believe all who know her children, agree in the opinion, that the purity and propriety of their conduct would not fall short of other well trained families. I once asked that mother how it was that she could thus leave her children for several days at a time. She said when she left home under such circumstances, she always did it from a belief that it was her duty to go. This point being settled she was enabled to commit the children in the hands of the Lord to be taken care of, and often (she said) when

sitting by, watching or waiting on the sick, had her heart ascended to God that He would preserve her children from the evils to which they might be exposed. From the "Memoirs of Mrs. Winslow" it appears that she acted a judicious part in the care & instruction of her children, but that besides doing much copying for her husband, she she had the care of a large female boarding school, together with other occasional labors for the natives. Nor are there all the mothers who took good care of their children studied Tamil and labored in many ways for the good of the natives around them, altho' some of them had very delicate health. I believe if mothers would teach their children to behave well, & be quiet, while they hold meetings with native woman or children it would do the children no harm at least and they might do much good. My own little experience in attempting to hold meetings with heathen woman in their own houses & villages, has led me to doubt whether or not any good can be done in that way, as a lady will be almost invariably interrupted in her conversation with the women by the interference of men who will take up nearly (if not quite all) the time in caviling. But the wife of a Missionary can do what she can to get them to come to her own house, or to that of a church member, where they will be free from their own domestic cares & the interruption from the males connected with their families. My own opinion is that those mothers who spend a part of their time for the salvation of the perishing heathen around them, will have better children and far more peace and confidence in God, than those who do not. I believe it will be an injury to the children, when a mother who has but few feels, that they are to occupy all her time. If this principle is acted upon I believe she will waste much precious time in unnecessary attentions to them, by attending to all their childish humors, which will soon lead the children to feel themselves to be of more importance than any one else while the mother herself contracts such a habit of giving all her attention to her children, that she will find it very hard to check that constant course when it may seem necessary. Though children may not understand the services in Tamil, I do not think that is any reason why they should not attend meetings in Tamil and be as quiet and as well behaved there as children are who attend church in America, while they understand no more, perhaps, of the sermons & services, than children here do of those in Tamil. If the children are to learn the native language, then it is by a proper attendance on Tamil worship that they learn the best, the principal part of the language. But I know that some have many fears concerning their children, learning the language at all, lest that they by that means a door be

opened for their becoming corrupted by the natives - Children will learn the language & no restraints which parents can put upon them will keep them from it. If parents try to keep them from it, it is a constant temptation to them to disobey their parents, by learning the meaning of words which they daily hear and which make an impression on the mind, which a child is not expected to resist for the sake of obedience - The trying to keep a child from a knowledge of the language is also a constant temptation to him to try to deceive his parents, by concealing what he does know, lest he should incur their displeasure - It is no evidence that a child does not understand Tamil; Though he may not be able to speak a great deal, or very correctly, especially if he is not allowed to speak it, while he is daily hearing it spoken around him. If children are kept from learning the native language, then they are in a very great degree shut out from the common means of grace as used among Missionaries especially at private country stations - But the most important reason for the children of Missionaries learning the native language is, that they themselves may be better qualified in this respect than any foreigner ever can be to make known the Gospel to the heathen of his native land. If the parents however have made up their minds from a sense of duty, having duly weighed the subject seeking at the same time the teachings of the Spirit as every conscientious christian parent should, that their children should not under any circumstances labor as Missionaries among the heathen of their own native land, then they act consistently in keeping them from the native language - But if this be not the case, why deprive them of a privilege which they themselves would gladly enjoy, that of freely and understandingly communicating with the natives, & should the Lord see fit to bring them back to their native land as Missionaries the parents bind upon them for life a galling yoke which they themselves know the bitterness of from many days of sad experience - I do not believe that defilement is necessarily connected with the Tamil language any more than it is with English - A lady of Madras once told me that her children learned more prophane and corrupt language during the first few months of her residence in Madras while attending an English school (of rather high character) than they had done all their lives before - She said they were almost daily coming to her to know the meaning of the most prophane and corrupt language, which they had heard in English for the first time. These parents, afterwards sent their children to a mixed school of all classes and families because they feared the natives less when well governed than they did mere English tackers who

were not - I am decidedly of the opinion that children should never be used, when it can be avoided, as interpreters in our intercourse with the natives, and this mothers are constantly tempted to do, if they do not understand the language, I believe that the object to be gained by it is fully worth all the time & labor which she can spare from other important duties, to devote to it, & in the same proportion, as she devotes a part of her time to it in just the same proportion will she be reaping a rich reward for it through life, if she continues in the Missionary field. But for a lady to study the language in a heathen land when she (as general thing) is a new beginner in housekeeping and many other important duties will require system & steadfastness in her purposes to do so. If she has no stated hour but puts it off till she has attended to & arranged all her little family concerns, she will never find time to study & therefore never get a sufficient knowledge of the language to make herself useful. If she is to study the language she must first be satisfied as it regards the duty or privilege of doing so & then have her appointed time for that, the same as she has for other duties and when that hour or half hour, arives let her be sure that nothing, but what is really of more importance at that time keep her from being punctual. Even a half or a quarter of an hour daily spent in the study of the language, will in a few years put a treasure in to her power which would be invaluable to her, if she has a heart to make known to the perishing heathen around her, the riches and wonders of "redeeming love". If she does not understand the language she generally shuts herself out from the ordinary means of grace either by absenting herself from the house of God, or by submitting to set there as long as she lives without being able to understand or enjoy that Gospel, the consolations of which she so much needs to aid her in her lonely pilgrimage on earth. But whether she understand the worship in the native language or not I believe she will ever find it most profitable, to be a regular attendant on the means of grace in Gods house "Not forsaking the assembling of ourselves together" I believe to be as appropriate and binding on the wife of the Missionary as it is on the wife of his Catechist, or any church member he has. She may have many serious doubts whether or not it is her duty to attend church when she cannot understand a word that is said there, when if she remained at home she could read her Bible and other good books understandingly. But she must remember that she is not acting for herself alone in this matter her husband needs her good example to encourage his Church members in the performance of their duties - The church members must submit in a

great measure to the same inconvinience while their pastor has but an imper-
fect knowledge of the language & should she absent herself on this ground, the
church members and other natives might do the same, for at least the first
year or two of her husband's ministering in the native language - It is a precio
privilege to be able to hold sweet christian intercourse with the native christ-
-ians and to understand the language & prayers of the returning Prodigal - It is
at such times, that we take courage and feel that Missionaries do not labo
in vain & spend their strength for naught."

The next subject I would mention is the duties of the wife of a
Missionary as a housekeeper - It is a subject of general and deep regret
that Missionaries are obliged to attend so much to the secular concerns of the
Mission with which they belong, as greatly to hinder them in their more ap-
-propriate & desireable work of feeding the flock of christ and making
known the Gospel - Since this is the case, it seems to be her duty as far as
possible to relieve him of the secular cares of his own family by providing
for their wants, keeping a settling the accounts &c - The wife has a decide
advantage over her husband in this respect - She must give out & superint
the provisions of the tably & therefore it is much more difficult for her servan
to deceive her concerning his purchases than it would be to deceive her husb
I believe it to be her duty to observe a steady course of economy in the ma
-agement of her domestic affairs - I do not mean by economy only the sav
of ones salary, so as to be able to live easily and comfortably or to lay it up,
but an expansive plan of economy which shall include the best good of
that cause to which she has volantarily professed to consecrate herself,
her all - I cannot think that good economy which leads her to do her own
sewing, or housework in order to save the expense of getting it done by
natives - When she offered herself for the Missionary work was it not wi
a desire and intention, to live for christ, and to spend her time as far prac
-tible in his service & does not the christian public and the Board who s
her out expect it of her; And have not they a right to expect it, of her
when her husbands salary is sufficient to enable her to employ natives f
such work - Does God accept and approves of such economy - Is it
for such labors that she expect Him to say to her in the last day "Well
done good & faithful servants" If she is placed in circumstances whe
he cannot get her work done by others, I have no, doubt that it is he
duty to do all that she can to promote the health, usefulness, and rea
comfort of her family - If she wishes to economise let her keep a stea

watch over the lust of the eye and the pride of life" these consume his salary and bring her husband into debt before she is aware & not those things which are necessary to health and usefulness - Whatever tends to promote health & usefulness I believe to be good economy - What difference will it make in her health whether the dish which is daily set on her table costs one shilling or five pence but it will make a great difference whether the fowl which is daily put in its costs three pence or six - Higher salaries are some times spoken of as being desirable in order that the Missionary and his wife may have less care & consequently be happier in their work, but I think a regular and well ordered system of economy would be far better in the end, and as the wife of the Missionary generally has nearly the whole controle of the expenses of his family I consider it in place to include this in the list of her duties - It may some times be necessary to retrench, but it would be well always to consider well, the best place to begin, whether it must be to curtail our labors for the cause of Christ, or to give up some qualification which is not essential to health or usefulness - I have known some who to save the difference of expense between an easy conveyance and one which was uncomfortable and cheap have been so fatigued in travelling as to unfit them for their ordinary duties for several days together, others may omit daily exercise in the open air also from principles of economy and the consequence is, that the health both of body & mind becomes impaired if not destranged - Let the wife of a Missionary regulate all her expenses in food, dress, furniture, &c with direct reference to the glory of God, and the best good of the cause which she serves, rather than the gratification of pride & a wish to gain the applause and admiration of man" 1 Cor. 6 - 19 & 20. "What know ye not that your body is the temple of the Holy Ghost "which is in you, which ye have of God and ye are not your own? For ye are "bought with a price: therefore glorify God in your body, & in your spirit which "are his - Also chap - 10, 31 & 33. Whether therefore ye eat or drink, or whatsoever "ye do, do all to the glory of God - Not seeking mine own profit, but the profit "of many, that they may be saved"

There is much danger of our losing the right path to usefulness and of our retarding our husbands in theirs by being over anxious for our own happiness - We often complain of want of comforts in this country, but did we suffer no such wants in our native land, and do not some of our friends who are now there suffer such wants; How is it with those ministers wives in America, who have to depend upon a salary of from $400 to 600, and who out of this salary, have to furnish themselves with houses, educate their children &c. It might

do us good at times to compare our situation now with what they really were, when in our native land, & with what they would be, were we to return, But suppose we have not so many comforts as we had there, or should get by returning was it to get these that we forsook all for christ? Did we not up to forsake many comforts of an earthly nature (and even more than we have forsaken) in order to gain the privilege of denying ourselves, and suffering for christ? I find it was much easier for me to forsake the friends & comf of my native land, than it now is to forsake myself I firmly believe that if we have not comfort and happiness it generally arises from our seek them from sources, from which they never can be derived. If we are the true children of God, that heaven born relish, for those comforts which spring from God alone, can never be satisfied, by the husks of this world. What did the purchase of our salvation cost our Saviour? What did the Apostles and what have Christians and Ministers in every age desired themselves, and suffered inorder to make known this salvation to a perishing world! are we to be the only ones who are to gain that prize (without the loss of any thing while others have suffered every thing that the wickedness of man could devise 2 Cor 8-9. "For ye know the grace of our Lord Jesus christ, that "though he was rich, yet for your sakes he became poor, that ye through "his poverty might be made rich, Phil. 4. 11. & 12. For I have learned "in whatsoever state I am therewith to be content. I know both how to "be abased and I know how to abound: every where and in all things I am "instructed both to be full and to be hungry, both to abound and to suffer "need. I can do all things through christ which strengtheneth me". Heb. "11. 36. to 40. and others had trial of cruel mockings and scourgings. "yea moreover of bands and imprisonments. They were stoned, they were "sawn asunder, were tempted, slain with the sword, they wondered about "sheepskins & goatskins, being destitute, afflicted, tormented, (of whom the "world was not worthy) they wandered in deserts and in mountains & "in dens and caves of the earth. And these all having obtained a good report "through faith, received not the promises. God having provided some "better thing for us that they without us should not be made perfect. Then if we would be happy in our station and over work, let us not be ever looking back to the comforts of our natives land, as the miped multitude, and the children of Israel did, to the flesh pots, onions, & garlick of Egypt, not withstanding God fed them with "bread from heaven" Num 11. 4 to 6. but let us remember the sufferings of others, as well as our

own, and keep the eyes of our faith fixed on that rest which remaineth to the people of God, and that crown of glory which await all those who suffer here with Christ and who coming out of "great tribulation" have washed their robes and made them white in the blood of the Lamb." Nor need we wait untill we get to heaven in order to enjoy the consolations which God promises to all those who labor and suffer for him on earth. Isa. 26-3. Thou wilt keep him in perfect peace whose mind is stayed on thee! because he trusteth on thee. John 14-27. Peace I leave with you my peace I give unto you, not as the world giveth. Give I unto you; Let not your heart be troubled, neither let it be afraid. Also John, 16-33. I feel that this subject is one of much importance and demands an abler pen than mine to do it justice - Not only the happiness & usefulness of the Missionary depends much on the happy and contended state of mind which his wife possesses, but his continuing in the missionary field may also depend much on it - Those duties which relate to servants one not the least important or trying among those of her lot - It is deeply to be regretted that so few of those who are employed by us as servants give satisfactory evidence of being truly pious - I feel disposed rather to enquire what can be done to secure the salvation as well as the best temporal good of this part of our charge - They occupy a trying situation of continual & strong temptations. Every farthing they spend for us carries with it a temptation to reserve a shilling or two for themselves, they are also often tempted to apply our property in various ways to their own use or to give it to others, who press them to do so, when I consider these and the many other temptations to which they are exposed. I feel that there is but little hope of their being saved, unless we (who have more intercourse with them than our husbands, or any other christian has) do with all long suffering & tenderness watch for their soul by removing as much as possible, temptations out of their way and striving as far as our health and strength will admit to instruct them in the word of God and the Spirit of it - We are certainly brought under obligations to them to do what we can for their souls, since they render us many important services the value of which we are not apt to realize, except when we are deprived of them - Would it not be well for us occasionally to place ourselves in their situation and ask ourselves how we should like to serve in their stead! then we would be prepared to apply Christ's rule for our conduct towards others: "Whatsoever ye would that men should do to you, do ye even so to them" It might be well to apply this rule to the labors of the Sabbath day, and to the time and opportunities given to servants for attending on the means of grace, reading, praying &c. We have nothing to do with the

question of their improving or not, these opportunities. Let us clear our skirts of their blood for it is the wife of the Missionary who must regulate these things. We doubtless lose much by the dishonesty of our Servants, a visit to the place where money is kept often brings on a train of difficulties and pecuniary straits.

Might not the time which is spent, in looking often and in replacing lost goods, be better spent, in trying to prevent such losses by judicious care & watchfulness in our domestic concerns! I do not at all mean to say that our losses always arise from carelessness, for I believe that servants will go sometimes get advantage in spite of all our care. I will next mention some of those duties which the wives of Missionaries owe to each other. "Paul could say to the Thessolonians. As touching brotherly love ye need not that I write unto you for ye yourselves are taught of God to love one another." Then we may suppose, that just in that proportion in which we are taught of God." We shall love one another." We all know from the sad experience of our own wicked hearts, that that brotherly love wherewith Christ would have his people love one another" is not the spontaneous growth of the yet, corrupt soil, of the partly sanctified heart. Had it been Christ would not have so often enjoined it on them using such strong arguments as he did to impress the duty on the minds of his people. Best as we all are with sin & infirmities, it must needs be that offences come." Then when they do come, what is to be done? The Lord Jesus himself has told us what to do, in the much, which he has said on forgiveness, And besides in. John, 15-12, he says "This is my commandment. That ye love one another, as I have loved you" when at any time we feel that our love is growing cold towards a sister in consequence of some act of hers, or trait of character which we cannot approve or love, would it not be well to ask ourselves, how the pure, and holy Jesus loves us? Does he love us as being pure and holy beings, or does he not love us notwithstandingly all our sins against him & ingratitude to him for all that he has done for us. Then if this be the manner in which we are to love one another, surely we should never suffer ourselves to think much less to feel that we cannot love a sister, because she has faults which we cannot love. It may be that those very faults of hers which trouble us occasionally cost her as many hours of bitterness of soul and self abasement before God, as our own besetting sins cost us. It will at least do us no harm to suppose that this may be the case, and to esteem others at least as much as we do ourselves. We are also commanded to love our neighbour as our-

-selves" How then do we love ourselves? Do we not love ourselves quite as much as we ought? Notwithstanding, we can see & feel depths of sin, and corruption in our own hearts, at what even the thought of their being exposed to human views would cause us to shudder. Yet we love ourselves, while we hate and deplore our sins as a "body of death" from which we long, and groan, to be delivered. Then let us love one another, however much we may dislike certain traits of character which they may posses. We all have our unpleasant traits, which well ever call forth mutual kindness and forbearance, and even should there be one sister in a mission who had fewer faults than the rest, to whom is the praise due? to herself or to Him who either gave her ten talents" while he gave others two and five or placed her in more favorable circumstances than the rest of her sisters for having her better qualities well cultivated, and the bad ones suppressed. I see no way in which such a highly favoured individual can better show her gratitude to God for such special blessings, than by obeying his command in using this strength in bearing the infirmities of the weak & in exercising & shewing a God like spirit in receiving the others as Christ receives us. In our intercourse & dealings with each other we cannot be too careful steadely to avoid every thing which tends to mar the happiness and comfort of others. Every thing like partiality or favoritism, should be carefully watched against. We cannot but approve some Characters & dispositions more than others, but the more we can confine the knowledge of such preferences to ourselves the better. In our dealings with each other, let us not be too particular in claiming our rights. We had much better lose a little of our property or of the attention which we think due to us than to lose the love and esteem of our sisters in the Mission, for those who have most of the latter, have none to spare. If we would habitually deny ourselves, for others I believe that we shall find it to be a safer & sure way to happiness than to seek our own happiness exclusively. The latter course I believe to be the sure road to misery and there is none which is more "opposite to the Spirit of the Gospel. And there was also a strife among them, "which of them should be greatest, and he said unto them. Ye shall not be so, "but he that is greatest among you, let him be as the youngest, and he that is "chief, as he that doth serve. Luke. 22. 24." He that is greatest among you "shall be your servant. Matt. 23. 11. He that humbleth himself shall be "exalted.

The wives of Missionaries should not only strive themselves, to avoid all that is unpleasant and trying to each other, but should endeavour to prevent their children also from proving sources of trial to their other sisters. One rude

ungoverned child, in company with the children of half a dozen mothers who do not wish their children to behave as he does will destroy all the comfort of those 6. mothers not only for a single day while together, but it may require several days, if not weeks to break off those habits of rudeness which children so easely learn from each other. Have none of us seen children whose presence some mothers dreaded in consequence of the influence they feared would be exerted over their own, & how often it is the case that children who are taught and required to behave well at home, during worship &c. when in company with rude ones disobey the comfort of their parents and become sources of trial & objects of punishment. Therefore let regard be had to each others comfort in regulating the habits of children & let no mother suppose that because she can bear comfortably the habits of her child, it follows of course that other mothers are willing that their children should form the same habits. A child may disturb a whole company or congregation and greatly among other parents while his own mother may not be able to see that he acts with much impropriety. In our intercourse with the natives it is very desirable that we treat them as far as possible with civility and kindness as men & women of like passions & feelings, sufferings & joys with ourselves. I have some times heard the natives complain that when they go to the Missionaries, house, that his wife does not speak to them (or rather talk a little with them) A native christian of more than common intelligence once came to me for the express purpose of telling me their feelings with regard to receiving kindness from Missionary ladies. He said he was not then talking in favour of giving to the natives but of the ladies shewing a kind face to them, when they met them anywhere or when they went to see the Missionary and his family. The native remarked that the man who was received by the lady with a kind face though she gave him nothing went away with more happiness in his mind than he would have had, though she had given him ten dollars and shewed him an unkind face. He spoke in English and as far as I recollect this was the language he used. Our housekeeper once said of a lady who had been visiting us for some days. "She is a good kind lady. I asked him how he know for she had not spoken to him, since she could not speak Tamil. He said she talked to him in English and though he could not understand the English he could hear some. for it shewed that she had kind feelings towards him. He than said a good deal concerning the good effect of talking to the natives, and said he had travelled

for hours together with some Missionaries, who did not speak a word to him about his soul or on any subject and he thought that such did not care for the natives or have such kind feelings towards them as those who would talk to them. An intelligent catechist was once speaking to a Missionary on the importance of the ladies giving religious instruction to the natives. The Missionary replied that they did not understand the language. "The Catechist "said If they do not know but one word, let them say that; the natives will understand the act though they may not the word. They will then know that they are thinking about their souls and feel interested for them. I will mention but one more subject and with that close, having been much larger than I designed or desired to be. The duties which we owe to the christian females are many and important. Married as they all are while they are yet children they need (for years after their marriage) to have a christian Mother's care & instructions, in all their duties as wives, mothers, housekeepers, &c. & they need a class of instructions, which not the Missionary but his wife must impart, if imparted at all. And while there is much that is pleasant & encouraging in this, her labor of love, yet she will find much to try her faith & patience and some times almost conclude, that she is laboring in vain. But let us see how the Apostle Paul labored for his Thessalonian christians, some of whome I suppose from 1 Thess. 1-4 might not have been better than some of ours. "1 Thess. 2-7." We were gentle among you "even as a nurse cherisheth her children. So being affectionately desirous "for you we were willing to have imparted unto you, not the Gospel of God "only, but also our own souls, because you were dear unto us. Let those who know from experience, with what long suffering, patience, and tenderness the loving mother watches, cherishes and bears with her children, exercise as far as possible, the same feelings & conduct towards the lambs in christ's flock, though there may be weak & sickly ones among them just as there are among her own children. Do we strive to instruct them, then let us in this also follow the "example of the same Apostle. Thess. 2. 11 & 12 " Ye know how we exhorted, comforted, & charged every one of you, as a father doth his children, that ye would walk worthy of God &c. Then let us feel that whenever a christian female (and especially a young one) is brought under our influence that, the Lord says to us. " Take this child and nurse it for me & I will give thee thy wages" & though some may never repay us, for our labor & trials for their good, Yet God will see, that all his nurses shall get their wages; when we feel discouraged, tried &

at a loss what step we shall nept take for them - Let us ask ourselves what would I do if their was my own child? If this is really a lamb of Christs what would he have me do nept? It may be well for us to try to imagine what kind of Mothers, wives, housekeepers &c we should have made had we been married when only 14 or 15 years old & especially if nearly all this time had been spent in a large boarding school? We can do much for their comfort in times of sickness and affliction - Our visits to them at such times be peculiarly gratifying to them, also the supplying them with little articles of food, clothing (if needed), help in doing their house work &c We all know how very acceptable good help is in times of sickness - Our work like that of our Savious is a work of love, & nothing less than the love which suffereth long, and is kind seeketh not her own - is not easily provoked - thinketh no evil beareth all things, believeth all things, hopeth all things, endureth all things, and whichever faileth, will enable us to, not only, do it, but to go on over very rejoicing in the Lord and without this supreme love to God, and love to our fellow men - Though I have the gift of prophecy and understand all mysteries and all knowledge & though I have all faith, so that I could remove mountains and have not love I am nothing - And though I bestow all my goods to feed the poor and though I give my body to be burnt and have not love, it profiteth me nothing -

R. D. W. Ward.

Feb 20 1841

Rec'd April 8, 1842

Ack'd May 31.

Chavagachery Dec. 15. 1837.

My dear Brother

Mrs H. and myself having freely conversed with Brother Cherry on the subject of his communication to you, and looked at the objections to it, as well as the reasons for it, are willing that Miss L. should come out with the view of residing in our family. I hope Providence will smile on this arrangement, and that we may see that it was not a mere human plan.

I have nothing special to write respecting my family or station. We have two daughters, the eldest more than two years of age. Both of them enjoy very good health. Mrs Hutchings' health is generally better than mine.

I will be much obliged to you if you will procure and forward me the following books.

Peter Parley's works – the whole.
Gallaudets Childrens books all except Nat. Theol. and Book on Repentance.
H. L. Barnums books for children.
Palmer's Bible Atlas & Smith's Introductory Arithmetic } if well recommended.

Mrs H. unites with me in kind regards to Mrs. A.

Yours affectionately S. Hutchings.

Rev Rufus Anderson

28 Cornhill

Boston

Private

U.S.A.

Dindigul Feb. 13. 1841

My dear Sir,

I send you the estimates of our mission for 1842. They have been approved by the Delegates. Mr Dwight the Secy. will give the extract from the minutes.

Yours truly

S. Hutchings

Delegate of Jaffna mission.

Extract from the minutes of the Meeting of Delegates of the associated Tamil Missions, held at Madura on Tuesday July 2d 1841.

"The estimates of the Jaffna Mission amounting to Five Thousand Two Hundred Eighty Five Pounds & Sixteen Shillings Sterling, to which Six Hundred Pounds Sterling &c be added, if the Mission is not supplied with funds by the American Bible & Tract Society, were read & approved."

R. O. Dwight Secy.

Estimated Expenses of the American Ceylon mission for 1842

For seven mission Families & 1 single Lady £	1125		"		
Allowance for Children 5 over 5 years @ £10.4 = 81					
" 9 under do " " 13.10 = 121.10	202	10	"	1327	10
[Note. Additional provision should be made for additional families]					
For Native Assistants				400	
Seminary for Board & Clothing	700				
Books, Stationary &c	100			800	"
Female Boarding School at Ondoville	400	"	.		
do do. at Tavany	80			540	"
English Schools, (including Books)	175	"	"		
Prep. School at Batticotta	90	"	"	265	"
Native Free Schools (including Books)				400	"
Repairs & care of Stations				120	"
Medicines				30	"
Printing Establishment - Printer's Salary	150	"	"		
Allowance for children	43	4	"		
Supplies of materials	200			393	4
Expense of Delegates to Madras				30	"
Tours for health	100	"			
" Preaching	25	"		125	"
Contingencies				50	"
Purchase of land				50	"
Building two dwelling houses				600	"
Dictionaries				50	"
Madras Bills (2/u.c/ on estimate				105	2
				5285	16
Bibles & Tracts if not supplied by the Am. Bible & Tract Societies				600	"
				5885	16

(Signed) E. S. Minor
Secy. —

P. S. In the estimates as adopted by the Jaffna mission it was written "2 Single Ladies". as one has left since the estimates were adopted, I have altered it from £ 1200 to 1125.

J. Hutchings

Ship 18th 1841

Per Lutrington

May 6 1841

Estimate

1842.

Ship Date 13th 1842

Ship Brig.

[Insert in the blank line here]

£ 30.

Per Overland - via Falmouth.

Care Mr Jos. Lynn
No 2 Turnwheel Lane Cannon Street
London

Henry Hill Esq
Treas^r of A. B. C. F. M.
Mich^l House
Pemberton Square
Boston
U. S. A.

Thos. G. Thacher
Boston Mass.

199

Manepy Aug. 18. 1841.

Rev. R. Anderson. D. D.

My dear Sir,

On the 11th. January I left Jaffna for Madura as delegate from this mission, accompanied by my family, and Mr. and Mrs Apthorp. Mr. A went as associate delegate. We expected, as is usual at that season of the year, to reach Tondi in a few hours. But on arriving at one of the Islands at sunset, the wind changed, and blew directly a head. There we came to anchor for the night. In the morning a storm commenced, which with the adverse wind, delayed us till wednesday P. M. We then set sail, and reached Tondi, at about 9 o'c the next morning. As we found conveyances waiting for us, we left in the P. M. so that we had no opportunity of seeing the place, and of conversing with the people. I have however understood that the population is considerable. We reached Kaliarcoil, about ten miles from Sivaganga, friday morning. Here is a large temple to Siva, and a very large tank now being repaired but not yet finished, on which we were informed about 50000 Rupees had already been spent by a Native merchant. A number of people came to us, but few were able to read. We arrived in the evening at Sivaganga the residence of Mr. and Mrs Cherry. We were here afflicted in the sickness of all our children. Dr. Steel was very prompt in coming to our aid, so that by the blessing of God, they recovered in a week. Mr. and Mrs. C. seemed happy in their work. They are however quite alone. In our view the happiness

ness and greatest possible usefulness of those who reside there, as well as the permanent and uninterrupted occupancy of the station require that there should be at least two families there. We were happy to find the Madura mission took the same view. On friday P.M. we left for Tirupoovanam, Mr. and Mrs. A having gone two or three days previous. We spent the Sabbath with Mr. and Mrs. Crane, and I preached to an interesting and attentive audience, held meeting also with the church, consisting of five or six, and with the school-masters. I was interested with what I saw at the station, and think there is much ground for encouragement. On monday we proceeded to Madura, where we remained till friday when we rode to Tirumangalum where Mr. Tracy is stationed. On the Sabbath preached to the children and masters of the outschools, the youths of the Boarding school and a few of the neighbours. Had a meeting in the P.M. with some of the boys in the Boarding school who professed to be inquirers, and had reason to think that two or three had been brought from darkness to light. We returned to Madura on monday morning and attended the monthly Concert. All were present except three or four, and we had a good meeting.

I cannot withhold an expression of the gratification I felt in witnessing the labours of the brethren there, and the progress truth has manifestly made in that city since I visited it about five years since. The schools all seemed to be flourishing. With the English school under the direction of Mr. Ward, and the Mahomedan free schools under Mr. Poor I was much interested. Mr. Ward's school contained I thought many clever youths, who were receiving a good knowledge of christian and other valuable truth. The answers given by the boys of the first class were remarkably accurate and ready.

But instead of three, there should be six missionaries, in my view, in Madura city. Our meetings of deligates was harmonious and pleasant.

From this we proceeded to Dindigal, on our way homeward. Partly owing to the lateness of the season when a passage from Tondi might be very tedious and uncomfortable, and partly for the sake of seeing the strength of the enemy's territory, we concluded to return via Trichonopoly, and Tanjore. At Dindigal we remained about a week, and were much interested with what we saw of the labours of the brethren stationed there. The neat and tasteful church edifice, nearly completed, was dedicated to the service of the true and living God, and we had the privilege of worshipping in it for the first time, with an apparently interested audience — May its gates be to many the entrance to that temple of which the Lamb is the light.

In taking leave of this part of the vineyard, I cannot but contrast the present state of the mission with what it was 5 or 6 years since when I visited it with Mr. Hall. Then there was but one station and 3 Missionaries. Now there are 5 stations and 9 missionaries. Then there were but few children, now there are six boarding schools, containing 109 children, male and female; two English day schools, containing upwards of 100 pupils, and 99 Tamil day schools with 3085 children of both sexes. Formerly the Missionaries were almost afraid to preach the Gospel; now they can open their mouth boldly, and preach without molestation. In view of such progress, not only ought those labouring there to be encouraged, but the churches at home should be stirred up to pray and to give of their substance for the extension of the kingdom of christ in this large and populous district. —

We left Dindigal Feb. 21 and spent the Sabbath at Manapary 35 miles from D.

Had a meeting with Palankeen bearers morning and after noon. I read and expounded the Decalogue. At 5 P.M. went among the people with our assistants. Found very few readers, as indeed was the case generally where there were no missionaries.

I came in contact with the schoolmaster, a worshipper of Siva, and one who talks with great fluency. One of my assistants talked with him very well. I was deeply impressed with the importance of our having educated catechists. What can we do without them? Reached Trichonapoly 25th and stayed at the house of Judge Waters where we had been kindly invited. He was however absent. He is a pious man, and expresses much desire that Missionaries should come there. Mrs W. informed me that in the 40th regiment there were several truly pious persons, and that they had a weekly meeting for prayer, reading the Scriptures, and other religious books. There are two parties among the Catholics, the Portuguese from Goa on the one side, and the French who have recently come, on the other. The Portuguese, priests and people are very immoral, and have processions and images as gross as the heathen. The priests too are very ignorant. The French priests are intelligent, moral and discountenance such palpable idolatry. Both parties contend for the places of worship, many of the Portuguese have joined the French party. The latter are building a large Cathedral. In view of all I heard and saw my thoughts and reflections were many. What can be done for this people. Among a population of 50000, there is scarcely any missionary labour. The Catholics are making great efforts, and the French especially gaining influence. They will I doubt not, get a strong hold unless some pious, active missionaries are sent there soon, to show the people a more excellent way. If there were 4 or 6 men, united among themselves

who would go straight forward minding their own business, happy results, it seems to me would be witnessed in a few years, both among the heathen and Catholics.

We left T. on 27th having spent three days there pleasantly and profitably. Arrived at Tanjore on the morning of 28th. Mr. Kohloff formerly at Dindigul now at Trichinopoly son of the patriarchal missionary of Tanjore, and Mr. Brotherton, met us a ¼ mile from the city, and Mr. B. very cordially invited us to his house. Mr. B. you are probably aware is connected with the Propagation Society. He is very evangelical, catholic in his feelings towards those of other denominations, and a hard-working missionary. He mourns over the low state of piety among his church-members, and greatly desires more labourers. He does not care whence they come, if they are men of the right stamp, and will labour for the conversion of the people. So it is with father Kohloff. Scarcely any thing is done in the Fort. Indeed they do not regard it as occupied at all, for they have only an English School there, and one or two Native Tamil Schools. There are about 15000 people in the Fort, and 10000 in the Suburbs. But the mass of the people are in villages, which lie in all directions. In these they have congregations. Some of them are 50 or 60 miles off. What, Mr. B. asks, can I and Mr Godfrey do with these. Mr G. is an Indo-Britain, was educated at Bishop's College, Calcutta and appears to be a very amiable and pious man. May the Lord send the vineyard raise up many such. This mission has here 50 or 60 Stations, in which are 40 congregations. Enough work among the church-members alone for 6 or 8 men.

Mr. Kohloff is 79 years of age, and preached a good sermon while we were there in Tamil. In the church here originally built by Swartz, but since enlarged, lie the remains of Swartz, HERST, Hawtbroe, Jencke; and the mother of Mr. Kohloff. In the church in the Fort is an exceedingly beautiful monument of marble, representing Swartz on his dying couch. At the head of the couch in front

stands Jenicke his colleague with an open Bible in his hand. Behind the couch stands the Rajah, his countenance expressing grief and his eyes fixed intently on his dying friend. Behind the Rajah near the foot of the couch are three of his great men looking with deep interest at Swartz. In front again, by the foot of the couch are three little boys with their arms round each other, and looking over each other's shoulders to get a view of the dying missionary. Both the design and execution are exquisite...

On the whole I was much interested in Tanjore. Notwithstanding much that was bad among the native christians as it regards Caste, and worldliness, I could not but feel that there was much that was encouraging, especially when compared with the heathen.

We passed through Vatharanieyam, where Tamil priests are inducted ~~with~~ into their offices. A great festival was being celebrated while we were there. We embarked at Point Calymere on the 5th. and reached home 7th. J.

(Brethren)

I will now say a few things respecting my own station. The Native free Schools are in a good state. We have two large schools in which English and Tamil are taught. These I regard as much more promising than the ordinary Tamil village schools. There are about 150 youths in the two. One is called the Minor School, the other the Cleveland School. The teachers are professedly pious. The number of Church members is 72. Were my whole time devoted to these, the time would be well spent. But so many other duties press upon me, these can receive comparatively but a small share of my attention. There are three kinds of work to which a good deal of my time is given. One is the Tamil and English Dictionary, on which Mr. Knight was engaged. After his death, it was committed to me to complete. It is a great and responsible work, and I am desirous not only that

it should be correct, but that it should be finished as soon as possible. Another important work that demands considerable time is the revision of the Scriptures in connection with the Jaffna Bible Society. The Committee are now in Exodus; Mr. Rhenius's version is the one we revise and we hope in about a year to finish the Pentateuch. Another branch of labour that occupies much time is the correction of the Press. With so many labours of this kind, it is impossible for me to do much in the way of pastoral visits to the church or of direct preaching to the people. My Congregation on the Sabbath in the Church is between 400 and 500 of whom about 80 are the workmen in the Printing Establishment. The remainder are church members, Schoolmasters, and Children. In the P. M. I have a meeting in a School-Bangalow. I have however three Catechists who are constantly among the people, and I feel it to be a previllege to instruct and direct them in the duties of their office. We greatly need more Missionary labourers, and the work of conversion unless the Lord work without means, will not be much advanced among the people till we have them

P. Hutchings.

Jaffna Aug. 18. 1841

Per Overland

Rev. R. Anderson D. D.
Cor. Sec'y. Of A. B. C. F. M.
Missionary House
Boston
U. S. A.

M.C.

(71)

(Missions)

Calcutta Jan 31.

Recd. May 7—

Answ. Aug. 18. 1841

Rev. Rufus Anderson D.D.
Cor. Sec. A. B. C. F. M.
Missionary House
Boston

Rec'd May 15th 1842

Rev. Rufus Anderson
Mission House
Boston

Rev. R. Anderson

Mendy April 14. 1842.

My dear Sir.

My last communication to you was sent after my return from Madura. The principal topics in it related to my visit to that mission and to Trichinopoly, Tanjore &c with Mr. Apthorp (which we visited on our return). At the close of the letter I gave a brief view of the several kinds of labour in which I was engaged. The Dictionary committed to my hands has occupied much of my time. It is now so far advanced in preparation that we hope in the course of 3 or 4 months to begin to print.

It has been resolved by the Mission that the work be printed and published at Madras, and I expect in a few days to remove thither for that purpose of superintending its publication. The revision of the Scriptures has been pursued to as great an extent as other duties would permit. During the last few months I have given more attention to the Church than previously and have had more meetings in School Bungalows for the heathen. We have in the Church at this Station 72 members. 29 are connected with the printing office. Of the whole number 46 are heads of families. The number of baptized children is 81.

During the last 3 months I have made it a point to visit the Church members at their houses, and impressions formerly entertained on two or three points have been deepened. One is the importance of Missionaries having more sympathy with the Church. Foreigners, but partially acquainted with their language, and perhaps less with their customs, modes of thought, and reasoning and consequently ignorant of many of their trials and difficulties, we may be in danger of treating them sometimes with severity, judging them groundlessly and underrating the piety which does really exist. At least such I feel to be the case with regard to myself. To possess the requisite sympathy for them, we must understand more of their difficulties, and in order to this we must have more spiritual and pastoral communion with them. Another point which I feel to be of great importance is that they be much instructed in the distinguishing truths and principles of Christianity. The best of them are but babes in Christian knowledge, and though they have heard enough of divine truth to make them wise unto salvation, yet such is the power of heathen doctrines and sentiments over their minds that they need precept upon precept, line upon line, before we can expect they will become full grown ones in Christ Jesus. — Another point which has been deeply impressed on my mind is that I ought to give more attention to the children of the Church members. I fully believe that in proportion to the pastors fidelity with the baptized children, and with their parents as parents, will be the prospect of their conversion to God.

I have during the last quarter, held meetings more frequently in School Bungalows than formerly, and have sometimes had reason to be encouraged. With regard to the people in general however, I would remark, that one of the most disheartening things I meet with is their total apathy on the subject of religion. They seem not to feel at all that it has any claim upon them. What shall we eat, what shall we drink is the question that engrosses their thought and time. Where they are disposed to talk at all on the subject they admit that Christianity is good, and that heathenism is bad. Could we persuade them to examine the Scriptures, at the Bereans to see if these things are so, and

to attend at the house of God on the sabbath for the purpose of becoming more acquainted with the divine word we should have more visible ground of encouragement — But it is a valley of dry bones, exceeding dry, and we can only prophecy at the command of Israel's God crying for the spirit to breathe upon them.

A most interesting class to whom we have the opportunity of making known the gospel message is the youth who have been taught in our schools. Many of those are now young men, and some of them becoming prominent members of Society. What is to be their future character, and influence in the land is to my mind a question of deep interest. That they will not believe in Christ without the Spirit's influence, is certain. That all will not be idolaters from conviction and principle is also true. Perhaps none will be. But whether they are heathen from conviction or custom, or any other causes, so far as they endeavour to uphold the abominable idolatry of the land, their influence will be deleterious. It is a lamentable fact that as soon as a youth leaves the school, he ceases to attend on the ministrations of the gospel, and unless he be pursued by the Missionary to his house and his business, he will be lost among his heathen friends. There are at this station two two schools where English and Tamil are taught one of which is quite flourishing — There are 10 Tamil Free schools. About 3 months since I succeeded in establishing a school for the female children of persons of high caste who have hitherto regarded it as disgraceful for girls to learn and who would not consent to have them learn with other children. There are 32 in the school. My congregation on the sabbath is about 500.

One of the most demoralising practices in this parish is that of heathen ~~dances~~ comedies. Perhaps I may say the most so, for I am inclined to think they are more corrupting than the temple festivals. The songs sung are very obscene licentious. These ~~dances~~ comedies are ~~more~~ common in the land but they abound in Manipy.

~~A few months since~~, we had a protracted meeting of three days. Brethren Poor and Spaulding attended the first two days. At our evening Meetings a number of adult heathen were present, who appeared to give good attention to the things which were spoken. I have nothing particularly interesting to state concerning the results. For some time at the meeting for inquirers there were present 25 or 30. The number now is reduced.

The following are statements of two Catechists — "Formerly Before when we preached the Gospel, distributed tracts, and exhorted the people, they became ~~very~~ angry, and would not receive the Books or our advice. Now in these days the people show a great wish to receive books, and they read them. When they cannot understand the meaning, they ask us. The first class, such as Brahmins, religious mendicants and the learned before they received the Scriptures, boasted on account of their high standing and the truth of their religion; but after a light shone in their minds by reading the scriptures which we gave, their minds are struck that the christian religion is

and that their gods and their ceremonies are of no use. But when speaking with them about the Christian religion, some are silent through shame and cast their eyes down because they cannot find any argument to oppose. The second Class confess that their works, worship, and faith on their gods are nonsense, but that they cannot walk according to the Bible, for the Bible teaches us not to make any difference in regard to Caste and though they should attempt to walk as our religion requires they are prevented by the reproach of their superiors as well as inferiors. The 3d Class acknowledge that they have sinned against God, and are wicked and that God alone can forgive them. The 4th Class when they compare the Old & New Testaments find many things against each other, and also ask any many vain questions such as how did sin came among the angels, when God, Angels, and Heaven are holy. This will never happen without the knowledge of God, because he knows future things, and also God created Adam and Eve, placed them in the Garden of Eden and ordered them not to eat the tree of good and evil, but they transgressed, and were driven out of the garden, so that they should not eat the tree of life and the garden was guarded by the glittering swords in the Cherubims hands. Then why did not God guard Adam and Eve so that they should not fall into sin. When we hear such questions we advise them not to tempt God because he is the Creator, and we are his creatures — therefore we have no right to ask any questions."

Another Catechist remarks "I have the satisfaction of reporting to you the advantages to the people from reading the Tracts and Scriptures. Civilization advances in the District of Jaffna, though but slowly, through the light of the Gospel. A great many changes have taken place in their religious notions, since the Mission agies arrived. The word of God seems more and more to find acceptance with the people. I often meet with the following question from many "why has God given such a bad mind to man?" This question stands firm among the heathen when I speak of their sinful state and of the necessity to redeem them from their sins; but still many feel in their minds and confess that they have sinned against their heavenly master. I am very glad to state that almost all, even the Brahmins, do feel, the Christian religion to be the only religion which will lead men right and that their religion will never blot out their bad works. They many fear their relatives and Gurus, thinking they will do them mischief if they become Christians. When I speak of Christ some are unwilling to hear of his character, for they say that he was a Carpenter, and it is not proper them to worship such low caste people."

Yours truly S. Hutchings

Extracts from S. Hutchings' Journal at Chavagachery — 1

May 9. Bro. Cherry accompanied me to a neighbouring house. We had been there the Sabbath previous, and conversed with a man who resided there. He said he wished to become a Christian. He was told he wd. then use his influence to bring his friends to hear the gospel, and was asked whether if we came the next week and held a meeting in his house, he would collect his neighbours. —

We had no idea he would keep his promise, and were therefore surprised to find nice mats spread, and 8 or 10 men assembled, including a Schoolmaster not connected with us, with a dozen of his pupils — In a few minutes a man came in who is somewhat expert in Tamil learning, and interpreter of songs in the temples — He was asked suppose yr. son should say to you, father, I may die in a few days, and am desirous of knowing how I may obtain heaven — what reply would you make. He said he would tell him that if he acquired learning, rubbed ashes, did penance, he would secure heaven.

We asked if he would obtain purity of heart by rubbing ashes. He replied in the affirmative. We asked him to show how rubbing ashes

2 could purify the heart. He then repeated a story from one of their books which it is not necessary to recite. It was wholly irrelevant. We asked him if a thief by rubbing ashes would become pure. He said yes. But you know, said I, a thief before he goes to plunder, will go to the temple, and vow to Siva that if he gives him success, he will give him part; and then goes forth to steal, with his ashes on. Why do not the ashes make him pure. To this he replied nothing, and the others laughed heartily.

I asked him if he would go away and leave in his house 100 dollars without guard. He said no, for thieves might take it — He replied that if they did, they would return it when they had become purified by rubbing ashes — That however he would not admit, but said they would become pure before they died. That is we said, your religion does not make you better for this world, but for the next; but can a man go to heaven unless he is pure here. The others again laughed at him. I asked if Siva were pure. ~~He~~ "Yes." "But did he not commit adultery." "That he did to regulate the world." That is, he committed adultery to set you an example. After saying a few things on the point that men would obtain purity by learning, we told them how they could obtain it, and left them.

13. Conversed with some men in the Bazaar

Bungalow. To one who denied that men would be punished forever, we asked if the sins of a previous birth did not lead to sinning in the next following, and if so, whether the soul would not go on sinning & suffering forever. He replied that the soul would gradually obtain true knowledge, and thus become holy. — "If men are good in proportion to their knowledge, why are not the Brahmins good?" "Oh they are not learned." "Then you have none among you capable of imparting to you that knowledge by which you can obtain heaven." "Yes, we shall get it by reading yr. books, and hearing yr. instructions." "Why do you not then follow our instructions rather than the Brahmins'." "We cannot leave off idolatry &c at once." "If a thief should come to yr. house to day, and take 100 Dollars, he should not then leave off at once, but should tomorrow take 99, and so on, would you like that." He said he should leave off stealing at once. —

At that moment the Cutchay Maniagar came in, and wishing to see me, I went with him to the house. He said he wished to connect himself with the church, and that one of his Peons did also. We asked him if he could sit down with a low caste man & partake of the same cup with him. He said he

4 could. "If one of the low caste Christians should come to your house, would you be willing to eat with him, and from the same vessels". "Yes.
~~Told him I~~.

15. Went yesterday to Cutchay. Found a number of children, the Schoolmasters, Maniagar, and a few other men. Asked the Maniagar to address the children. He said he was not accustomed to speak in assemblies, and besides the children were so careless they did not attend to what they heard. I told him then to speak from the text, "we ought to give the more earnest heed" &c. He spoke a few words, and said the Schoolmasters did not do their duty to the children, but by their influence prevented their becoming Christians. — I replied, You may talk to them. He assented, called them together into one corner of the Bungalow, asked for the Tract called "Blind way", read one of their songs, and then made remarks. In reply to the question whether they believed the Bible to be true, one of the masters said no — that if he could see the miracles done which the Bible says Christ did, he would believe. Maniagar turned to us, and requested us to reply. After we had answered the Schoolmaster said he had seen miracles. A man made an elephant stop by whispering ~~a mantram~~ mantrams in his ear. That he himself also once performed one. When he was in the field, an elephant came to him in the night.

He held up before him a light which was immediately extinguished. He then repeated some mumtiums when the elephant went away. Well, said the Maniagar, if you can work a miracle by mumtiams, mount that horse without saddle ~~and~~ or bridle, pointing to a high-spirited horse that stood by, and make him stop by your mumtiams. They all laughed, and the Schoolmaster seemed quite ashamed.

There was with the Maniagar one of his Peons who expressed a wish to join the Church and who I have reason to think is a sincere inquirer after the truth. —

15. Visited my English School and conversed with the boys about lying. Asked one if he had lied that morning. He said he had. "About what did you lie?" "Dont know." "How then do you know you have lied?" "As it is the universal custom of the people to lie, I suppose I have lied." The inference from this is that the people are so much addicted to lying that they do not know when they do it. I proposed that they write on ~~on~~ a slate all the lies they shd. tell for the coming 15 days, but they said they could not — it would take too much time. I then suggested that they write all the truths, but to that they would not consent, as the truths would be more than the lies. Several other things were said, which I think were calculated to do them good. The next day

6 Bro. Cheny saw the eldest boy who said he had determined not to tell any more lies. —

17. Went into the Bungalow near the Bazaar with Bro. C. Had a long conversation with a man from Tarang who was formerly an odigar. Five or six others were present who listened with apparent attention. He denied that he had ever sinned: was very fluent, & always had an answer ready, as is generally the case with this people. At the close of the conversation he said I ought to give him money to buy food because I had detained him a long while, and he had come from Tarang, in compliance with my request, to receive instruction. I told him I had no recollection of having seen him before, besides I did not compel him to stay.

20. My assistants to day saw and conversed with many ~~Roman Catholics~~ heathen in the Bazaar who were on their way home from ~~Amrauni~~ Amrauni's Temple ~~near~~ in the Jungle near Mollitivo about 3 days journey from this. They have suffered excessively in the late severe storm. They had nothing to eat for 2 or 3 days, and were much exposed to the rains and cold. They say that some time since the goddess was incensed with the peoples where the temple ~~was~~ is situated, and with the priest, for killing a snake, and leaving the Temple went to Kodekamul. When she heard the people were coming from all parts of the District to offer their rice, she sent the terrible storm which has now raged for 48 hours. It is customary with the people, after having presented their rice, to eat it, but if they do not offer it, to give it to the Priest

In the present case they gave it to the Priest, and had none left for themselves - which is one reason of their extreme suffering. Surely the Devil is a hard master and his wages is death. 6 persons it is said have died in the vicinity of the temple. -

June 29. Called yesterday with Bro. C. upon the Interpreter of the Court. He speaks the English language with propriety and readiness. But he is a rigid heathen, and regularly twice a week goes to the Temple and breaks his Cocoanut. I began by saying that he had learned the English language first from Rev. Mr Carver, and knew considerable of Christianity, and then inquired if he had become a Christian. He said he had not, and added that the Christian religion and the Tamul religion were the same." But how can that be when we do not worship the same God"! "We do worship the same God only by different names. I worship him by the name Siva, the Mohamedan, by the name Allah, and you by the name God, but it is the same God." "Well what is Siva's character". "Oh we need not inquire into that, farther than to know that he created us." "But when you worship him, what idea have you of his moral character. Is he holy." "Yes". "But Siva has sinned!" "No." "He committed adultery". "He committed what wd. be considered adultery in his creatures, and wrong, but it was not wrong for him - because, being the Creator, & Supreme, he has a right to do what he pleases." "But if it was not wrong for him to commit adultery, why was he cursed by those women, and became a child. And besides if he was almighty, how could he be cursed by his inferiors". "He condescended to be cursed in order to show us that if he was punished so severely, how much more so will we be punished if we sin."

~~He~~ He argued very strenuously that God had a right to do as he pleased. We endeavoured to show him that a

thing was right or wrong, independent of any published law, and that the law is only an expression of the Lawgiver's will & authority. For instance, we asked, if there were no law, would it be right for you to commit adultery with your neighbours wives, and would they not, if they knew it, be enraged and punish you". "Yes." "But why if adultery were right." The conversation was long, and in the course of it, he asked many questions about the origin of sin, and the reason why infants suffer when they have not sinned, and why, when the Jews offered sacrifices, we condemned the ~~Jew~~ heathen for doing the same.

I cannot but think the truth has some hold on his mind, and that he may yet become a believer in Jesus. —"

Yours truly S. Hutchings.

Rev. R. Anderson
Cor. Sec. A. B. C. F. M.
Congregational House
Boston
Mass.

Rev. S. Hutchings
Mar. 19th 1835

Newgachung, Mary Ist to June 29th 1835
Recd. March 19th 1836

My dear Brother — My family are all well. You will have heard that the Lord has given us two children — daughters. They both enjoy very good health. The youngest is nearly 5 months old. Our Schools now are nearly all suspended. Oh when will the churches come up to their duty, and live only for God, and the commission of the Lord.

Mrs. H. unites with me in Christian remembrance to yourself & children — Yours affy S. Hutchings —

Extracts from S. Hutchings last Quarterly Journal.

" April. 2d. Am making more than usual efforts to revive the Native Free Schools. It is with great difficulty I succeed in establishing good and large schools. Here we see the difference between this and the older stations. It is owing perhaps partly to the fact that the people are cultivators of extensive paddy fields, rather than gardens, who, as soon as their children are able to do any work, send them to the fields, whereas at the other stations, where gardens are more cultivated, the work of drawing water &c. is done by the men. The principal reason, however, no doubt, is that education is not appreciated as it is at the other stations. If we request the people to send their children to school, their reply is, what profit shall we get from education - if they work for us in the field, we shall obtain profit. A desire however has been expressed by some to have their children learn English if the school were nearer to them, and as I have tried for more than two years, without success, to get a large school at the station, I think it may be well to make an attempt about 2 miles from this.

April. 15. A few days since three men of influence who reside at Mesalo about 2½ miles distant having heard that I contemplated removing the English school to one of the villages west, came and intreated me to establish it in their village. They said, if an English & Tamil School were there, a large number of boys would attend & come to church on the Sabbath. They begged that I would ask the Sipion, and I promised that I would.

April. 20. Have established an English and Tamil School at

at Nuwaville, and another at Mesale. Not much desire for English has been manifested at the former place, and I fear it will not succeed so well as that at Mesale.

May 2d In coming from Cutehay where I had been to attend a meeting with my school children, a man overtook me, and inquired if I knew that one of my school masters went to a heathen temple. On my answering in the negative, he said, it was true, and that if I would allow one of my assistants to go with him, he would prove it to me. I advised him to go to him, and endeavour to show him the evil of resorting to a heathen temple. He said he could not consistently do that, but that it was improper for a school master who received a support from us to do as the heathen do — Many suppose that those who are connected with us, in whatever way, do to some extent, thereby, profess their belief in Christianity.

5th Being indisposed I sent Joshua to attend a meeting which I had appointed at Mesale. I regretted my being unable to attend, as some men had promised to come. When Joshua arrived he found the son of the Maniagar, who seemed displeased because I had not come. Joshua told him that he would communicate the same truths that I would, and urged him to stay, but he refused, and said that as I had sent him in my place, he would return home, and send some friends in his place.

8th One of the most learned Brahmins of this Parish called this evening and spent 2½ hours with me. After some general conversation on education, I remarked that the most important thing for us to know was whether, when

when we died, we should go to heaven or hell, and requested as he was a Gooroo, that he would teach me the true way." you must worship God." "What are his attributes." Omnipresence, omniscience, wisdom &c". "But you have not mentioned holiness and Justice" "They are included in Knowledge". After some remarks to show that a Being might have knowledge, and yet be very wicked (which he denied) I said "as you admit that God must be holy and just, we will not dispute about the word. Is this the character of Siva, Vishnu &c" We do not worship them as we do God. God is one and we worship Him alone with our mind. We only pay the others respect & offer them gifts &c. They are only mediators or intermediaries, as when we want to address the king, we do it thro' the Maniagar, Modhiar, Collector, &c". But do you call those the king, and if you did, would he be pleased?" We do not call Siva and the others God. Though they are called Devas they are never called (Katter) original cause. This led me to speak of the character of those mediators, and to say that if he wanted a mediator, it should be one whose character was holy like that of God, whose favour he wished to obtain. "Does not the Cumi (a work like Payne's age of reason) say that Jesus Christ was impure." "Did you ever find it so recorded in the Gospels." "No" "you cannot find a single passage that says Christ did any thing bad, but on the contrary, even his enemies declared he was a good man. To return, you say, I must worship God in order to go to heaven. But I have sinned. Will he forgive me". "Yes if you pray to him." "But he is just. A just king would not forgive" God may do what a king could not." "But the whole

world

world is against you. Every nation, by offering sacrifices and very many, human sacrifices, shows how they felt on the subject." "The slaying of animals could not atone for sin." "True, but contrary to your view, it shows that every nation has felt that mere prayer could not obtain pardon." He then said he did not mean that prayer alone was sufficient, but that after being punished for a time according to their sins. God would then pardon on their entreaty. After some remarks on the nature of sin as deserving infinite punishment, to which he did not assent, saying that the design of punishment was to reform the criminal, and that it was not reasonable to suppose that sin would be punished forever, I observed, "then in order to be saved, I must first go to hell. That does not suit me. I want to be pardoned without being punished." "That cannot alter the matter. This is the way." Much was then said about the 4 celebrated steps in the Hindoo religion, in each of which appropriate duties are appointed. I then made remarks on the impurity of the Puranas which he said were not impure. "That may be owing to your familiarity with it, as a man who lives in dirt may not notice the filthe on his clothes, which would be very perceptible to one of different habits." He then said many things about the importance of thoroughly studying the Tamil books in order to understand their true meaning, and that only he who thus investigated them could see their excellence. This led me to say that a revelation from God must be intelligible to all, and that if the meaning which the common people generally receive is false, while the true one is wrapped in obscurity, and can be obtained only by years of study, and if, after all, that view contradicts the other, it cannot be true. We then talked about Christ. "Was Christ almighty? If so, how could he die?" "As God, he

he did not die, but as man he died." He then said that all our Christians were paid, and that in heart they were heathens, and that some had left us. I told him that perhaps they were not true christians, but that I believed some were real christians, and would not apostatize. He remarked that Mr. Ellis an Englishman, who had written notes on the Tiruval had become a heathen, and yet he was once a Christian. Do you suppose all who come here from England are christians" "What then are they." They have no religion" "That cannot be". "Whether Ellis became a heathen or not, I do not know. But I do know that he was a very corrupt man, and if you wish to claim him, you may do so. We do not wish him." He wanted to know what would become of those, who, though they have sinned, had also done good." you suppose that the good deeds will be put into one scale, and the evil into the other, and as the one or the other preponderate, will be reward or punishment". "yes" Here lies the difficulty with this people. There is no such thing as moral law and government in the Hindoo system, and of course, no sin, and no pardon -

This Brahmin is about 30 years of age, talks with great fluency, and is very polite in his address. He left me with very good feelings and promised to call again.

June. One of my assistants gave me the following particulars. "A man of rank told me that by the influence of the Tracts "Blind way" "True way" "Spiritual Light" "Astronomical errors" and "Incantations," the Tamil religion is greatly distressed, as a ship in a boisterous ocean, or a dry leaf in a hard wind, or as a thunderstruck serpent. An Ordegar said that the people sometimes read the Tract "Evils of

Litigation

Litigation" to those who are engaged in lawsuits, and have them reconciled. A Brahmin told me that once he and his family went to the temple of Sethumparam; that one day his daughter went with men to look at the engravings on the walls, and that since that time she has been a prostitute. Before that she did not know any evil practices. He said he could prove that there were many others who had been basely and miserably corrupted in this very sacred spot.

Many people believe the Christian religion is superior to all others, and hear and read the word of God. I am an earwitness to the speech of some that as a tree in autumn appears withered, and lets fall its leaves, and again in spring it takes buds and puts forth green leaves, so your Christian religion will become established in the place of the Tamil religion, which will soon fade and die with the old and the light of Christianity be seen in our posterity."—

June. 28th. The efforts made to revive the Free Schools have succeeded beyond my expectations. We have 12 schools and a congregation of about 300 children. The English and Tamil school at Mesala contains 70. The one at Munaville does not flourish.

In giving an account of the station it is proper that I should state that a considerable part of my time is occupied with duties that prevent my being engaged personally, to the extent that I could wish, in labour, among the people. Not less than two days a week are spent in the work of revising the Tamil Scriptures. Feeling the responsibility of it, I cannot do it slightly.— One day is occupied with my schoolmasters, readers in the schools, and my Church. Another in instructing my assistants. A half or two thirds of a day in

in correcting Tamil proofs. — Considerable time also is consumed in superintending the examination of my schools. As there is a great scarcity of Books in Tamil for the use of our assistants, I feel it my duty, and have been requested by the Mission, to give some attention also to that. Then there is preparation for the Sabbath, and visiting the schools, besides duties imposed by Bible & Tract & other Societies. I hope the time will come when I shall have more time for more direct labour among the people. The Gospel however is made known from house to house by my assistants who read one their journal regularly once a week.

Manepy Aug. 28

Rev. R. Anderson
Cor. Sec. A. B. C. F. M.

My dear Sir,

Since the completion of the above I have been removed by the Mission to this station with a view particularly of being connected with the Pres. As I have been removed several times, and such frequent changes may operate unfavorably upon the person removed in the estimation of those at home, it would be gratifying to me if the reason, as contained in Mr Meigs' letter could be stated in the Herald. —

My time is completely occupied, and my health not very vigorous —

With affectionate remembrance to your associates Yours truly J. Hutchings.

2 Sheets.

Rev. R. Anderson D.D.
Cor. Sec'y. A.B.C.F.M.
Missionary Room
Boston
U.S.A.

Mauch.
(5)
contrib.

Ellis Rd. Stoke
Lic. Dec. 20

Date, Mar. 28/1837

Madras, Jan. 24, 1843

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.

My dear Sir

I shall write you particularly concerning the Dic'y by this day's mail, and explain some things about which there seems to be a misapprehension in the minds of the Committee. I wish however to write a line on the subject as it relates to myself. The Jaffna mission in voting that I should come to Madras gave me leave of absence for 18 months or two years, said nothing that within that time the work could be revised and published. They should, of course, not withstanding, consent to my remaining longer if it were deemed best by the Committee, and this mission, for the sake of completing the Dic'y. Yet I am of the opinion that the interests of that mission, in connexion with the Dic'y require that I should return as soon as possible, inasmuch as Mrs. Winslow is competent to look after this Dic'y, and Mrs. Spaulding ought not to be confined to that kind of labour. At the expiration then of two or three years, it appears desirable that I should return. I should necessarily be detained two years after the Dic'y. Event to Dic'y in carrying it through. If the Com. do not allow it to be printed in two or three years from this time, I must be absent, at least 5 or 6 years. I should I return to Jfna in one year from

this time, i.e. when the whole work is ready to go to press, it will not be during a dissolution of the Court of Chancery for me to return to the work which I have begun in Caffraria.

Besides the uncertainty of life and health, there are many reasons why it is not desirable to make it very decisive, or to commence it now. I may be forbidden, it may be prudent to wait for a better opening, and more favorable circumstances, and I may be required to stay much longer than I anticipate.

Consider these, Sir, and let me hear from you when you have time to write. I will be ready to go to work as soon as I receive your letter.

Yours truly

John Ross

Rev. Rufus Anderson
Corresponding Secretary
A.B.C.F.M.

Mr. Ross's letter
Mission Station
Lovedale
Jan. 26th 1863
Recd. Apr. 19, 1863
Ans.
Entered

Madras, Aug. 17th. 1843

To the Rev. R. Anderson, D.D.
Cor. Sect. of A.B.C.F.M.

My dear Sir

You have probably heard from time to time of my poor state of health. It has been deteriorating for four or five years, but especially since I came to Madras. The climate here, and hard work have so far shattered my constitution that the physicians say I must now leave the country. Dr. Bogg the mission physician, who has prescribed for me for about four months, and has given a good deal of attention to my case, has been of the opinion for some time that I needed a change of climate, and expressed that to Mr Winslow. He wished however that I should consult Dr Lane in whom he has great confidence. Soon after I came to Madras I called on Dr. Lane for advice in reference to my general health, and he prescribed for me. On Monday last I called on him with Mr Winslow, and he said that he had but one opinion of my case, and that was that I should leave the country as soon as possible; that I must have a change from a tropical to a colder climate; that I needed a long sea voyage, and that I must remain away from India for some time. On being asked if the Neilgherries would do, he said very decidedly they would not do at all, as the change would be too sudden, and that it was necessary for me to leave a Tropical climate. On communicating this decision to Dr. Bogg he said that it was just the decision

he had himself come to after having "quietly and leisurely examined my case."

My main difficulties are great prostration of strength, and frequent derangement of the bowels. Connected with this impaired state of constitution, and perhaps resulting from it, is a disease of the skin which the physicians say will not be removed without a change of climate. I have also frequent attacks of colds and fevers

I am very sorry, my dear Sir, to give this account of my health, for my heart is here, and I am unwilling to return to America. But I have for some time felt, even when in Jaffna, that a sea voyage, with the cold bracing weather of two winters in America would quite set me up. Relaxation from labour too is very necessary for me.

I should much prefer spending a year on the Neilghery hills, but that it seems will not answer.

Mr Winslow and Mr Ward are also decidedly of the opinion that I should have a change, and the former some time since advised the Jaffna mission to ask permission of the Committee for me to return. It is at his suggestion that I now write. Dr Hogg says that any course of medicine, and temporary change of climate would still leave me an invalid missionary, and that now is the time to

ee if a decided change of climate and total re-
laxation from business will not restore me to
health.

Since this proposed change is not of my own
seeking, (but contrary to my wishes,) but rec-
ommended by two able and disinterested physi-
cians as well as my colleagues in the mission,
I trust it is of the Lord.

Mr Hallock writes that he has requested
Mr Hill to send me Dr Paley's works.
I hope the Committee grant permission
for my return, and the books have not yet
been purchased, will you please say to Mr
Hill that he need not get them. —

With sincere desire that the Committee may
be blessed and guided in all their ar-
duous labours, and that the operations
of the Board may be prospered,

I remain, my dear Sir
Yours sincerely
J. Hutchings.

The Rev. R. Anderson, D.D.
Cor. Secy. of the A. B. C. F. M.
Missionary House
Pemberton Square
Boston
U. S. A.

(Franking envelope)

Mission Seminary
Mendon Aug. 17, 1843
Chin-Hoa. 7
Recd Sept. 13. 43.

St. Helena, Jany. 12th. 1844

Rev. R. Anderson D.D.
Cor. Secy. A.B.C.F.M.

My dear Sir

You will have been informed by Mr Winslow of our embarkation in the English Barque Fory, and of the necessity for leaving before hearing from the Committee. This we regretted, but it was the unanimous and decided opinion of the mission that we should not delay. Our passage was paid to St. Helena, and engaged to London conditionally. It has been our desire and prayer that we might find an opportunity of going direct from this to our native land if the Lord will. But such does not seem to be the case. There is not one American vessel here, not even a whaler. We are quite disappointed, and there seems no other way but to proceed to London. Some American ships are expected, but it is uncertain when they will arrive, or whether they will be able to take us shd. we wait. Mr Winslow advises us most decided not to leave the English ship if there were no

American in port, but to go on to England. He mentioned the case of an American missionary having stopped here two months for an opportunity home, and then after all of being obliged to go to England. It is proper that I should state that Mrs Hutchings' circumstances require her to be on land, either at home, or in England by the middle of March. Should we remain here two or three weeks for an American ship, her confinement would inevitably occur on board, and at a very bad season of the year.

I regret that we must go to England, both on account of expense, and delay of getting home. It is however probable that our expenses there will not be great, as we have a letter of introduction from missionary friends to a family in London who we are assured will be most happy to accomodate us. We have letters also to the Secretaries of the London and Wesleyan Mis. Societies, and other friends of missions. Still there must be some additional expense, but the Committee may be assured that we shall have a strict regard to economy.

If we are detained till after Mrs Hi con

finement, I should like to know if there would any objection to our crossing the Atlantic in a steamer, provided the expense is not much greater than in a packet ship. Capt. Row thinks there is but little difference. The only reason for this would be the desirableness of Mrs H. with an infant child, so young, having as short a passage as possible. I should be happy to get a line from you directed to the Care of Mr Symmes.

My health has not much improved. Our passage thus far has been very pleasant, though slow. Our Capt. is very kind and obliging.

With kind remembrance to your colleagues Dr Armstrong & Mr Green, & prayer for the blessing of the Lord to rest upon your labors and counsels, I remain, my dear Sir,

Yours very sincerely

S. Hutchings.

St. Helena, 12 Jan. 1846

Rec'd March 5.

Ans'd Mr. Min. Cor. Prud. F.
D.S.

Ans'd Mr. H. Lander
Rec. 28. D.S.

Rev. R. Anderson, D.D.
Cor. Sec'y. A. B. C. F. M.
Missionary House
Pemberton Square
Boston
U. S. A.

Forwarded from
St. Helena by
N. Barnes Esqr.
Amer. Cons. Agent.

Clapham, near London
March 26th. 1844

Rev. R. Anderson, D. D.
Cor. Sec'y. of A. B. C. F. M.

My dear Sir

I wrote from St Helena informing you that we were obliged to proceed to England in consequence of there being no opportunity to go to America direct from that place. I regretted exceedingly the necessity for going to England for several reasons, but chiefly on account of the additional expense to the Board. I am however fully convinced that in all our course we have been directed by Providence from the time of leaving Madras up to the present hour. I trust the Committee will view it in the same light.

We reached London 10th. inst Mrs Hutchings was delivered of a son 13th the next day after leaving the vessel. She is quite comfortable. It was our hope to leave this for New York 17th. prox. and it is possible that Mrs Hutchings may be strong enough to leave as soon as that, though I fear we shall not get off before 27th.

I find that a passage by steamer will cost considerably more than by a packet. We shall of course go in the most economical way.

Mr Winslow gave me an order on Baring & Co for £75. Out of that I had to pay £20 to Capt. Row for our passage from St. Helena to London. The charge for an adult in a packet to New York is £25

and for our children half price. This wd. make for our passage £75. As Baring & Co. are Agents, and Mr Symm is acquainted with them, I hope through him to engage a passage for Leh. At any rate I shall be obliged to draw on Mr Symm for a few pounds.

I am happy to say that my health is better than it was in Madras. The voyage and cool weather have quite recruited me.

You will hear by the steamer that takes this of the death of Mr Dwight, Mrs Cherry & Mrs North of the Madura Mission. How mysterious are the ways of God. How loud the calls upon us to be faithful in our work.

With kind regards to your colleagues, and to the members of the Committee,

I am, my dear Sir

Yours very truly

S. Hutchings.

Rev. R. Anderson D.D.
Cor. Secy. of A.B.C.F.M.
Missionary House
Pemberton Square
Boston
U.S.A.

Canton March 26th, 1844
Rec'd June 22.

Arrived at New York June 14 — Ship Quebec
Left London May 14 —
New York, June 11th. 1844

Rev. David Greene
Cor Secy. A.B.C.F.M.

I recd your kind letter in London. You will have heard by the papers, and perhaps from Dr Armstrong, of our arrival in this city. We had a pleasant passage from London. My health is not so good as it was at sea. I this day I must get away from the city, and go on the Green mountains. What I need is rest, and quiet. We shall probably go to Williamstown, Mass. and remain till autumn or winter.

My principal object in writing now is to mention to the Committee the great kindness of Mr & Mrs Long, who opened their house to us, and entertained us for more than six weeks, and to ask if they would consent to my making them a compensation. The circumstances of our going there were these. The Rev. Mr Potter of Madras gave us a letter of introduction to Mr Long. We expected to spend only a few days with them, and to reach America before Mrs Hutchings' confinement. But she was confined the very next day after leaving the ship. Mr Long went out the next morning after our arrival to look for a boarding place, and succeeded in finding one, but Mrs H. could not then be removed. We were therefore thrown upon them as it were by the providence of God, and so they viewed

Rev. David Greene

it. They were unsparing in their efforts to make us comfortable. It was our expectation to pay them just the same as though we had been in a boarding house. But they refused to take any thing. Mr Langhes a boarding school of 30 boys. I have thought that a copy of Webster's Dic^y. the large size (2 vols.) would be valued by him, as he is a gentleman of considerable reading. Bound in calf or Morocco, it will cost $15. Perhaps I can get it for less. Will the Committee allow me to send a copy at the expense of the Board? Had we been in a boarding house, it would have cost us at least £20 if not £25.

Capt. Beard with whom we came will take charge of it, and see it delivered. He sails 20th. inst. —

A line directed to Tract House care Mr Halloch will find me. —

We shall probably leave the city in about a fortnight. —

Yours truly

S. Hutchings

Rev. David Greene
Cor. Secy. A. B. C. F. M.
Missionary House
Pemberton Square
Boston

Rec'd June 12.

P.E. Hartford 13. Oct

Missionary Herald
N.Y. 11 June, 1844

Extract from a letter of Mrs Hutchings. Feb 3rd 1840

"We are all pained to part with Miss Brown & deeply sympathise with her in the trial of being called so soon to leave a field, in which we believe, she would had her health allowed, have been very useful. I hope single ladies will not be discouraged by this providence. I feel more & more desirous that single ladies should come to do that work for the females of this country, which I see little prospect of mothers doing without neglecting their own children. Do you meet with those whom you think fitted for the work? Encourage them to hold on, to be practising & strengthening themselves in the habit of yielding their own wishes & their own comfort, for the gratification or the benefit of others & in the habit of persevering, diligent, unostentatious exertions in the sphere in which Providence has placed them submissively asking that the Lord would open a way for them to their heathen children. But do tell those Ladies who are about to marry Missionaries that they must be prepared to find that their families are their great work & that all else which they can accomplish will appear

(at least) to be very little. I have reason to think from what I have seen & heard that many missionaries wives are unsubmissive & unhappy all their lives because their circumstances do not allow of their carrying into effect those designs & plans which they had formed at home for the benefit of heathen females."

The above is from a private letter of Mrs W. to her mother — but contains a hint that may be laid by with others pro & con, & is therefore copied for Dr A.

Extract of a letter from Mrs. Whitney.

Rec'd. Aug. 10th 1848.

Jas. Sanderson, Esq.
Mighy House
Boston

Copy of Mrs Hutchings letter to her Mother March 19th 1855 208 On a visit at Cordonville

My dearest Mother

We have sometimes lately said to each other "Perhaps the Lord will have spared dear Mother the pain of hearing of the death of dear Charlotte and have taken her home to him and other dear ones before the throne of God & the Lamb before the news reached home. — But why need we say that? cannot He who has sustained you in six troubles support you in this also? And will He not even fill you with joy at the thought of the number of your precious ones multiplying in Heaven? I trust it is so and that you are enabled — — — — "to rise

Within the veil and see
The saints above, how great their joys
How bright their glories be."—

Dear Sister Spaulding and I as we sit here together this evening have been naming and counting up those we know & love among the blessed company, and they seem a precious happy band; and we feel a little as though it would be a privilege to join them.

You will have heard ~~before~~ on this of the death of Sister Catherine in Madras by Cholera and her little babe by dysentery The Cholera is now prevailing in some parts of this District The poor Heathen in their alarm flee with redoubled to their gods their ceremonies and their incantations. The Lord drew near to us and laid His hand on One of our brethren! We had all felt for some time that we deserved chastisement that those which have been sent upon us have not been improved as they ought. — But He who said "I will visit their transgressions with the rod" "nevertheless my loving kindness will I not utterly take from them. mingled tender mercies with the afflictions

and permitted us to see the sufferer filled with resignation, peace, joy, confidence in God. — He was dear to us but dearer to Him who died for him.

Do not mourn dearest Mother that He has taken Geo. Perry to Himself. Do not mourn even on dear Harriet's account. — I was wholly unprepared for the stroke and felt as the she would be and while I hastened to her after receiving the intelligence, I dreaded to meet her. But after I had seen her I ceased to weep for her. — Even then she was kept in perfect peace.

And if you could witness, dear Mother, the joy with which she is filled how you would be overwhelmed with gratitude for the grace bestowed on her. God has wiped away tears from her eyes and put a new song into her Mouth even Praise to her God. She is spared the sorrows of Widowhood. She is reunited to her beloved husband, her body rests by the side of his. — The first words she said when she saw me were "Precious Sister." "I have wanted to see you" "I have thought all day to day that I should soon go to join his happy Spirit before the Throne"

Dear Mother it was a pleasure to attend her in her short sickness, and to hear her continual expressions of attachment to Jesus, and praise and joy in believing in Him. — She talked of Him almost all the time. —

She continued three days after her attack which was immediately subsequent to brother Perry's death! and we hoped as Cholera by night left her after the first day that she might recover — but her own pain "seemed most of the time "steadfastly set to go up." (ie) she did not seem to share our impression that she might recover — When on the morning of the last day I saw she began to speak with difficulty I asked her what I should say to for her She said "Tell her the Lord will comfort and sanctify her — Tell my dear "husband that the Lord would comfort and sanctify both our dear Mother" — if they "have not already comforted and sanctified them (if there) (in Tamul) he has already comforted and sanctified them She repeated "if there" — three times pointing and looking upwards — and I doubt not her thought was that the Lord had possibly already

mend you and "Mother Perry" to Heaven — Then asked what message she
ould send to Sister Fanny — She seemed to make an effort to collect her thoughts
t only added with some difficulty in speaking "He will comfort and sanctify
em all" — Her mind seemed like that of a weak child occupied
th Christian thoughts and feelings — She was very happy — I would if
ould, make you see and hear her, but it is impossible to give to any but
by standers an idea of such a scene — Soon after speaking of you
ster Spalding asked her if little Harriet J. should be brought — and at the
me time we looked toward Doct Ward to see what he thought of it — probably
e thought he did not approve it as she said with difficulty "if he say it is
best — if Dr Ward say" — then dropping the sentence began to repeat "Gentle
ms, Meek and Mild. Look upon this little child, Pity her simplicity, suffer
m to come to thee" — In the first line of the second verse she found difficulty
altering "Fain would to thee be brought" so as to answer to the third person
nd after one or two attempts contented herself with saying that as it stands
the hymn — but going on with the other verse in the third person —
Cannot Lord forbid her not" &c Those two verses she repeated several
mes without pausing, slowly, in tones of humble affectionate
pleading. — And she said nothing afterwards concerning the beloved
little one

At one time she seemed for a while in distress and at the same time making
effort to speak — but for some time could not — at length articulated "was disturbed
in" and then her mind was wandering — Afterward her countenance
came filled with joy and she tried hard to sing — but at first could articulate
nothing but continued to make a cheerful humming sound — like singing
with her mouth closed fast Afterward she was able to articulate only la. la. la
for a while when it appeared she was trying to, and probably thought she was singing
Hallelujah Hallelujah. She seemed for a long time much engaged in this exercise
and we thought from her manner and from a word or two — such as "singing singing" "how
they sing" — which she hummed repeatedly that she supposed she was singing her songs with those
in Heaven —

I should have mentioned before the two last circumstances that immediately after the family collected around her bed to see her die - her eyes were attracted towards Lifter Stuts - and she exclaimed in Samoan — "Are you affraid?" or perhaps "No, - dont be affraid" - (meaning probably - affraid of Cholera) - Then she talked in a strain sometime - partly in Samoan - and partly in english - with an elevated voice and happy face - but with partial alteration of mind — - Looking at Lifter Spaulding — "You are not affraid" - "Oh! No" — "you are not affraid" "He is not affraid" — some one said "brother Perry is not affraid" — she caught at it with delight - almost laughed - Oh! yes Dear brother Perry! she said with great joy and tenderness - That is it - "Dear brother Perry," "He is not at all affraid" — one said "There is no fear in Heaven" "There it is all joy, sweet peace" "Yes" she reiterated "There is no fear in Heaven", "all joy sweet peace" "all joy" repeated several times When she had been apparently insensible, breathing heavily with no pulse except in the throat - and all other organs were unavailing to arouse her at all - a few spoonsful of cold water revived her so much that we continued giving until she had taken near a tumbler full, She smiled, spoke and looked round upon us again and it seemed for a moment as though our dear Lifter was returning from the dead, but soon however she fell into a deeper slumber than before

There was another time of some suffering - - - - it was but for a moment and was followed by one of peace

It was just after breakfast that she lost her hearing and speech which we considered the first work of death — and she lingered as I have described until after tea | Her last moments were perfectly quiet and though we were looking at her, we scarcely knew when she breathed last

I began by speaking of the last day of her life - because her message to you was first on my mind — Brother P. rode to Pedoville and back on friday eve - was attacked with pain and diarrhea in the night which increased in violence - and he began to vomit early in the morning - By the same striking Providence which marks many particulars in these events Dr. Ward was 11½ m

at the Lea (his home is within a stones throw of Bro. Perry's)
He had no horse or other conveyance at the place & was obliged
to walk 2½ miles to meetom - He reached there about 11 o'clock
Dear bro P. suffered excessively from cramps or convulsions, pain
difficulty of breathing &c but his mind was clear & his soul
stayed on God - He talked considerably with Harriet - we
do not know much of what he said to her, one thing was, that
she should not be anxious or in haste about setting home
to Ann, but that the Lord would in his own time open the way
for her to do so. that he wished her if she and little Hy both lived
to go to his mothers. but if she did not live he wished little
Harriet Jr. to be with you dear Mother, - He said also something
of Doctr W. about his family - - A messenger was sent to us at
11 o'clock - and reached us at 5 PM. - brother P. died at 6 PM.
every one, Cookies, beaters - and all were frightened at the sound of
Cholera - and we could not get a conveyance until morning
The news of brothers death reached Mr Hastings on the way
and we at home at 7 AM. I left home immediately - but delays by rain
the name of coaches to go &c - ~~detained us~~ prevented my reaching Hattieville until 6 PM. - I learned
at Dodsville that dear H. was attacked the previous evening -
When I reached her - I should not have known her - her face was so
altered. - She was as cold as death - when I felt her and looked at her
I could scarcely believe she was not a corpse - and yet she spoke
and her words sent sweet comfort to my heart, - after I heard of her
illness I had been thinking of the possibility that her soul was in darkness
and I felt very thankful when I heard her words of cheerful trust.
During that night she was rather quiet - now and then saying "Precious
Jesus" "Precious Saviour" - or other words of the kind - the next day she
talked a great deal - in short sentences - some of the time her mind wandering

but if it were so, and we introduced a thought of him, her mind immediately seemed clear again, Monday night she prayed audibly two or three times - and next day repeated and sung parts of hymns

Dear little Harriet I had been sent with Archie - he was to Dodgeville on Sunday AM, - but on Monday AM - she was attacked with Cholera - and as Lizzie Spaulding and I - as well as our Physician were at Platteville, Mother Spaulding immediately got into her handy and brought her home, - She had avoided speaking to her of Hy - and she had not for some time mentioned her, I thought not to have Archie come into the room lest she should enquire after her and find that she was sick, - but she came into the room before I was aware ~~of it~~ - Harriet seemed much pleased at seeing him - Spoke with her very earnestly and cheerfully in Samuel's sayings "I do not know Archie whether I shall go now - or stay - if I go I go happily, - if I stay - I stay happily," - "I thank you very much Archie for all the help you have given me" - "I thank you very much Archie" - - "As long as God shall give you life - and strength I want you should remain with Harriet. - It was Mr Perrys wish and is my wish that you should stay with her - you will, or must take good care of her Archie" - "Don't be sad Archie" - "If I go - good bye Archie" - then she reached out her hands to shake hand - and not satisfied with that drew him to her and raised herself half way in bed - and kissed him -

She tried to chuse her - as it was hard work for her to speak and she made great exertion in continuing to speak so long at a time - and she had just before said it hurt her to speak in Samuel — but when she had done she turned down and said Oh! it does not hurt one to speak in Samuel to Archie just before this two Samuel women came in to see her - & she had told me to say for her - "I expect to die in a few hours.

go happily." — "I desire very much that when you come to die you may be as happy as I am. but you cannot unless you believe and love the Lord Jesus Christ who died for you". — — —

— — — —

Rev W. A. Bullock
N. Haven Septr 13th 1838

Received Septr 15. 1838

Copy of Mrs Hutchings
Letter to her mother in
-forming her of the death of
Mr Lilly Perry - Wdoodbridge
March 19th 1838

Rev. Charles Brigham,
or Mr. Mr Johnston Esq.
Millbury Groom
28 Cornhill
Boston

27

Rec. Septr 15th 1838.

Funchal Madeira,
Monday, Sept. 16, 1839.

Rev. Dr. Anderson, Sec'y &c.
Boston.

My Very Dear Sir,

I am this moment informed that the Mark Globe will sail this afternoon for Anderson's. Not being aware that there was a Yearly Ker on the Roads I had not kept and any thing for you, and shall consequently be obliged to give you a quick account of our passage, &c, &c.

The Blackbourne gave chain to her anchors on Funchal Roads, at 11 o'clk A.M. Sept. 6, passage, 38 days. Our passage was very lengthened in consequence of head winds. For more than three weeks the wind was regularly upon the Eastern board—veering to some a few points from time to time. So we "beat", and beat and beat (and it really seemed like beating against the air) for many days, sometimes making 6 miles course per day, and sometimes less. I began to think, with the lamented Mrs. Smith, that "patience would not be useful work."

For the loss of one of our men the third day out we were kept in quarantine for some time. During the day we were visited by the several official departments; the Board of Health, C.H. Officers, "Soap" & "Tobacco" Committees; one calling for all the soap on board, and the other for all the tobacco. I, of course, however, was not troubled at all. Meanwhile we were visited by Capt. Bigelow of the U.S. Schr Clark, then lying near us, who politely invited me to give him a call with my ladies. Capt. W. thinking it will enough and the ladies being pleased with the idea, I consented, and two days after we were rowed to the shore by the apprentice boys, and the lady, in his bow boat. We were treated with marked politeness by Capt. B. & his officers, being fed bountifully with the fine fruit of Madeira with ice cream, &c. On returning to our ship I sent the Capt. some Tracts & Soc'y's vols. with a bundle of tracts. Next morning I went ashore, called on Mr. Burden, the Consul, and was assisted by him in obtaining lodgings. Calling at several houses, we found the charge invariably to be one & a half to ~~two~~ three dollars a day. I hesitated to stay with the Blackbourne, where I would be better (pecuniarily) treated, when a Mr. De Freitas, Rua Nova de St. Maria, No. 6, offered to board us for one dollar per day, each. I closed the bargain, for it would have been not only tedious, but difficult, and, indeed, impossible, to have remained on board, not only on account of the noise and business, but from the fact that two or more C.H. Officers are stationed there constantly during repairing. With a C.H. O. I went to the ship and removed my family to our two ~~rooms~~ quarters. Our street runs along to the S.E. part of the town, and is airy & healthful. We have three rooms; one for Mr. Brown & Agnes, one for Mr. Lathrop &c. From my window I have a beautiful view of the mountains, side which slopes up into the clouds, all covered with grape

vines, bananas, orange & palm trees, the cypress, & fan, and battlewood and Christmas clin, etc &c. We receive every attention necessary to make us comfortable and happy. Bo is very good, only its dish after dish for three quarters of an hour, in the English style. Our steward is an English lady, which makes our situation yet more pleasant.

We spend our time principally in walking and writing. After breakf Capt. W. calls this moment and says the boat will sail in hour and the letters must be ready in that time.

I will only say, then, that after we left you for th days or more we had beautiful weather and fair wi during which time we were all comfortably sick. Mr B & Mr H. were sick before bedtime the first. Mrs B. wa but slightly sick at all. I felt rather mean the 2d day and that concluded my sickness. I did not vom at all. Lin which Mrs. H & Miss B. have bee occasionally a little unwell. Otherwise mon way mo mostly shaped upon five motions at once. My fa c was round as a pumpkin, as very jolly to say; My wife ha faint half, and Miss Brown is decidedly better th when we embarked. The other sisters are as rugge as usual. Indeed I doubt whether better sail were embarked for India. The first morning wening out we had a smart gale for 12 hour but the sisters were as quiet as and calm as soldiers. My mess so. Capt. W. from first to la has been all we want. Friend Rogers the same The crew are a civil & clever set of fellows.

I commence asking a blessing at table the first Sab. out, also reading sermons twice a day on the Sab. I am not very well supplied with sermons. I have read from Dr. Griffin & Sprague, Mr. Edwards of Roch. Dr Payson, &c &c. A good degree of attention has usually been paid. I have conversed with the Capt. and some of the crew, on the subject of religion. Employed some portion in reading the Tract to Seaman &c. I hope to do more in the way of doing good during next voyage.

Please say to Mr Hill that I forgot to settle with him for the Bill of Mr. Hollis for Med. $4.50. Ask him if he will forgive me.

Finding myself in want of several articles I have made some purchases here, as prices are far

The company send back their affectionate to you and family, with all the other friends in B. with whom they were acquainted.

We hope to be off in the course of next week.

We are all truly very happy

I am, dear Sir

Yours most affectionately

P. P. Stuart

Mr. P. R. Hunt.

Madeira, Sep. 16. 1839

Rec'd. Oct. 30

Request for Mr. Hill.

Co. of the Merchants
Exchange
Liverpool
Care
Messrs Hill & Co.

NEW-YORK
SHIP
OCT
28

210 Cotta, Ceylon, Jan. 13. 1840.

Revered & Dear Sir

I am happy to address you from this great isle. I am happy to recount to you the goodness & mercy which have followed us even since we left your pleasant shores. Our God has protected and blessed us, and to his most holy & glorious name be the praise.

We made land on the Sabbath (Dec. 29) about 9 in the morning, but were so delayed by calms & head winds that we only gained an anchorage at Colombo on Monday, 31st, at about 12 M. Some six or seven miles from shore we were met by the "Government Report Boat," which simply brought an instrument from the Board of Health (I suppose) to be filled out by the Ship Capt. This was all the ceremony we had to pass through at all, except, of course, that the ship had to be entered in the C. House.

This boat brought me a line from Br. Spaulding, dated Nov. 23, and another to Mrs. L. p. Mrs. H. inclosed in a note from Mr. Bailey, all which had been left with the Health Attendant, Capt. Stewart. — Br. L. suggested that my best course would be to accompany the ladies to Jaffna, &c. He had been apprised of our embarkation by your overland letter. Mr. Bailey advised me to engage passage in a schr of Capt. Stewart's running ~~between Colombo & Jaffna~~ along the island. He requested me further to drop him a line, &c. His note was dated, Dec. 7. — I accordingly sent him a line, together with your letter & Mr. Knight's, by the boat. — Before I went ashore I rec'd letters from my Revd Father B. C. Meigs, dated at "Madras, Dec. 4, 39;" Br. Winslow (Nov. 20.) & Br. Dr. Ward, Jaffna (Nov. 20.) Br. M. gives me three full pages, as full of fatherly affection, describing the work it is intended I shall occupy, and what he was occupying at the time, &c. Br. W. only welcomes us, and throws out a few hints in regard to the difficulty of getting to Madras at this season. Advising me to take ship direct to Madras unless it were necessary to send the single sisters to Jaffna, &c. &c. — Dr. Ward referred me to Messrs. Ackland Boyd & Co. for any necessary assistance in money or otherwise; requested me to get the goods forwarded to Jaffna without payment of duty at Colombo; and gave me other advice calculated to assist me under the existing circumstances. He also mentioned Mr. Meigs' having left for Am., also Mr. Hoisington's; of Mr. Minor's absence at Singapore for his health, &c. &c. of which you will have seen, of course. — On my way to the shore I met Capt. Stewart, who immediately returned, inquired for me, and on being introduced by Capt. Woodbury, took me to his office and gave me all needed information. Said one of his vessels would sail for J. on the following Wednesday, Jan. 7., & that it could carry my company & goods. After advice from so many quarters to do so, of course I engaged my passage immediately. — I now sat down in the Capt's office & wrote a line to Dr. Ward, with which I mailed letters to Jaffna & Madura according to your direction. That is, those four important ones. Certainly I sent the one directed to B. C. Meigs, (for the mission) to Jaffna. Capt. Stewart kindly paid the postage on those to the Continent and also loaned me a pound of change for immediate use. The next day, Jan. 1, 1840., I was busy board ship arranging matters, writing letters, &c. till afternoon. By the way, on getting ashore I rec'd two letters from Br. Ward, Madura, Nov. 28 & 29, requesting me to forward all letters to Madura immediately, and advising in regard to goods for that mission, &c. Expressing a desire to have them sent across to the Continent from here — if not, that I should take them on to Jaffna, according to my judgment. — About 3 P.M. I went ashore but Mr. Bailey on the way, but, not certainly knowing each other, he proceeded to the ship & I to the shore & engaged a large boat & rulled to the ship, making

him again on the way. I hailed him, when his boat came along side. I was
happy, I assure you, to shake the dear man's hand. He said he would have bro
in reading, on shore to take us to Colla, his own home. Mr. Hunt's battle at the
time was fable, but we got ashore very comfortably and in less than an hour and
half we were all happily with joy of heart introduced to the pleasant home wh
we now occupy. Mr. B. having preceded us met us at the door. Soon after he intro
to us Mrs. Bailey, who is really an amiable and devoted woman. — Just pass our
"pinhole" home and pass the "wants of water," you will know how we must have
Every tree, and leaf, and flower, seemed to have a blessing for us. And the delightfu
little lake which stretches along in front of the mission premises, surrounded with
"living green," I almost fancied to be a pool of nectar! — The premises are as plea
antly situated as you can well conceive, upon a gentle rise of ground, command
a view of the lake before mentioned which was very near Mr. Bailey's garden. The
buildings are, the "Christian Institution," a very large house (upon the ground floor) and convenient
house which is used also as a chapel. A long building for the students to study
& lodge in, for the printing establishment, binding, &c. Mr. Bailey's house, in wh
his Excellency the Governor is now living, I believe, on acct of his health; and the
of Revs. J. Selkirk & Rev. S. F. Haslam, which are joined in one building. Mr
Selkirk is now in England. Mr. Haslam is engaged in as principal of a
academy in St. Sebastian, close by Colombo, supported by government. He are
fill that station for five years. Mr. H. has been in Ceylon about a year, has
lost his wife & a child. I find him a dear, dear friend. He is an affec
tionate and humble Christian. — Well, then, we occupy Mr. S. & H's house
which afford us, as you may suppose, abundance of room, and as many
comforts as nice walls, good chairs & couches, clean & neat beds, are wont
to. The house is full of books — and all necessary furniture for table
&c. We have a cook and steward who furnish our table with wholesom
food when we wish, for which I furnish the means of buying. Of late I ha
changed the English custom, and only have one dish of meat — which, I th
will keep the body & purse better in a more vigorous state. — When we first ca
seeing it was only for a week that we were to stay, I thought it not best to
break in upon established customs to which the natives had been trained — bu
since our stay is prolonged I think it best to "economise." — As far as comfo
and convenience are concerned no home in Roxbury could furnish more

I will return to my business. When I met Mr. Bailey in the boat I hand
him the bundle of letters for Madura requesting him to drop them in P.O., for
I should not get ashore in time to do it myself. Instead of doing this he to
them to Colla, and the next morning, after dividing them into small pac
ages and sealing, obtained the Governor's franks upon the whole (68). The
postage otherwise would have been 16d each, stg. (£4.10..8.) This, Sir, is only
one ~~example~~ instance of peculiar kindness manifested by this truly good man
And it is certainly a sight of beneficence on the part of His Excellency Sir
McKenzie. — Jan. 2. early in the morning I hastened to Colombo to take
charge of my baggage & goods. Had the use of Mr. Haslam's ~~pa~~ chaise,
to Colombo & back home. Called on Br. H. & took breakfast, and at 9
again and took dinner. — Capt. Stewart assisted me in obtaining a
permit from the Custom House to reship all my goods on board the
schr without being landed. So no duty has been paid from point to
last on a single article, either of our personal baggage or goods for
the mission. Duty must be paid, of course, at Jaffna. Before night every
thing was aboard the schr in the care of Capt. Johnson. Capt. Woodbu
a little a generous point in this matter, as it was little more difficult to put the
articles aboard the schr than it would have been to have landed them at the
C. H. — Capt. W. not being able to negotiate his vessel immediately to sail for
Bombay to get money to purchase a cargo here at this place. This furnished
me an opportunity to send the letters on to that mission, together with one
boy to E. A. Webster. I sent Br. W. a line. The Black Warrior sailed on th

Labbatte morning following. — Finding it difficult to sell my bill on London I was obliged to borrow fifteen pounds of Messrs. Ackland Boyd & Co. according to Dr. Wardi's instructions & part of this I owed Mr. Boyer for money borrowed at Madura to pay our board. — Other money has been furnished me by Capt. Howard which he puts in his bill for passage to Jaffna. The reason why the bills will not sell here I am not at liberty to state to you to make you understand. I am told my bill will sell well at Madras. — Sept. 17th, while in Madura I sent a letter to Br. Winslow, together with all the letters for Madras, i.e. the packet directed to Madras, by an English ship bound direct. This I did without advice from you — if I did wrong you must pardon me & let me know it. On the 6th inst. I rec'd a letter from Bro. Appleton, dated June 1, 40. stating that the letters sent from Madura had arrived at Madras. So these letters must have reached Mr. some days before we did Colombo. I had concluded to carry the letters to Jaffna myself, but as Mr. A. requested his and Mr. Cope's (being at Jaffna at this time) and Dr. Wardi's to be mailed, I just mailed the whole, as there were but a few left: keeping back those for Jaffna only. Thus you see the only expense upon the whole of the letters is the postage of those to Jaffna, which is charged by weight — all in one envelope.

Wed. the 8th we all went to Colombo to embark according to appointment but the monsoon was blowing so fast that the Capt. thought it unwise to go to sea as we would only be knocked about without making much headway. The Schr. has so much beam as to exclude the necessity of ballast, so she must roll & pitch much worse than other vessels. Had I been alone I should have urged the Capt. to stay but with the ladies of course, I could not. Well, we just came back to Colla again. Tues. evening we arrived and our house was closed, but very soon our faithful servants (as they are called here — I dislike it) had every thing comfortable for us.

Last evening Labbatte, I rec'd a note from Capt. Johnson that the wind was favorable & that he would go to sea in the eve. or early on Monday morning if I would come down. — Before 12 to-day we were all in Colombo again, expecting never more to see this delightful spot. — But the wind had changed during the night and was blowing fresher than ever. "Well, we just came back to Colla again." The wind continues yet & when we shall be permitted to go on to our destined field is kept from us by an overruling, kind providence.

Galle cotta, Feb. 1. — We sailed from Colombo in the morning of the 18th Jan. at 6. To get off so early we must needs stay at the Rest house during the night — which cost eight shillings. The R. H. is in the fort, about fifty rods from the C. H. & landing. At day break we all arose & walked to the shore. Aboard the little "Rahamany," we had some scrambling to get a place to be sick in. In less than one hour we were all abundantly sick. I must except Miss Brown — she only felt slightly disagreeable. I was sick enough to lie still upon any mattress but I lost nothing that I had before gained. — Now came "dull evening on," but now we managed to get each a berth and dare not tell you in English. On the whole, tis our passage was quite pleasant. I am not say that I suffered at all. Henry, Mr. Chung's servant, came to us at Colombo the night day after our arrival. He rendered us great assistance by attending to the cooking, &c. &c. — In Paumben Channel

we were delayed for the space of three days. You are aware that the ch^l is so shallow as not to allow the passage of any considerable craft with ~~the~~ full cargo. ~~Our~~ Our Schr was lightered two boat loads and then she grated a the bottom. We were warped through, a distance of a mile & a half. A coil of rope with a small anchor attached to one end is taken in a canoe and carried forward till the rope is exhausted, when the anchor is dropped. Then men run fore & aft on deck and pull in the slack. This is what they call warping. The government is building a channel here about one hundred feet wide and deep ~~enough~~ enough to permit a vessel to pass without unloading. It has been in operation that yr. & will require as many more. A vessel will be able to sail through it when finished, in case the wind be aft — otherwise it must be warped. — Here I fell in with Lieut. Jenkins, the engineer. He is a clever fellow. Upon his suggestion I ~~sent~~ put on shore the boxes for Madura leaving them in his care. This I knew would save money & time. The brethren concerned are pleased with the act. They passed the C. H. yr. — Saturday, sometime in the night we made sail again. Sab. we distributed tracts among those of our number who could read English. They were much pleased. There was a student yr. the Cotta Seminary. He read the Eng. offices aloud to those around him. Just at we. in getting around the "Delft," when abt a mile & more yr. there we ran aground. Capt Johnson was not a little frightened. We were off again as quick as possible. At 9 in the morning we anchored at Caits. — Here it is very probable, Br. Chaney met us. — Now the fact is, Dr. Anderson I heard nothing of this matter till after we arrived at Cotta. At first I felt a little teazed. — From this place the goods went in boats to Jaffna. We took part of our baggage & two boats and landed at Batticotta. Just at dusk I walked into Dr. Ward's house, (where I now am) which is a part of the old Batticotta Ch. On the way Brethren Cope, Ward, Spaulding & Harrington met us. Of course bandies, etc. were on the shore to take us to the station about 114 miles. Mrs. Hutching, being here Miss L. went immediately to Manepy. Misses Brown & Agnew stand for the night at Br. Harrington's. Sept ~~they~~ Monday they went to Oodooville. They will both be stationed there for the present. I assure you it was hard to be bitten from my dear company so soon. — Last Wednesday the boys in the Sem. were examined. We were highly delighted to witness this. Really they have some smart students here. The same day Mr. Ward & Mr. Dwight, with their wives, arrived from Madura. Word has just come that Mr. Winslow has arr^d at Caits. He will be here soon, then. The meeting of delegates is to be held next week. Dwight & Winslow are delegates yr. This mission. As yet I have only been down to Jaffna, and so have seen but little of the country.

Our passage p. Boston to this place was entirely pro-
perous. I can only think of the whole time as an interesting and
profitable period of my life. And I think I express exactly the feel-
ing of the whole company. Our stop at the sweet isle of Madeira
was truly "refreshing." I think it one of the most healthy places in
the world, and I have no doubt that our ~~[illegible]~~ sojourn there recruited that vigor of
body & mind which so completely braced us for ~~for~~ our remaining pas-
sage. Nearly every day we took a walk upon the mountain's side a-
mong the sweet vineyards & flower gardens. On one occasion we all (ex-
cept Mrs. H.) walked three miles up hill to visit the celebrated country
seat, or quinta of a certain Count, who died about a year since.
These long walks we think greatly strengthened us. Again I
walked back upon the mountains to such a height as to have the
clouds of heaven under my feet & a view of the ocean on both
sides the island. I also visited the far-famed Corral. A sort
of ravine, or rather an immense crater of some 3000–4000 ft. deep.
I had considerable intercourse first & last with the people. As near
as I can make up my mind they are a kind-hearted, industrious,
ignorant, & oppressed population. I met with some rare speci-
mens of kindness & honesty among the country people; and, if I am
rightly informed, there is a very good state of things in regard to tem-
perance & honesty throughout the island. If hard work will make honesty, may be considered
as productive of good morals, then there must be at least a little
good mixed with all the bad in Madeira. I saw but one man ac-
tually staggering while there. – That all drink wine & many get
drunk there is little doubt. – I may have mentioned in my hasty
note while there that there only are protestant chapels in the island.
This was built 20 yrs. ago in the midst of great opposition p. the Catholics.
The Consul told me he doubted whether any opposition of the kind
now exists. He thot protestant schools might be established
without the least difficulty. Really I would like to have of
religious teachers being stationed among that interesting people.

We sailed p. the M. just in the edge of the evening of the 28th
September. Stone was in the boat officiated by sickness soon. Mrs. H.
17th
M made Palma & St. Anthony, crossed the line in lat. 24; ~~27th~~ Oct. in
the S.E. trades. Thence took the usual course around the Cape, enjoying
all the way the finest of weather & favorable winds. Had 2 or 3
pleasant gales. Hauled up north east in E. Long. 70°. Crossing the
line had many calms which greatly delayed us, and the
heat of those days was terrible. Just in balancing over the
line we were met by the S.E. ~~monsoon~~ monsoon & spent in the ca-
the remaining distance was made by hard beating against ~~strong~~ head
winds & strong currents, sitting either west or south. We longed
for many days to see Ceylon, but saw it not.

Seattle. – I may say, to sum it right up, we had no sickness

during the passage. Mrs. Mrs. H. had occasional turns of indis-
position, but nothing to speak of. Miss Brown's health greatly im-
proved while in Madeira, and during the other passage she kept
up very well with the rest of us. At one time she partially failed
in consequence, as I conceive, of hard study. This was quite trifling
however; & the rest of us were now & then slightly unwell. For
more industrious ladies I think never crossed the ocean. From mor-
ning till 9 o'clock at night it was nothing but read, write, or sew; indeed
must that Capt. H. once threw out that "the ladies read all day and
write all night." Sometimes the only way they could be got on deck
for a moment was by taking a shark, an albatross, or by crying "a
whale – a whale! There she blows!" — Whether in a gale or in a calm
scarcely an appearance of impatience was visible during the whole time
that I have been with them. I speak within bounds when I say that
fifty vols. were read by the company – requiring casual reading. We had
a bible class every day at 9, when we repeated one or more verses of
Scripture according to the "verse-a-day-system." In this way at least
40 chapters, besides verses here & there, were committed to memory.
We tried to make the B. Class as devotional as possible as we had no ser-
vice of fam. prayer together. The ladies met every morning in one of the
rooms for prayer. — We had services on deck or in the cabin twice
every Sabbath. There was one or two failures. After we left Ma-
deira the attendance of the sailors was not as regular as before; and
indeed it was seldom that many of them were present at a time.
I had considerable conversation with them from time to time,
on deck & in the forecastle. I kept them constantly supplied
with books & tracts, papers, &c. Once & a while I got an oppor-
tunity to teach the cook how to read, &c. I tried & tried to raise a Bible
class among the sailors, but only succeeded in holding one – which was de-
cidedly interesting. I might have done more had there been no oppo-
sition on the part of some in authority. Capt. H. however, I have rea-
son to believe, was favorably disposed. A month or six weeks before
the close of the passage I angered them by asking a serious question
at the supper table which had a bearing upon an act of Sabbath break-
ing which had just transpired. They lowered the boat & attempted
to take a sun fish. Having been filled with hate for many days
it now took fire & burned. The Capt. was angry too – and in his
roiled state of feeling said things which, I have no doubt, he
was afterwards sorry for, for he treated me with utmost kind-
ness. The result of this was that I talked no more with the
sailors. The chief opposition was on the part of the 1st mate.
The sailors I think all loved me – if I may judge from appear-
ances. I cannot believe that all which was said, by conver-
sation & rumors, on board the Black Warrior will turn to
no account. — You know my poverty, dear Sir, – I have no
tongue – no learning – if the least mite of faith & love.
One thing I think worth mentioning, touching the ladies again

A poor Portuguese cabin-boy who was taken on board at Madras furnished them a good subject for instruction. They alternately taught him twice a day nearly all the passage. He made very great improvement. When we left the ship this little boy wept — while the sailors appeared solemn.

I find myself in Jaffna at a very interesting season. On the 29th the boys in the Seminary were examined. There were five classes present, numbering 163. Were examined in Ar. Hist., Hindu Astronomy, Algebra, Arith., Geog., Gram., Reading, &c. A class in Eccl. Hist. has recently been established. Several of this class had articles on the subject, of their own getting up, giving a condensed view of the Hist. of the Ch., which were really good. They read in very good English. The vacation in the Sem. furnishes a good time for the annual meeting of delegates p. the ap. mission, which has been in session all the week. (This is Sat. the 8th.) I attended some of the time. Much love & harmony seem to prevail among the brethren. At the mo. concert last Monday were Revs. Messrs. Percival, Brown, Stott, & Hole of the Wesleyan Mission to Ceylon, and Rev. Mr. Taylor, Ch. Miss. at Nellore, besides our own number. The forenoon was spent in giving a short acct of the several missions & stations by the missionaries. All were on the whole considered in a flourishing condition. Stott, I believe is at Trincomali. He has been making a tour thro' the Kandy district. Found many people who had never heard of the gospel. In the afternoon remarks were made on the Trials of Missionaries. I thought they entered a little too much into the minutiæ — as tho' every inconvenience was a trial. I am no judge, perhaps, in this matter. So far, I have not come in sight of a "trial." Suffering that which tries the mis. graces is a trial, according to Dr. Bo.: then is it not a pleasure? The missionaries of different societies seem to feel together, which is certainly very desirable especially in this country where there are so few to feel at all. Mr. Haslam at Colombo expressed a very warm desire that our Board should send missionaries to that part of Ceylon.

Feb. 12. — I must bring this too lengthy letter to a close. I have endeavored to lay fairly before you the facts of importance connected with our passage. Our passage, on the whole has been very expensive — but I have avoided all needless expense as far as possible. Besides expenses at Colombo, & stores during pass. to Jaffna our passage money was £10. Freight £2 more. And yet there is another passage before me. I feel as if ought to live on rice for three years to make up for my great expense to the Board. — I shall go on to Madras in a few days. Mr. Winslow will remain a week or two for the benefit of his health. — Misses Brown & Agnew are at Bodonville

as I have before mentioned. It is not determined how long they will both remain there. Miss Agnew will stay with Mrs. Spaulding I have no doubt. She is just the one to turn her hand to any kind of business. Miss Brown, I think, is best adapted to teaching from book. Mrs. Spaulding will soon visit Madura, when Miss Agnew will be called upon to expect to take her place. The sisters have a fine house to themselves, consisting of one room, just in the corner of the enclosure in front of the ch., surrounded with pretty trees & flowers. They are cheerful & happy. — Miss B. is gaining in health every day. Mrs. Hunt is much better than when she arrived. I have strong hopes that she will live well in India. — I am much better in general than I was when I first [illegible] to the states.

Mr. P. R. Hunt,
Cotta, Jan. 13, & Feb. 1, 3 1840.
Batticotta, Feb. 1, 3 1840

Rec'd June 12, 1840

Washington

Paid

By Portland — Oriental Falmouth

LAPLANA POSTMAID

Paid at Falmouth Jamaica Plain
No. 2 Washington Street
Cambridge Hyde

Rec'd at the office of the Foreign Missionary Society of the U.S. Boston, Mass. U.S.A.

Rev. Mr. P. R. Hunt of the Am. Mission Batticotta Ceylon
Died of Rev. R. Robinson Cambridge

when in Boston, suffering those torturing east winds. — Mr. Chun & Miss Lathrop will be married next Monday at 4 P.M. (17th) They will immediately go to Madura. We are trying to learn all we can while in Jaffna. Jeremiah Evarts has just come in to give us a lesson in Tamil. He is a medical student. — I am disappointed in Mr. Minor's absence. It appears he has lately intercepted & cut off Siam supplies by marrying Miss Judith Taylor at Singapore which he went for his health. I am a little sanguine in my hope of improving the Tamil character. — My kindest regards to my dear friends in the Miss. House. — I am your poor friend

P. R. Hunt

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Madras, Jan 31, 1842

Reverend Dear Sir

I take much pleasure in sending you a report of our printing establishment for the past year. As it would be extremely difficult we do not attempt to give an accurate inventory of all the type, but take the account from the stock book without making allowance for any losses that may have been sustained. Type. Some fonts have been laid aside on account of age, & the fancy type are ~~generally~~ principally quite worn out, but generally our fonts are as yet quite efficient. You will be able to judge of our work by the files which I send by this opportunity. I speak only with reference to English - Tamil type are worn out & not fit for use, though we do constantly use them. The Telugu are nearly in the same condition. We have but a very small font of Hindustani type which are worse than the others. And so all our native type are in a miserable condition, not wholly on account of age but because they were not properly manufactured. Send by the Washington some Tamil type which will enable you to understand precisely what I mean. They are made by natives in their usual bad way and of course we do not expect anything good from them. It is utterly impossible for a native here to make a proper type mould with his ordinary tools, nor can he with our tools without our instruction also.

Therefore we need a type foundry from home to enable us to make type at all fit for use. We made out and sent an indent for a foundry some time in 1840, but have not heard anything from it yet. Mr. Winslow is not quite certain whether Mr. Hill acknowledged the letter, which makes me apprehensive that you did not receive it. Tho' we hope you did & that the invoice is with Mr. Kings on the way. In my judgment it is of the very first importance that we have our native type improved. I do not anticipate any great alteration in the manner of expressing the powers of the letters, by interfering with the established native language. Individually I think of nothing more than making the letter handsome, & upon such a system of economy as will enable us to print with less expense. I would preserve unhurt the identical Tamil letter in its pure native style, but at the same time endeavor to bring it under certain restraints as a printed character, which may be done without prejudicing the people. As to the immense saving in printing I cannot now speak confidently, though I do know that much may be saved. The whole community is calling for improvement in printing. The Bible Society wish to introduce references into the Bible, but we cannot without making the book too large to be popular among natives or any body else.

There is already talk of "Commentary" in Tamil, and this will come as soon as sectarianism* begins to vegetate, but we can't print a Commentary without covering over half of Madras with our large & awkward type. School books, with schools, are perpetually increasing, and native Christian labors are not backward in the work of publication. But the great drawback is the enormous expense! We wish to multiply pages of Scripture & tracts & school books like the leaves of this land of eternal green, so that there shall not be a house where there is not at least some record of God's truth; & at the same time save enough to enable you to send out men to scatter these leaves. You cannot easily understand the various ways in which we may save funds by a good type foundry. And we are not alone. All the Mission presses in S. India depend upon Madras for type, and we are mostly called upon to furnish them, so that we might doubtless make type enough for others to pay for the establishment in a short time. But as to expense, actual, we want only a few hundred dollars outlay at first. We have already in anticipation imported Antimony & tin, and steel & copper for punches & matrices. Natives can make beautiful punches if we give them tools & images. I am anxious to get that 50 dollars from Mr. Hallock, for the use of

* see note.

our mission, but shall lose it unless you send us the Canarese foundry. But I would not detail here. I know you are ever ready to respond to our intimated wants to the utmost of your ability, if those wants appear to be real. And that the one in question is real I pledge my ——. As the subject of improving type here is a pleasing fact. The Rajah of Mysore has recently become interested in the vernacular schools in that quarter, insomuch that he has one which he calls his own. He looks to the mission for schoolbooks, & last year they struck off at the Bangalore Miss^a Press the first "Canarese & English Instructor" ever printed, especially for his school. And now he is paying the expense of cutting the punches & casting a new fount of Canarese on a new plan projected by Rev. Mr. Garrett of Bangalore. The type foundry & materials shed the privilege of procuring & sending for this purpose, and am happy to learn from time to time that the work is going successfully. In Calcutta an enterprising native has even made a fount of English type in order to print for his countrymen at such a rate as to enable all to have books.

Our Concern as a whole is quite efficient, & we are able to turn off considerable work during the year. About 21 millions paper is nothing small in one year. The Boilers are in good order, except the 2d "Stanhope" which I fear will soon be dead property. Dig are the large unwieldy "Columbian" pattern far inferior to our modern yankee make. The Hydraulic press proves to be everything that could be desired. It has immense power which is easily got on by two natives. The Binding, in some respects, is very complete, indeed there is a surplus of some tools, for an establishment in this Country. The Foundry, as yet, is not worth mentioning. We have a man at work, and a gang of Hindustani founders is nearly complete. I hope soon to set upon Tamil founders, though we have not suitable tools. During the past year I introduced the composition roll, instead of the poor Country balls, with the most complete success. On arriving I found a splendid heap mould lying about the floor the use of which no one knew, & it passed from the C.M.S. to us in the same way. By this roll we save more than half the ink used formerly — and the work is 50 per cent better. Glue we get from India, & the molasses we make from jaggery which seems to be superior

vior to our local Indian Rulers for this purpose. Workmen are paid by the month & their wages are low. Could the system of working by the piece or job be introduced it would be much better, but they had rather be sure of a little each month than strive to earn more. The point is to ~~lab~~ get money not to labor for it; though generally there is a good degree of industry manifested, all things considered. We have prayers every morning in English & Tamil & with daily a few verses from N. Testament. The English department is quite a field for me as I cannot speak in Tamil. They have read up all our tracts, which by the way suggests the hope that our Stock will be sending us more soon.

I have also a Bible Class on the Sabbath, composed of boys from the Establishment & few from without & sometimes when the tears streaming down the cheeks of a lad shows strong & comforting hope of good.

I may add here perhaps with propriety that I am very happy in my lot — two years of such solid & tangible pleasure never spent. I have good general health, and unanticipated success which have their influence in making me happy. Mrs. H's health has been also uniformly good.

Note

In regard to Commentary I ought not to speak of "sectarianism" perhaps. I mean only that as soon probably as one Mission should publish a Comment others would publish others. This stay without any tangible foundation But that Commentary will soon be published there is probably not a doubt, and I wish to be ready for them so as to make all the cash we can!

Yrs Dear Sir

Sincerely yours most heartily

D. W. Bliss

Sup't Am. Pres.

Madras

Mr. S. R. Hunt.

Madras, Jun.d 30. 1842

Rec.d June 16, 1842

✓

ack.d Aug 13, '42

Madras, January 31, 1842.

Reverend Dear Sir,

We take much pleasure in sending you a Report of our Printing Establishment for the past year: As it would be extremely difficult we do not attempt to give an accurate inventory of all the type, but take the account from the Stock book without making allowance for any losses that may have been sustained. Type. Some fonts have been laid aside on account of age, and the fancy type are principally quite worn out, but generally our fonts are as yet quite efficient. You will be able to judge of our work by the files which I send by this opportunity. I speak only with reference to English. Tamil type are worn out and not fit for use, though we do constantly use them. The Telugu are nearly in the same condition. We have but a very small fount of Hindustanee type which are worse than the others. And so all our Native type are in a miserable condition, not wholly on account of age but because they were not properly manufactured. I send by the Washington some Tamil type which will enable you to understand precisely what I mean. They are made by Natives in their usual rude way and of course we do not expect any thing good from them. It is utterly impossible for a Native here to make a proper type mould with his ordinary tools, nor can he with our tools without our instruction also. Therefore we need a type foundery from Home to enable us to make type at all fit for use. We made out and sent an Indent for a foundry some time in 1840, but have not heard any thing from it yet. Mr Winslow is not quite certain whether Mr Dill acknowledged the letter, which makes me apprehensive that you

did

did not receive it. Tho' we hope you did and that the Invoice is with the things on the way. In my judgement it is of the very first importance that we have our Native type improved. I do not anticipate any great alteration in the manner of expressing the powers of the letters, by interfering with the established Native language. Individual I think of nothing more than making the letter handsome and upon such a system of economy as will enable us to print with less expense. I would preserve unhurt the identical Tamil letter in its free Native style, but at the same time endeavour to bring it under certain restraints as a printed character, which may be done without prejudicing the people. As to the immense saving in printing I cannot now speak confidently, though I do know that much may be saved. The whole community is calling for improvement in printing. The Bible Society wish to introduce references into the Bible, but we cannot without making the book too large to be popular among Natives or any body else. There is already talk of "Commentary" in Tamil, and this will come as soon as Sectarianism begins to ingenuate; but we can't print a Commentary without covering over half of Madras with our large & awkward type. School books, with schools, are perpetually increasing and Natives themselves are not unknown in the work of publication. But the great drawback is the enormous expense! We wish to multiply pages of Scripture & Tracts & School books like the leaves of this land of eternal green, so that there shall not be a house where there is not at least some record of God's truth; and at the same time save enough to enable you to send out men to scatter these leaves. You cannot easily understand the various ways in which we may save funds by a good type foundry. And we are not alone all the Bishop's Presses in S. India depend upon Madras for type, and we are mostly called upon to furnish them, so that we might doubtless make type enough for others to

pay

pay for the establishment in a short time. But as to expense, actual we want only a few hundred dollars outlay at first. We have already in anticipation imported Antimony & tin, and steel & copper for punches & matrices. Natives can make beautiful punches if we give them tools & wages. I am anxious to get that 50 dollars from Mr Dallock, for the use of our Mission, but shall lose it unless you send us the said foundry. — But I would not dwell here. I know you are ever ready to respond to our intimated wants to the utmost of your ability, if those wants appear to be real. And that the one in question is real I pledge my ——.

On the subject of improving type there is a pleasing fact. The Rajah of Mysore has recently become interested in the Wesleyan Schools in that quarter, insomuch that he has one which he calls his own. He looks to the Mission for school books, and last year they struck off at the Bangalore Mission Press the first "Canarese & English Instructor" ever printed, especially for his school. And now he is paying the expense of cutting the punches & casting a new fount of Canarese on a new plan projected by Rev. Mr Garrett of Bangalore. The type founder & materials I had the privilege of procuring & sending for this purpose, and am happy to hear from time to time that the work is going on successfully. In Calcutta an enterprising native has even made a fount of English type in order to print for his countrymen at such a rate as to enable all to have books.

Our concern as a whole is quite efficient, and we are able to throw off considerable work during the year. About 21 millions pages is nothing small in one year. — The presses are in good order, except the 2 old "Stanhope" which I fear will soon be dead property. Six are the large unwieldy "Columbian" pattern far inferior

Oxford & Shanklin not Heath for Lo-Chinese, is not wrong. The work of second punches & fonts should be to accompany Mission's mission. This a tool of the Lord's cause & Lord will be the prosper!

inferior to our modern Yankee make. The Hydraulic press proves to be every thing that could be desired. It has immense power which is easily got on by two Natives. The Bindery, in some respects, is very complete, indeed there is a surplus of some tools, for an establishment in this country. The Foundry, as such, is not worth mentioning. We have a man at work, and a fount of Hindustanee punches is nearly complete. I hope soon to set upon Tamil punches, though we have not suitable tools. During the past year I introduced the composition roll, instead of the poor country balls, with the most complete success. On arriving I found a splendid brass mould lying about the floor the use of which no one knew, and it passed from the C. M. Society to us in the same way. By the roll we save more than half the ink used formerly and the work is 50 pr. cent better. Glue we get from London and the Molasses we make from jaggery which seems to be superior to our West India Molasses for this purpose. Workmen are paid by the month, and their wages are low. Could the system of working by the piece or job be introduced it would be much better, but they had rather be sure of a little each month than strive to earn more. The point is to get money not to labor for it; though generally there is a good degree of industry manifested, all things considered. We have prayers every morning in English & Tamil with reading a few verses from New Testament. The English department is quite a field for me as I cannot speak in Tamil. They have read up all our tracts, which by the way suggests the hope that our Tract Society will be sending us

us more soon. I have also a Bible Class on the Sabbath, composed of boys from the Establishment and few from without & sometimes ~~and sometimes~~ when I see tears streaming down the cheeks of a lad I have strong & comforting hope of good.

I may add here perhaps with propriety that I am very happy in my lot — two years of such solid & tangible pleasure I never spent — I have good general health, and anticipated success which have their influence in making me happy. Mrs Hunt's health has been also uniformly good.

February 18, 1842

I sent a copy of the above by Mr Boisington via England; since then we have thought best to repeat our request for a foundery and so I had an order as below — The case is urgent, & I hope no time will be lost in forwarding all we ask for by first opportunity via Calcutta or any other convenient port. As to funds it will not require much & that we can easily clear off if you will only give us a chance. I suppose the order will be sent to the "Boston Type & Stereotype Foundery" where our wants will be best understood, & I am sure from their former special kindness they will do the best they can. — I may be allowed to suggest the importance of having the things packed in the very best manner, that is in an iron bound case with tin inside soldered up. —

We are just commencing the Bible in Tamil. We have a small fount of new type & I hope the work will turn off very well compared with printing generally. We have just issued the first No. of a Tamil newspaper 8 pages Quarto called "Aurora". So far it seems to take, & we may hope to do some good in this way. It is a great privilege to assure you to have the care of a prep in such a place as this — where it may do so much good.

Rev Dear Sir
Believe me yours most sincerely

P R Hunt
Supt Am Bap. Mission.

A Type Foundery for the American Mission Printing Establishment at Madras.

This is drawn up on the supposition that the Student sent in 1840 did not reach its destination — And if it did, but was not acted upon, it is desired that this be a Substitute for it.

List.

Moulds

1. English
1. Pica
1. S. Pica
2. Match Long Primer
1. Borgeois

} with Matrices for quads, Spaces, all the points and references Complete, fitted to each Mould. They should have Extra Screws, & Springs — and each a thing to match the body, i.e. to try the body to get an the original size — Made of brass.

Also. 1 doz. Dogs, of sizes to fit the Several Moulds.
1 " Springs — do — do — do

1 Lead Mould, 6 to a Pica, & 1 do — 8 to a Pica

Matrices. 1 Complete fount Long Primer, with Italic, and the whole page of Signs pr Specimen Book [N.B. including Quads, Space points &c as usual] Of course the Matrices should be fitted to the Mould sent.

Dashes Long Primer; Nos 11, 14. — 1 Borgeois Nos 2, 8,

Flowers. English Nos 1, 9. — Pica Nos 5, 8, 16, 18, L. Primer Nos 12, 16, 26, Borgeois Nos 4, 5.

1 Revolving lap, with wheel &c &c Complete.

1 Stationary lap in case = 2 tools for grinding with on lap = 2 Dressing tools.

N.B. Every tool used in fitting Matrices which will facilitate the work — I do not mean files of any kind, as we have them — but the things peculiar to a foundery the names of which I can't remember. If my dear friend Mr Dullow is in the Boston Establishment, he will know what I want and I believe he will do his best to send me the needful. —

1 Lead Cutter (with a tool to trim leads)

1 Finishing bench, with the various size & kinds of planes necessary, a few wooden sticks for handling type.

1 Borgeois (or Brevier) Rod, and 1 Pica do — I think would do — and

1 Space Rod, which would answer if possible for various sizes.

1 Kerning Machine made of brass, if convenient with a doz. files

1 Iron Furnace with 10 ft. pipe & 2 Elbows. to be rigged up in my chamber without any forge &c Perhaps a Tomkee may contribute something for me = 2 Metal pots — & a lot of Casting Spoons, sizes.

1 Instrument for Screw cutting, i.e. which turns down to size in the lathe itself — 1 Screw plate, with Set taps to fit, of the sizes used in Moulds.

Type. 2 lines Brevier _____
Great Primer Condensed _____
Long Primer Gothic _____
do do Meridian Shade
2 line Brevier Italian _____
2 line Pica Gothic _____
Pica Black _____
Long Primer Black _____
G. Brevier Black _____

The smallest fount of each that would be useful the black should be larger than the others.

Lawns, Brevier No. 14-2 lbs. 17, 20, 21. about 1 lb each = Minion No. 5, 7, 19. 1 lb. each.
Nonpareil No. 4, 5, 1 lb each _____ 20 lbs Space p rule.

Newspaper Ornaments - One each of No. 1, 6, 7, 706, 119, 117, 722, 721, 723, 725, 726, 735, 736, 738, 743, & of No. 707, 4 Wanted.

Brass Rule No. 1 - 20 feet, No. 2 - 5 feet, No. 3 - 6 or 8 feet, No. 4 - 10 feet, No. 16 & 17 - 20 feet each.

Account of Printing at the American Madras Mission Press for the year 1841.

Vol.	Names of the Work	No. of Vols in Vols.	Editions	Total No. of pp in Editions
12	Church Missionary Record 8vo. _____	351	350	122650
24	Madras Price Current folio. _____	98	200	19600
12	do Temperance Recorder 8vo. _____	180	500	90000
12	Journal of the M. S. S. Temp. Union 4to _____	96	500	48000
12	Family Magazine 12mo. _____	359	750	269250
19	Books for Societies & Individuals of sizes _____	1585	13300	1188900
11	Pamphlets & Reports &c. of sizes _____	289	3928	97320
17	Jobs of various sizes _____	380	3917 3	63002
45	Tracts of Tamil, English & Teluga _____	1586	35200	10820200
	Scriptures — do — Hindee & — do. _____	1272	64274	8252817
324	Total _____	6116	475875	20967739

Also say half bushel plaster prepared for Casting.
1 Binder's large Shears for cutting board the improved kind attached to a table.
1 doz. Good common Sponges for Office use — 1 Hide sheep good Sole Leather for Hydraulic Press — 2 Cow hides fit for making Press Straps.
3 or 4 pounds Wood type from 8 to 18 lines pica if they can be had cheap — New York would furnish them cheapest perhaps — a small supply of Natural History wood cuts, 2d hand would do cheap. — 1 Phy. Typographica.
and above all — A rule for making moulds drawn up by Mr Dalton & other hints which he might give me would be very acceptable — I lost the one he gave me. would do it in perfect order & complete

P.S. Add 1 good job press the small kind, suitable for cards & jobs, 2d hand

Note. The art of printing was entered above by mistake — It should have been at bottom

The greatest pains should be taken in packing the above the moulds especially should be perfectly secured from the air. I beg that the matrices may be put in a proper case in which I may keep them hereafter.

P R Dean

Mr. R. R. Hunt.

Jan. 21st Feb. 18. 1842

Rec. May 6. 1842 do.

Rev. Marion Mullins.

Sir & M.

Mathew Vanderpool Jun. Esq.

M. S. P. S. P. C.

Corr. Secretary

Calc. May 31, 1842

The Rev. R. Anderson D.D.

My dear Brother, I received your letter of Feb. 18th
for an addition to our type foundry
a I do not recollect its being acknowledged
am sorry we have so long delayed in sending
as we are really in want. You will perceive under
stand from the statements of the Rev. Mr. Lyall
comparatively little may not be
but we are able to do work well for India. We think

[illegible] Calcutta 18th Feb. 1842

My dear Brother, I received your letter of Feb. 18th
[illegible] Calcutta. Mr. Lyall will go in Monday
3 days, little or no leisure before
Saturday 3 o'clock. Yours

Madras. January 1844

Dr. Anderson.

Secretary, A.B.C.F.M.

Boston.

Rev. Dear Sir,

I have been requested by this Mission to make a short statement on behalf of your press at this station.

By communications from Mr. Minor of Ceylon before I left Boston, & perhaps from others you were informed of the state of Tamil printing, that the type were unsuitable &c. In the hope of being able to remedy this evil by preparing new type I was requested to turn my attention to the type founding business previous to embarkation. This I did at the expense of the Board — On arrival in Jaffna I found that every one was highly dissatisfied with Tamil printing on many accounts, and those who expressed any feeling on the subject appeared delighted with the thought that there was a prospect of improvement. I have had many conversations with Missionaries of different Boards and the feeling has been invariably the same. The Rev Mr. Roberts, W.M.S. said to me only yesterday — "Tamil printing is destined to be greatly improved" &c. — Improvements must-

be.

be made also in Telugu and Canarese printing. Mr Garrett, an ingenious man in the Wesleyan connection has reduced the number of Canarese characters (types) two thirds so that the case may be the size of our English case instead of eight feet by four or thereabouts. The Telugu can be reduced in the same way no doubt as 3/4ths of the characters are the same —

There is an increasing demand for printing in all these languages as well as in Hindustanee, and I believe in Malayalim though I am not acquainted with facts regarding this. We are just now printing the Shorter Catechism in Hindustanee for a Colonel in the Army for gratuitous distribution — Much work would be called for in this language had we the proper means for executing it expeditiously & cheaply.

But apart from the unsuitableness of the type as to manufacture, the founts we have here and in Jaffna are completely worn out so that it is truly disgraceful to the business to use them more. For both Establishments we want some 5000 lbs — We have the moulds and other things complete as sent by the kindness of the Committee last year — We have also a fount of Tamil punches and one of Hindustanee cut ready for use — Indeed every thing is ready save the man for doing the work. Even this desideratum I had thought to supply in person, but find it impossible without leaving the rest of the concern in the hands of

others

others, which is an undesirable thing.

The object of this paper is to impress upon the minds of the Committee that we want help. Our Mission is now so exceedingly weak that it is impossible to draw upon Missionaries for assistance in the press - they are straitened in Jaffna also, and in Madura, alas, Bro. Dwight has been called away since I commenced this letter (not since the date). Bro. Minor seems ready and anxious to assist but he is much needed in Jaffna. I had long had my eye out for Bro. North, but he is already in Madura, and under existing circumstances it will be difficult for him to leave that Mission till they receive more men. Bro. North, being acquainted with founding as well as printing, is the most suitable person for the work under consideration.

I am confident that it would not be amiss to send a well trained type founder to these Missions for the purpose, but this would be expensive if it were possible to find a man who would come. It may be well at least to have this thought before your minds that you may know how to act in case Providence should hereafter favor it. I have no doubt that arrangement might be made with other Societies to bear a proportion of expense, or at least to give sufficient employment to the founder to relieve the Board of much expense.

By this do not conclude that I despair of doing at least something (by the grace of God) as much as I was anticipated doing if I can have the opportunity. It is preposterous however to expect any one man can in this country

country (or any other) attend to so many branches of mechanical labor, and at the same time be a type founder, a business which, especially here where all is new, calls all the faculties of the mind and body into requisition.

We have thought of this plan. Mr North has but just arrived in Madura and is therefore of no more immediate use to the Mission than a fresh man from home. So if the Committee could send a Missionary or two immediately to that Station, North might easily be spared to come here, which arrangement would essentially relieve us. Though of course this would not preclude the absolute necessity of a Missionary being sent also as soon as a suitable one can be found.

With great respect

W W Howard

Madras Jan. 10th 1844

Rec'd Apr. 22d. 1844

Ans'd 29 Apr.

DS